

Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

BSR

VOLUME FIVE

1911

FROM APRIL 15 TO OCTOBER 7, 1911, INCLUSIVE

COPYRIGHT, 1911.



NEW YORK
THE AMERICA PRESS

INDEX

VOLUME V—APRIL 15 TO OCTOBER 7, 1911, INCLUSIVE

	PAGE		PAGE		PAGE
A CADIANs in Philadelphia.....	599	British Colonial Navies. (Ed.).....	567	Christ Child Society.....	430
Advertisements, Offensive.....	394	British Honduras, Caribs of.....	89	Christian Socialists in Austria. (Ed.).....	351
Africa: South Africa Federation, 37; Missions on Great Lakes, 102; War in Morocco, 419; Erythra Vicariate Apostolic, 166; Portuguese Missions, 418; Seizure of Tripoli (Ed.).....	614	Brosnahan, T., S.J.: Popular Education.....	403	Cicero's Poems! (Ed.).....	256
Aguirre y Garcia, Cardinal, Pontifical Legate. Alaska: Railroads, 47; Hawaiian and Filipino Laborers, 141; Coal Claims.....	214	Bruchési, Archbishop.....	214	City of Confusion, The (Episcopalians). (Ed.).....	112
Albania: Chronicle, 172; Conditions, 84; 325; (Ed.) 376; (Ed.) 399; 406; 439.....	467	Buccaneers, Last of the.....	209	Civil Service Pensions in England. (Ed.).....	137
Alcalá, Most Rev. Mariano.....	599	Bull Run, Battle Field, Reunion.....	362	Clotilde, Princess.....	341
Alfonso, King, Eucharistic Congress (Ed.).....	378	Butler, Sir William: Autobiography.....	369	Clubhouse for a Whole Parish.....	527
Almsgiving, Duty of. (Ed.).....	256	C AHILL, Very Rev. Charles, O.M.I.....	288	Coatesville Lynching. (Ed.).....	470
Aloysius Truth Society.....	336	Caillaux, Prime Minister of France.....	440	Coler, Mr. Bird S. Socialism in Public Schools, 333; Residuary Sect, 405.....	429
Alsace-Lorraine (Ed.), 183; (Ed.).....	280	Canada: Chronicle, 2; 26; 50; 74; 98; 122; 147; 170; 194; 218; 242; 266; 290; 314; 338; 362; 386; 410; 434; 458; 482; 506; 530; 554; 578; 602; Polyglot Congregations in Toronto, 47; Reciprocity, 49; 169; 218; Quebec Marriage Case, 101; Letter of Pius X.....	503	Coll, Hon. Anthony M.....	47
Alsop Claim Award.....	352	Canalejas.....	8; 127; 205; 276	Colonization, Catholic.....	238
AMERICA by Fast Freight. (Ed. Notice).....	230	Carbonari in Portugal.....	80	Columbus Day.....	530
American Federation of Labor Decision.....	146	Caribs of British Honduras.....	89	Columbus, Catholic Convention at.....	485
Anglican Church: Marriage Laws. (Ed.).....	160	Carlisle Program Modified.....	152	Comic Supplement, Sunday. (Ed.).....	88
Anglicans in Trouble. (Ed.).....	544	Carnegie, Andrew, Gold Medal.....	93	Communism Cup, Anglican. (Ed.).....	544
Antichrist: Reign of Unbelief.....	536	Carnegie Foundation.....	332	Communism Guild, Frequent, 391; Communism in Our Schools, Frequent, 344; Communism for Children, Holy, 309; Communism, Obstacles to Frequent, 461; The Child and Frequent Communism, 608; Age for First Communism.....	582
Antonio, Sister Mary ("Mercedes").....	191	Carnegie Library Catalogue.....	280	Confession, Violating the Seal of. (Ed.).....	134
Apostleship of the Press.....	31	Carter, Senator, Death.....	578	Congress. See United States.	
Arbitration Treaty: Great Britain and France. 145; 409; 433.....	118	Cathedral of St. John the Divine. (Ed.).....	63	Constantinople, Saint Sophia.....	528
Archbishops of the United States, Meeting.....	118	Catholic Benevolent Legion.....	143	Convent, Crimes of a, 60; A Correction.....	107
Argentina: Chronicle, 579; Father Fidelis (Kent Stone).....	181	Catholic Books (Ed.), 112; (Ed.) 232; Circulation (Ed.), 135; Hundred Best (Ed.), 159; For the Blind (Ed.), 158; Pittsburgh Library.....	280	Conventions: German of Pennsylvania, 359; American Federation, 359. (See Catholic Societies.)	
Arizona and New Mexico.....	169; 433; 457	Catholic Books in State Libraries.....	240	Converts to Rome. (Ed.).....	255
Army and Navy, Social Evil in (Ed.), 398; (Ed.).....	495	Catholic Charities, National Conference of.....	54	Coronation of George V. (Ed.).....	246
Assassination of a People (Albanians). (Ed.).....	376	Catholic Child, Decision on Custody of.....	431	Covadonga.....	535
Associated Press Canards from Portugal.....	575	Catholic Colleges. (Ed.).....	616	Crane, Mr. R. T.: Attack on Colleges.....	571
Austin, Penn.: Flood.....	601	Catholic Colleges and Catholic Writers.....	174	Creighton University Fire.....	166
Australia: School Question, 45; Navy, 133; The Referendum.....	141	Catholic Colonization.....	238	Crimes of a Convent, 60; A Correction.....	107
Austria-Hungary: Chronicle, 4; 28; 52; 76; 100; 148; 172; 196; 220; 244; 268; 292; 311; 316; 340; 364; 388; 412; 436; 460; 484; 508; 532; 556; 580; 604; Catholic Protest, 15; University, 35; International Telegraph Agency, 36; Christian Socialists (Ed.), 351; 412	146	Catholic Congresses: Mainz (Mayence), Germany, 157; 311; 478; Limburg, Holland, 287; England, 479; Belgium, 527; Eucharistic, Spain, 71.....	300	Cuban Politics, 253; Schools.....	256
Aviation: Disasters.....	146	Catholic Conventions: 384; At Columbus, Ohio, 485; Central Verein.....	563	Curie, Madame.....	623
Aviation and Pius X. (Ed.).....	399	Catholic Daily, A. (Ed.).....	256	D ALHIA Show, At the.....	617
B ABYLON and Christianity.....	46	Catholic Directory.....	120	Dallam, Chaplain.....	26
Baltimore, Lord, Commemoration in Maryland.....	22	Catholic High School in Brooklyn.....	599	Daly, Rt. Rev. Mgr. Thomas J.: Golden Jubilee.....	335
Bavaria: School Conflict.....	328	Catholic High Schools, Plan for. (Ed.).....	616	Day, Father Henry, S.J.: Remedy for Industrial Strife.....	599
Belford, Rev. J. L., on Paternalism in Schools	117	Catholic High Schools, Plan for. (Ed.).....	329	Deaf Mutes: Celebration in New York.....	503
Belgium: Chronicle, 3; 28; 76; 196; 219; 244; 291; 316; 339; 436; 507; 531; 555; School Question, 22; 188; Catholic University, 153; College of St. Michel, Brussels, 185; Socialists, 304; Turbulent Law Makers (Ed.), 329; Schollaert Ministry, 270; De Broqueville (Ed.), 519; Socialists and August Fifteenth (Ed.), 447; Schollaert Demonstration (Ed.), 543; Catholic Congress.....	527	Catholic Press: Apostleship, 31; International News Agency, 36; 165; 223; Daily (Ed.), 255; Association of America, 497; Extension (Ed.), 568; History, 415.....	437	De Broqueville, Prime Minister of Belgium. (Ed.).....	519
Bequests: Almiral, Joseph I., 479; Burguières, Joseph E., 576; Butler, Mary A., 142; Curley, John, 456; Doyle, Mrs. Annie F., 575; Engert, Charles, 119; Fargis, Amadée C., 166; Haggerty, Miss Ellen, 47; McKeaney, Rev. B.....	23	Catholic Societies: Charities, 54; Knights of Columbus, 71; 143; St. Vincent de Paul, 71; 142; 239; 262; Propagation of the Faith, 191; Laymen's League, 359; Catholic Benevolent Legion, 143; German American Union of New York, 214; St. Vincent de Paul of Germany, 214; Educational Association, 332; Pennsylvania German, 359; American Federation, 259; World Federation, 407; Christ Child Society, 430; Foresters, 431; Educational Association, Annual Meeting, 164; Meetings During August, 384; Holy Name, 600.....	624	Decent Propriety. Victims of Auto Races. (Ed.).....	208
Berteaux, M., Killed. (Ed.).....	233	Catholic University of Louvain, 153; Catholic University of America, Liturgical Music.....	286	Decision on Custody of Catholic Child.....	431
Betting and Speculating.....	454	Catholic University Summer School.....	552	Decrees: Removal of Parish Priests, 62; National Flag in Churches.....	62
Bible, for Naval Cadets, 47; Gutenberg Bible. (Ed.).....	86	Catholic and Protestant Hymns. (Ed.).....	233	Des Moines, New Diocese of.....	565
Bible Centenary and Catholic Church.....	70	Catholicism and the Local Press. (Ed.).....	447	Devil's Baptism.....	425
Bible, The Unopened. (Ed.).....	422	Catholicism at Non-Catholic Colleges. (Ed.).....	378	Diaz, President. (Ed.).....	65
Bill-Board Advertising, 480; Bill Posters Censor Bill-Boards. (Ed.).....	352	Catholicism Favored in America. (Ed.).....	424	Dickinson, War Secretary, Resignation.....	121
Bishops, Justices and Marriages. (Ed.).....	160	Catholicism: Services to the Country. (Ed.).....	16	Digby, Madame.....	167
Blessed Virgin, Devotion to the.....	125	Central Verein Convention.....	563	Diplomatic Corps Changes.....	434
Blenk, Archbishop, on Liberty. (Ed.).....	496	Ceylon, Population.....	157	Divorce Case, Du Breuil. (Ed.).....	566
Blind, Literature for the. (Ed.).....	153	Chemical Dispute. (Ed.).....	184	Divorce Laws, Uniform.....	553
Blunt's Dictionary of Sects. (Ed.).....	448	Chapels on Wheels.....	593	Dominican Foundation in Providence.....	191
Bohemia, Education in.....	477	Chaplains, Catholic Army, at San Antonio, Tex.....	22	Dongan, Governor.....	584
Book Lists, Catholic (Ed.), 112; (Ed.).....	159	Chartreuse. (Ed.).....	279	Dooley, Mr. Michael F.....	263
Books, Children's.....	523	Chevallier, Rev. Stanislas, S.J.....	456	Douglas, Lord Alfred.....	214
Books by Catholic Authors (Ed.), 232; Pittsburgh Library (Ed.), 280; Books a Danger of the Day, 495; Books: Devotional, 19; For the Blind, 158; Prohibited.....	227	Child Training, Old and New.....	462	Duchesne, "History of Ancient Church" Forbidden.....	624
Boy Scout Fad.....	117	Children of Israel (in New York). (Ed.).....	278	Duchesne, Mgr. (Ed.).....	614
Boys in Their Teens, with Workers.....	514	Children's Books.....	523	Duez Called to Trial. (Ed.).....	254
Braga, Rise to Power.....	80	Children's Encyclopædia, The.....	441	Dwight, Dr. Thomas.....	586
Brandts, Franz.....	57	Chile: Submarines.....	310	Dynamiters of Los Angeles Times, Alleged.....	74
Brazil: Chronicle.....	532	China: Chronicle, 123; 148; 172; 268; 460; Condition of the Church, 57; Famine, 60; 103; Foreign Population of Shanghai, 118; Loan, 229; Militant Spirit, 349; New Navy, 492; Outbreak in Canton, 223; New Railway Policy, 374; New Cabinet, 445; Opium Suppression, 539; Missions, 490; Anti-Manchu Outbreak, 323; New Railway Policy.....	374	E AMES-GOGORZA Marriage. (Ed.).....	518
Briacelli, Father, S.J. (Ed.). See Verdesi.....	143	Chinese Catholics.....	264	Easter Greeting. (Ed.).....	16
Bright, John.....	199			Ebro Observatory: Monthly Bulletins.....	43
Brighton Seminary, Changes at the.....	191			Economic Conditions of German Catholics.....	342

Education and Religion: 424; 429; 550; Safe- guarding Children's Morals, 22; Hebrews' Favor, 45; Presbyterian Pastor Condemns Carnegie Foundation, 45; Balfour, 69; The Problem, 164; Boston Martyr to Conscience, 188; Criminal Statistics in France (Ed.), 206; In the United States, 212; Students' Eucharistic League, 237; Parochial School, 258; "Non-Sectarian" Argument, 261; Prus- sia, 262; Bavaria (Ed.), 328; American Public Schools, 404; France, 404; Bishop Westcott, 404; B. S. Coler's "Residuary Sect," 404; 429; Dangers to Religion in Public Schools, 452; Need of Catholic High Schools, 453; Lutherans Favor Religious Schools, 453; President Hall, 500; Cardinal Gibbons 573		F ABRICATING NEWS 327 Fall River Cotton Centennial 266 Fallières, M., the French Turk. (Ed.) 135 Famine in China 60 Federation and Knights of Columbus. (Ed.) 544 Federation of Labor Decision 146 Federation's Opportunity (Albanian Outrages) (Ed.), 399; Federation's Educational Value (Ed.), 494; Federation of Catholic Societies in America 502 Federation of Catholic Societies, 71; Louisi- ana, 95; England, 118; Bengal 527 Fez 149 Fidelis (Kent Stone), Father, in Argentina 181 Filipino Laborers in Alaska 141 First Communion, Age for 582 Flag in Churches, National 62 Fleur de Lis, The 19 Fogazzaro and His Novels 401 Food for Babies, The Children's Encyclopædia 441 Fooling the People. (Ed.) 39 Ford, Patrick, <i>Irish World</i> Anniversary 239 Fordham Social Study Course 430 Fourth of July Celebrations (Ed.), 254; 313; Report on Legislation. (Ed.) 520 France: Chronicle, 3; 28; 52; 75; 99; 124; 147; 171; 195; 220; 243; 267; 291; 316; 339; 364; 387; 436; 460; 483; 507; 531; 555; 580; 604; Organization Work Among Catholics, 14; The Eastern Missions, 34; Socialist Cabinet (Ed.), 39; American Revolu- tion Heroes Honored, 50; Families, 118; War in Morocco, 149; State of Religion (Ed.), 183; Criminal Statistics and Irre- ligious Schooling (Ed.), 206; Death of Min- ister Berteaux (Ed.), 233; Duez (Ed.), 254; Millenary of Normandy, 252; Despoil- ers. (Ed.), 278; Chartreuse (Ed.), 279; Joan of Arc Pageants, 302; Representation Proportionelle, 326; Sabotage (Ed.), 424; Devil's Baptism (Ed.), 425; Village Churches, 468; Commemoration at Annecy, 517; Morocco, 533; "Mona Lisa" 566 France and the American Alliance 428 Franciscans: In East Africa, 166; In Mexico, 486; In San Antonio 47 Freemasonry and French Revolution 588 Freemasons in Rome 520 Freethought Federation. (Ed.) 64 French Academy and Its Critics. (Ed.) 208 French Heroes Honored 50 French Patriotism. (Ed.) 567 French Poetry 452 French Turk, The (M. Fallières). (Ed.) 135 Frequent Communion in Our Schools 344 Frye, Senator W. P. 73; 434		Gringo, Meaning of the Word 225 Grosscup, Judge: Resignation 577 Gruscha, Cardinal: Address to Workingmen 214 Guatemala, Political Condition, 12; 61 109 Gubernatorial Pardons 442 Guerin, Mayor: Knight Commander 599 Guild, Curtis, Jr., Ambassador 26 Gunn, Rt. Rev. John E., S.M., D.D., Bishop- elect of Natchez, 312; Consecrated 503 Gutenberg Bible. (Ed.) 86		H AGGERTY, Miss Ellen 47 Hall, President, on Religious Education 500 Hawaii: Naval Base 338 Hawaiian Laborers in Alaska 141 Hitze, Dr. Franz 57 Hoe Library Sale 98 Holland: Chronicle, 556; Jansenists, 132; Bishop Arnold Mathew, 132; Queen, Diplo- matic (Ed.), 134; Catholic Emigrants to U. S., 165; Catholic Congress, 287; Catholic Organization, 324; Socialists, 396; The Holy See, 393; Holland's Papal Zouaves, 393; Socialists 396 Holy Cross College, Worcester 70 Holy Days of Obligation 431 Holy Name Organizations, 600; First National Congress 624 Homeric Criticism 561 Homer's Iliad, Unity of 371 Horticultural: Fleur de Lis 19 House of Lords. (Ed.) 448 Hungary: Chronicle, 604; Political and Public Life, 13; Socialists, 311. (See Austria.) Hymnals, Official Catholic 501 Hymns, Protestant (Ed.), 233; (Ed.) 351		I LIAID of Homer; Its Unity 371 Illegal Weddings. (Ed.) 232 Immigration from Holland, Catholic 165 Income Tax, Federal 49; 338 Independent, The, and "Spiritual Impudence." (Ed.) 254 Index, Congregation of the; Books Prohibited India: Chronicle, 459; The Church of Ki- dangur, 12; School Question, 22; Fishery Coast, 32; Ancient Shrine, 130; Population of Ceylon, 157; Franciscans in Madras, 239; Child Widows, 325; Educational Work, 406; Lay Apostolate, 443; Theosophy, 489; Catho- lic Federation 527 Indians: Agency Scandal 25 Insurance for Children's Benefit 238 Insurance of Workmen in Germany. (Ed.) 350 Intercollegiate Socialist Society. (Ed.) 304 International United Telegraphy Agency (Iuta) 36; 165; 223 Ireland: Chronicle, 3; 27; 51; 75; 99; 123; 171; 195; 219; 243; 267; 291; 315; 339; 363; 387; 411; 435; 507; 531; 554; 578; 603; Popu- lation (Ed.), 249; Bishop Morrisroe, 264; <i>Ne Temere</i> Agitation, 321; Gaelic Scholar- ship, 420; Classical Teaching, 453; Croagh- patrick 456 Irish Players, Irish Opinion On. (Ed.) 614 Irish Players and Playwrights 581 Italy: Chronicle, 3; 28; 51; 291; 340; 436; 460; 508; 555; 579; 603; Official Confusion, 13; Jubilee of United Italy, 35; 107; 131; 251; 311; Anti-Clericalism, 83; 226; Indus- trial Discord in Rome, 179; Public Schools, 188; Verdesi, 93; 196; 221; 275; 302; 319; 493; Strikes in Rome, 203; Parliament, 227; Anti-Clericals, 467; Freemasons, 520; Jubilee Failure (Ed.), 590; Nathan's Speech, 20 Sept. (Ed.), 592; Rome, 373; 445; Italian Unity Jubilee (Ed.), 17; Socialistic Free- dom, 207; Suffrage Question, 347; Holy Days of Obligation, 395; Attack on Catholic Schools, 444; Pope on Peace Conference, 322; Varia, 226; 251; 301; 322 347		J AMAICA, W. I.: Mission Work 156 Jansenists, Dutch 132 Japan: Chronicle, 172; And Mexico, 25; Ra- tionalism, 72; Catholics, 264; Universal Su- ffrage, 389; First Factory Law, 564 612 Japanese Parliament 296 Japanese and Universal Suffrage 389 Japanese in the Northwest 338 Jesuit Oath. (Ed.) 326 Jesuits, Disputation at Woodstock, Md. 118 Jesuits in Mexico in the 16th Century 559 Jewish Regiment and Armory 410 Jews in New York Schools. (Ed.) 278 Joan of Arc Pageants 302 Jogues Memorial 313; 623 Johnson, Mayor 26 Judges and the Law. (Ed.) 182 Juvenile Crime (Ed.), 110; (Ed.) 136		K ANE, Sir Henry 384 Keane, Archbishop, Resignation, 118; 311; 407 Keane, Rt. Rev. James J., D.D., Appointed Archbishop 455 Ketteler, Bishop Von. (Ed.) 158 Kipling: Fairy Tales of Mr. 185 Kipling Index 21 Knights of Columbus and Federation. (Ed.) 544 Knights of Columbus: Massachusetts, 71; 143; Illinois, 143; To Publish Catholic School
--	--	---	--	--	--	---	--	--	--	--	--	--

	PAGE		PAGE		PAGE
Books, 285; Report on Education, 452; Progress.....	455	China, 57; The Fishery Coast, 82; Concerning Caribs, 89; Central Africa, 102; Ancient Shrine in India, 130; Jamaica, W. I., 156; East Africa, 166; Madura, 225; Franciscans in Madras, 239; American Seminary, 257; "An Old Almanack," S. Africa, 1854, 306; Portuguese in S. Africa, 418; India, 443; China, 490; Manual Training Schools in India.....	611	78; Health, 226; Letter to Dr. Grannau, 334; Letter to the Apostolic Delegate, Mgr. Falcomio, on International Peace, 335; Madrid Eucharistic Congress, 358; And the Aviators, (Ed.).....	399
L A FARGE, John C. Grant.....	266	Modernism: Anti-Modernistic Oath in Germany, 30; 41; Pius X and Leo XIII.....	79	Poland: Crimes of a Convent, 60; A Correction, Reasonable. (Ed.).....	107
Y. La Farge, John.....	150	Modernists, Practice of Some. (Ed.).....	422	Pope and Europe, The, 78; And the Peace Movement.....	605
Langelier, Sir François.....	142	"Mona Lisa." (Ed.).....	566	Population, U. S., Moving Westward.....	361
Laval, Rt. Rev. Mgr. J. M.....	575	Monroe Doctrine.....	6	Portiuncula Indulgence.....	407
Lawlessness in England and the United States Compared.....	327	Moorey, Mgr. Joseph F.: Celebration.....	214	Portugal: Chronicle, 4; 52; 75; 100; 124; 148; 171; 243; 267; 291; 315; 363; 387; 411; 435; 459; 484; 507; 532; 555; 580; 604; Secular Press (Ed.), 40; Braga's Exaltation, 80; Carbonari, 80; Eve of the Elections, 155; 162; Separation Law, 173; Letter on Portugal, 213; Republicanism, 228; Recognition by the U. S., 265; Reign of Terror, 302; Sham Elections, 324; Politics, 348; Little Sisters of the Poor (Ed.), 378; Republic, 419; 468; Y. M. C. A., 467; Politics, 493; Marquis of Villalobar, 520; Arriaga, 540; 565; Associated Press Canards, 575; Bishops of Funchal Protest.....	599
Laymen's Retreat Movement. (See Retreats for Laymen.).....	371	Morality Without Religion.....	557	Portugal's Metamorphosis.....	464
Lender, Dr. Francis Xavier.....	214	Moran, Cardinal. (Ed.).....	472; 476; 575	Portuguese: Archbishop's Dignified Protest, 509; Missions in South Africa, 418; Republicanism.....	515
Leo XIII, Policy of.....	78	Moret y Prendergast.....	9	Post Office Department: Second Class Mail Matter.....	372; 409
Lerroux, Alejandro.....	9	Morocco: 533; 556; Vicariate Apostolic.....	623	Postage Stamps, New.....	434
Letters to the Editor: Official Facts About the Y. M. C. A., 48; Cincinnati's Sisters' Schools (S. M. A.), 96; 168; Date of Cardinal Newman's Ordination, 120; The Catholic Directory (T. F. M.), 120; The Senior Catholic Academy (Clorivière), 120; 192; Identifying Catholic Landmarks (T. F. M.), 144; Montreal Sailors' Club (A. T. Sadlier), 216; Catholic Books in State Library, 240; Objectionable Moving Pictures (J. A. Gray), 264; Catholic Books (T. F. Coakley), (J. T. Comes), 288; Work for the Federation (Senex), 312; Protestant Hymns in Catholic Churches (Gregorian), (James P. Dunn), 432; Bill-Board Advertising (J. P. Hynes), 480; Fogazzaro (Philip I. Barrow), 480; Catholic University Summer School (Sisters of Mercy), 552; Parish School Assemblies (M. S.), 556; Eames-De Gogorza Marriage, 600; Holy Name Organizations (J. J. McCarthy).....	600	Morrisroe, Rt. Rev. Patrick, D.D.....	264	Pothier, Governor, of Rhode Island.....	286
Let Us Hate Nobody. (Ed.).....	38	Mother Eutopia McMahon.....	406	Prendergast, Most Rev. E. T.....	190; 407
Library, New York Public.....	169	Mother M. Divine Heart Spillane.....	406	Prescribed Course and Literary Development. Press (Catholic), (Ed.) 329; Apostleship, 31; International News Agency, 36; 165; 223; Daily (Ed.), 255; History, 415;.....	437
Light House, The. Books for the Blind.....	158	Mother M. Florence.....	406	Press (Secular): Comic Supplement (Ed.), 39; Editing Under Difficulties (Ed.), 40; American Daily, 141; Congressional Record and Consular Reports, 259; And Catholics (Ed.), 447; Responsibility of the. (Ed.).....	518
Lincoln Memorial.....	421	Mother Mary of Loretto Grace.....	406	"Priest Ridden" Catholics.....	383
Literary Development, Prescribed Course and Loan Sharks.....	287; 334	Mother Mary Xavier Jubilee.....	142	Protestant: Hymns (Ed.), 233; (Ed.) 351; Churches in Summer (Ed.), 496; Vacation Schools. (Ed.).....	446
Longinotti Defends Catholic Labor Unions. (Ed.).....	207	"Motivation" the Latest School Fad. (Ed.).....	377	Protestantism of To-day.....	536
Loretto Academy, Niagara Falls.....	311	Moving Pictures: Objectionable, 264; Censorship in Penn. (Ed.), 305; Children.....	477	Q UEBEC Marriage Case.....	101
Lorimer Inquiry.....	169; 193	Moynihan, Very Rev. Michael, S.J.....	264	Queen of Holland and the Pope, The. (Ed.).....	134
Louvain, Catholic University.....	153	Mundelein, Bishop: His Generous Congregation.....	71	Quinn, Canon of Killeavy.....	264
Lucas, Dr. Frederic A.....	146	Museum of Natural History, American.....	146	Quinn, Rev. John J.....	552
Lynch, Rt. Rev. Joseph Patrick, D.D., Consecrated.....	360	Music: At Catholic University, Liturgical, 285; Non-Catholic Interest in Catholic, 356; Character of Its Emotional Appeal, 454; Official Catholic Hymnals.....	501	R AILROAD: Employees, Spiritual Needs of (Ed.), 400; Massacres. (Ed.).....	400
Lynching in the United States. (Ed.).....	470	Musiciens d'aujourd'hui.....	597	Railroads: Rate Decision.....	385
M ACHAO.....	291	N AMUR: Catholic Congress.....	527	Railway Suit, Reading.....	361
Machine, The. (Specialization in Labor).....	202	Nathan's Gentle Speech. (Ed.).....	592	Recall, The.....	198
MacGahan, J. A., Monument.....	314	National Charity Conference.....	54	Reciprocity: U. S. and Canada, 49; 169; 218; Root Amendment, 289; Bill Passed, 361; Democrats Praised by President.....	385
McKean, Rev. B.....	23	Naturalization Rules, New.....	290	Religion: Among Non-Catholics in America, 53; And Reforms in England. (Ed.).....	350
McMahon, Rev. Dr. William.....	408	Naundorffs, Mystery of the.....	129	Religious: And Personal Liberty (Ed.), 496; Movement in the U. S., New (Ed.), 591; Orders Before the Spanish Cortes, 320; Statistics of England, 273; Training and Literature, 272; Training in Schools, Plan for (Ed.), 424; vs. Lay Schools. (Ed.).....	376
McVeagh, Secretary, on Pensions.....	39	Negro Case at Arnaudville, La. (Ed.).....	496	Representation Proportionelle in France. (Ed.)	326
Madeira Islands: Protest of Bishops.....	599	Negro's Hope: President Taft's Address.....	605	Retreats for Laymen: 23; 95; 359; 477; In Sweden, 396; Staten Island, 503; 575; Grand Coteau, La., 551.....	588
Madero, Francisco L.....	351	"Ne Temere" Agitation, 213; 298; in Ireland, Neumann, Ven. John N.: Progress of the Cause.....	95	Revenue (U. S.) for 1911.....	542
Madura Mission.....	225	Newman, Cardinal: Ordination.....	120	Rhode Island: Catholic Population.....	314
Magazine Trust.....	337	New Mexico and Arizona.....	169; 457	Rios, Montero.....	9
Magazines by Fast Freight.....	577	Newspaper Hoaxes (Ed.), 161; Fabrications. (Ed.).....	327	Ripon's Biography, Marquis of.....	21
Maine, Wreck of the Battleship.....	386	Newspapers: Sunday Comic Supplements (Ed.), 88; "Moving Picture News." (Ed.).....	184	Robie, Rear Admiral.....	218
Mainz: Catholic Congress.....	478	New York: Literary Institution, 144; City Population.....	410	Roderick, Last of the Goths.....	535
Marriage Case, Quebec.....	101	Nicaragua: Chronicle, 2; 98; 122; Present Condition.....	613	"Roman Catholic" The Designation.....	119
Marriage Laws: Church of England (Ed.), 160; 298; Catholic Church, 79; 101; 126; 189; 213; (Ed.) 232; Methodists.....	256	Non-Catholic Americans and Religion.....	53	Ruano, Rev. Fabian.....	335
Marriage, The Ideal.....	543	Normandy's Thousand Years.....	252	Russell, Mgr. William T.....	239
Marriage Lotteries (Ed.), 400; Professor Polacco on Indissolubility, 449; Mixed Marriages. (Ed.).....	519	Norway: Dr. Karl Knud Krogh-Tønning.....	104	Russia: Chronicle, 460; Crimes of Schismatical Monks, 60; Converts, 375; Catholic Church in.....	465
Martin, Senator: Minority Leader.....	1	Norwich, Conn.: St. Patrick's Church Consecrated.....	624	Ruville, Dr. Albert Von.....	178; 200
Mass for Night Workers.....	23	Novels, Unfit. (Ed.).....	18	Ryan, Rev. Richard E., S.J.....	142
Mathew, Bishop Arnold.....	132	O 'CONNOR, Mr. John P.: Bequests.....	263	Ryan, Archbishop: First Memorial.....	551
Mathieu, Rt. Rev. Mgr., D.D.....	384	O'Doherty, Very Rev. Denis J.....	431	S ABOTAGE. (Ed.).....	424
Matrimonial Legislation of Church, 79; 101; 126; 213.....	591	O'Doherty, Very Rev. Michael, Bishop-elect of Zamboanga, P. I.....	312	Schleuter, Rev. J. P. M., S.J.: Jubilee.....	287
Matrimonial Puzzle. (Ed.).....	591	O'Dwyer, Bishop of Limerick: Jubilee.....	360	Schollaert: (Ed.) 543; Ministry, 270.....	316
Maura, Antonio.....	9	O'Gorman, Senator James A.....	97	Schrems, Rt. Rev. Joseph B.: At Lenox Mass., 383; First Bishop of Toledo.....	455
May Sermon, A.....	125	Oklahoma.....	194	Science: Wireless at Sea, Phosphate Beds in Montana, Coal Clinkers, Electrical Test for Feed Water, 24; Ebro Observatory, 43; Photographing Stars, Magnetic Storms, Official Time in France, Double Stars, 46; Burglar Alarms, Radium, 47; Weather Forecasts, Feed Water Purification, Radium Substitute, Starlight Night's Luminosity, Sterilizing Water, Aluminum Bronze Coinage, 94; Photographing the Moon, 119; Sun a Variable Star, Stellar Spectra, 143; Chemistry, Syn-	
Mayence: Catholic Congress.....	478	Old Catholic Pastor Converted (?). (Karl Gross).....	479		
Maynooth Union.....	71	Old Catholics of Bern Faculty.....	215		
Maze-Sancier: State Schools in France.....	404	O'Rourke, Rev. John H., S.J.....	166		
Meehan, Thos. F., Director of Brooklyn Public Library.....	527	P AINE, Tom.....	443		
Memorial Mass: Brooklyn Navy Yard, 191; Washington.....	214	Panama: Canal Route for American Steamships, 602; Fair Site, 409; Islands.....	434		
Methodism To-day.....	607	Paraguay: Chronicle.....	578		
Mexican Catholics Astrir. (Ed.).....	182	Parish Priests, Removal of.....	62		
Mexico: Chronicle, 3; 26; 50; 74; 98; 122; 146; 170; 194; 218; 242; 266; 290; 314; 338; 362; 386; 410; 434; 458; 482; 506; 530; 578; 602; Latin America and the United States, 6; Warning of President Taft, 25; And Japan, 25; Presidents, 137; Exciting Times, 228; Madero (Ed.), 35; Cathedral, 456; Why the Cabinet Resigned (Ed.), 17; Diaz (Ed.), 65; Don Prospero (Ed.), 88; Fortress of Ulloa, 206; What the Maderists Feared (Ed.), 231; Minister of Government (Ed.), 423; Political Situation (Ed.), 449; Sixteenth Century Education.....	486; 559	Parmentier Memorial Commercial School.....	117		
Mexico, New: The Penitentes.....	10	Parochial School, The.....	258		
Mickiewicz.....	21	Passionist Fathers in Brooklyn Diocese.....	23		
Militia of Christ for Social Service.....	550	Peace: International Movement, 5; 294; Sir Robert Perks in America (Ed.), 62; Anti-German Sentiment in America, 111; Peace Among Nations (Ed.), 398; 602; Treaties, 433; Movement, The Pope and the, 605; Society, Another Word to the (Ed.), 160; Harbor, Hawaii.....	338		
Mission Fields: Church of Kidangur, India, 12; France and the Eastern Missions, 34; China, 57; The Fishery Coast, 82; Concerning Caribs, 89; Central Africa, 102; Ancient Shrine in India, 130; Jamaica, W. I., 156; East Africa, 166; Madura, 225; Franciscans in Madras, 239; American Seminary, 257; "An Old Almanack," S. Africa, 1854, 306; Portuguese in S. Africa, 418; India, 443; China, 490; Manual Training Schools in India.....	611	Pelagic Sealing Prohibited.....	385		
		Penitentes, The.....	10		
		Pennsylvania German Catholic Societies.....	359		
		Pensions, United States. (Ed.).....	39		
		Perjury in the Courts.....	511		
		Perks, Sir Robert, on Peace. (Ed.).....	62		
		Perry, Commodore: Official Letter.....	425		
		Persia: Chronicle.....	436		
		Phenix, The (Religion in France). (Ed.).....	183		
		Philadelphia Catholics Generous.....	23		
		Philippine Islands: Chronicle, 74; 194; Independence, 74; Tobacco, 194; Teachers' Assembly at Manila, 382; Protestant Workers. (Ed.).....	590		
		Pilgrimage to Croagh Patrick.....	456		
		Pittsburgh Library Catalogue (Ed.), 232; (Ed.)	280		
		Pius X: Encyclical on Portugal, 213; Illness (Ed.), 446; (Ed.) 470; Canadian Hierarchy, 503; Freethinker's Opinion, 527; Policy,			

PULPIT, PRESS AND PLATFORM

	PAGE		PAGE
delphia (Mr. M. I. J. Griffin), 599; Memorial to Father Jogues (Amsterdam Evening Recorder).....	623	Ercilla, R. P. Eustaquio Ugarte de, S.J.: España Eucaristica.....	476
AUTHORS		Feige, Abbé P.: La Piété, le Zèle.....	21
Addams, Jane: Twenty Years at Hull House..	20	Ferreres, Juan B., S.J.: La Frecuente Comu- nión y Diaria y la Primera Comunión segun las Enseñanzas y Prescripciones de Pío X.....	354
Almeyer, Rev. Henry B.: "Sermons Delivered Before Mixed Congregations".....	236	Fisher, Joseph R.: The End of the Irish Par- liament.....	428
Antoni, Canon: Why Not Receive Communion Every Day You Hear Mass?.....	20	Foerster, Dr. Fr. W.: The Art of Living.....	450
Ayscough, John: Hurdcott.....	618	Fogazzaro and His Novels.....	401
Bakewell, Paul: A Conspiracy and Its Agency	428	Poster, E. M.: A Room With a View.....	547
Baumgartner, Rev. Alexander, S.J.: Die Ge- schichte der Weltliteratur VI Band, Die Italienische Literatur.....	139	Fowler, W. Warde, M.A.: The Religious Ex- perience of the Roman People.....	330
Beissel, Stephen, S.J.: Geschichte der Verehr- ung Marias im XVI und XVII Jahrhundert.....	63	French, Allen: The Siege of Boston.....	91
Belloe, Hilaire: The French Revolution.....	426	Gabrini, Rev. Francis, S.J.: Meditations on the Blessed Virgin.....	162
Benson, Robert Hugh: Non-Catholic Denom- inations, 44; None Other Gods, 20; The Dawn of All.....	498	Gallerani, Rev. S.J.: Jesus All Great.....	19
Bowden, Henry Sebastian: Mementoes of the English Martyrs and Confessors for Every Day in the Year.....	450	Gerrard, Rev. Thomas J.: Marriage and Parent- hood.....	68
Bredier, Abbé: A Papal Envoy During the Reign of Terror.....	116	Gamble, F. W.: The Animal World.....	499
Brothers of Mary: Manual of Christian Peda- gogy.....	259	Garold, Rev. R. P., S.J.: Freddy Carr and His Friends; Freddy Carr's Adventures.....	186
Brummer, Sidney David, Ph.D.: Political His- tory of the State of New York During the Period of the Civil War.....	475	Gasquet, Abbot: Leaves From My Diary.....	401
Bruneau, Rev. Joseph, S.S., D.D.: (Ed.) Childhood of Christ According to the Ca- nonical Gospels.....	116	Gautherot, Gustave: L'Assemblée Constituante Gentilini, Bernard: Chistes y Verdades.....	426
Buckler, Reginald, O.P.: Spiritual Instruc- tions.....	427	Gerard, Helen: (Trans.) Little Cities of Italy.....	283
Buckrose, J. E.: Down Our Street.....	547	Gilmore, Florence: A Romance of Old Jeru- salem.....	67
Burnett, Frances Hodgson: The Secret Garden	570	Ginzberg, Louis: Legends of the Jews.....	44
Buseti, P. Antonio, S.J.: Vocabolario Italiano- Albanese.....	570	Goodman, Francis: The Reunion of Christen- dom.....	428
Butler, Sir William: An Autobiography.....	369	Graham, Rev. Father: Where We Got the Bible Green, Alice Stoford: The Irish Nationality.....	548
Byrne, Rev. Andrew: Short Catechism for Those About to Marry.....	236	Greene, Frances Nimmo: Heroes of Chivalry.....	235
Campbell, Rev. Thomas J., S.J.: Pioneer Priests of North America. Vol. III.....	285; 307; 333; 571	Griffith, W. L.: The Dominion of Canada.....	498
Canals, Salvador: Los Sucesos de España en 1900.....	475	Grisar, Rev. Hartmann, S.J.: History of Rome and the Popes in the Middle Ages.....	260
Chater, Arthur G.: Love and Marriage.....	478	Hanly, T. Frank: My Lord and Saviour, Jesus Christ.....	595
Chatterton, Gilbert K.: Alarms and Discus- sions.....	138	Hastings, Rev. James, D.D.: The Great Texts of the Bible.....	380
Chianciano, Rev. Joseph, S.J.: The Mystery of the Most Holy Eucharist and Human Reason	60	Herbigny, Michael D.: Un Newman Russe, Vladimir Soloviev.....	284
Churchill, Abby P.: Birds in Literature.....	220	Hickey, J. S., O.Cist.: Summula Philosophiæ Scholasticæ. Vol. II. Cosmologia et Psy- chologia.....	236
Clarke, Frances: Her Journey's End.....	68	Hogan, Rev. John: A Compendium of Cate- chetical Instruction.....	499
Clary, Rt. Rev. Henry W., D.D.: God or No God in the Schools.....	548	Howe, Rev. George E.: Catechist.....	499
Coghlan, Philip, C.P.: Gemma Galgani.....	548	James, Grace: Joan of Arc.....	235
Coleman, P. J.: Little Rhymes for Little Folks	66	Jones, Arthur Edward, S.J.: Wendake Ehen, or, Old Huronia.....	619
Coler, Bird S.: The Residuary Sect.....	187	Jones, Rev. Edward: The Beauty and Truth of the Catholic Church.....	670
Coloma, Don Luis: A True Hidalgo.....	380	Keating, T. P.: Science of Education.....	259
Conway, Rev. Placid O.P.: Saint Thomas Aquinas.....	353	Kelly, M. T.: Paul of Tarsus; John the Be- loved.....	20
Coppens, Rev. Charles, S.J.: Who Are the Jesuits?.....	139	Kempis, Thomas: Imitation of Christ.....	234
Cortissoz, Royal: John La Farge.....	150	Keppeler, Dr. Paul W. Von: Más Alegria.....	284
Costelloe, Rev. Lawrence, O.F.M.: Saint Bona- venture, Minister General of the Franciscan Order.....	353	Key, Ellen: Love and Marriage.....	68
Crawford, F. Marion: Wandering Ghosts.....	114	Kipling, Rudyard: Reward and Fairies.....	185
Crawford, Virginia M.: Switzerland of To-day	379	Kirk, Dolly Williams: Heroes of Chivalry.....	235
Cullen, Joachim M.: The Biblical Book.....	500	Lacey, T. A.: A Roman Diary and Other Docu- ments Relating to the Papal Inquiry into English Ordinands, MDCCCXCXV.....	90
Cunningham, Rev. F. A.: The War Upon Re- ligion.....	187	Lago y Gonzales, Doctor Don Manuel: Manual de Estudios Biblicos Arreglado para los países de Lengua Castellana.....	524
Currier, Rev. Charles Warren: Lands of the Southern Cross.....	353	Lamon, Ward Hill: Recollections of Abraham Lincoln.....	163
Cuthbert, Father, O.S.F.C.: St. Francis and Poverty.....	20	Lanyon, Helen: The Hill o' Dreams and Other Verses.....	66
D'Arras, Rev. Henry, S.J.: Louise Augusta Lechmere.....	548	Lauffer, Berthold: Christian Art in China.....	42
Dease, Charlotte: Children of the Gael.....	548	Laurent, Père: The Mission of Pain.....	427
Dickinson, Edward: The Education of a Music Lover.....	475	Le Plastrier, Constance May: Heirs in Exile.....	595
Donahoe, Daniel Joseph: Early Christian Hymns.....	308	Lilly, William S.: Idola Fori: An Examination of Seven Questions of the Day.....	32
Donat, Joseph, S.J.: Summa Philosophiæ Christianæ.....	595	London, Jack: Adventure.....	67
Donnelly, Rt. Rev. Mgr. E.: (Trans.) Boniface VIII.....	569	Loughlan, T.: (Trans.) Jesus All Great.....	19
Donnelly, Rev. Francis P.: The Second Spring, 211; The Heart of the Gospel.....	211	Macdonald, Rt. Rev. Alexander, D.D.: Medi- tations on the Blessed Virgin, 162; Religious Questions of the Day, or, Some Modernistic Theories and Tendencies Exposed. Vol. III.....	235
Doss, Padre Adolfo de, S.J.: La Perla de las Virtudes.....	571	MacElean, Rev. John C., S.J.: The Poems of David O'Bruidair. Part I.....	113
Drummond, Hamilton: The Justice of the King.....	547	McGowan, Patrick F.: Journal of the Ameri- can Irish Historical Society.....	596
Dudon, Paul: Lamennais et le Saint Siège. (1820-1834).....	427	McLorg, M. Craven: The Most Holy Euc- harist.....	20
Duffy, Susan Gavan: (Trans.) The Old Home and Other Stories.....	620	McSweeney, Rev. E. F. X.: The Story of the Mountains.....	68
Dupont, Etienne: Les Pèlerinages au Mont St. Michel.....	499	Malone, Rev. J. I.: The Purple East.....	284
Durand, A., S.J.: The Childhood of Christ According to the Canonical Gospels.....	116	Maurel, André: Little Cities of Italy.....	283
Dwight, Thomas, M.D., LL.D.: Thoughts of a Catholic Anatomist.....	569	Maze, Sancier H.: L'Erreur Primaire.....	404
Ely, Helena Rutherford: The Practical Flower Garden.....	354	Meline, Mary E.: The Story of the Mountain.....	68
		Mercedes: Heart Songs, Verses.....	66
		Meschler, Rev. Moritz, S.J.: Three Funda- mental Principles of the Spiritual Life, 427; Life of St. Aloysius Gonzaga.....	619
		Metcalf and Rafter's Language Series.....	284
		Milburn, James B.: The Restored Hierarchy.....	571
		Muelemeester, Arthur de: St. Cecilia's Hymn Book.....	402
		Mulhall, Marion McMorrough: Beginnings, or Glimpses of Vanished Civilizations.....	284
		Mulholland, Clara: The Little House Under the Hill.....	380
		Mulholland, Rosa: Father Tim, 43; The O'Shaughnessy Girls.....	331
		Mullan, Rev. A. J. Elder, S.J.: La Congrega- zione Mariana Studiata nei Documenti.....	115
		Mullet, Rev. John E.: The Chief Ideas of the Baltimore Catechism.....	63
		Newman, John Henry: The Second Spring.....	211
		Northcote, Rev. P. M.: The Idea of Develop- ment.....	43
		O'Brien, R. Barry: John Bright, A Monograph	199
		O'Meara, Kathleen: Frederick Ozanam.....	91
		O'Neill, Francis: Irish Dance Music.....	548
		O'Neill, Rev. George, S.J.: The Clouds Around Shakespeare.....	138
		O'Sullivan, Patrick: Irish Songs in English and Gaelic; Irish-American Patriotic Songs.....	548
		Ovington, Mary White: Half a Man.....	331
		Page, W. Humphrey: (Trans.) Meditations and Instructions on the Blessed Virgin.....	162
		Peck, Ethel: (Trans.) The Art of Living.....	450
		Perigny, Cte. M. de: Les Cinq Républiques de l'Amérique Centrale.....	380
		Philippa, Mother: The Saints of the Mass.....	571
		Ping, L. G.: The Mission of Pain.....	427
		Power, William F., S.J.: The King's Bell and Other Verses.....	66
		Putnam, Ruth: William the Silent.....	308
		Raupert, J. Godfrey: Back to Rome.....	548
		Raymond-Barker: Louise Augusta Lechmere.....	548
		Richman, Irving Berdine: California Under Spain and Mexico.....	260
		Rickaby, Rev. Joseph, S.J.: How I Made My Retreat.....	571
		Rolland, Romain: Musiciens d'Aujourd'hui.....	597
		Ruvile, Dr. Albert Von: Zurück zur heiligen Kirche.....	178; 200
		Ryder, Rev. Henry Ignatius Dudley: Essays.....	260
		Ryder, Sophia: A Conversion and a Vocation. Sister Mary of the Sacred Heart.....	283
		Schlathoelter, Rev. Louis F.: Daily Com- munion.....	20
		Schortensack, G.: (Trans.) Back to Holy Church.....	178; 200
		Scott, Franklin William: Newspapers and Pe- riodicals of Illinois, 1814-1879.....	498
		Scully, Dom Vincent, C.R.L.: A Medieval Mystic.....	450
		Shao-Yang, Lin: Chinese Appeal to Christen- dom Concerning Christian Missions, A.....	236
		Sheehan, Canon, D.D.: The Queen's Fillet.....	547
		Shewan, Alexander: The Lay of Dolon.....	371
		Singleton, Esther: A Guide to Great Cities for Young Travelers and Others.....	499
		Spillman, Rev. José, S.J.: La Flor Maravil- losa de Woxindon.....	331
		Sprague, Roger: From Western China to the Golden Gate.....	619
		Stacpoole-Kenny: Saint Charles Borromeo.....	163
		Stevenson, Robert Louis: Father Damien.....	210
		Stuart, Janet Erskine: The Education of Cath- olic Girls.....	594
		Swan, Caroline Davenport: The Unfading Light.....	66
		Swift, Lindsay: William Lloyd Garrison.....	331
		Tabb, Rev. John B.: Later Lyrics.....	66
		Tatlock, Father, S.J.: Manual of Latin Pho- nography.....	548
		Taylor, Hannis: The Origin and Growth of the American Constitution.....	307
		Taylor, John W.: The Doorkeeper and Other Poems.....	66
		Telch, Rev. Charles: Epitome Theologiæ Moralis.....	500
		Thiriet, Edmond: Loi d'Exil.....	44
		Tosti, Don Louis: Boniface VIII and His Times.....	569
		Turner, William, S.T.D.: Lessons in Logic.....	546
		Tyck, Father Clement, C.R.P.: The English Lourdes.....	162
		Van Der Loor, J. C.: Methodus Excipiendi Confessiones Ordinarias Variis in Linguis.....	211
		Vermeersch, A., S.J.: Meditations and Instruc- tions on the Blessed Virgin.....	162
		Villaverde Felipe: (Trans.) Más Alegria.....	284
		Walsh, James J., M.D.: Education, How Old the New.....	451
		Walworth, Rev. Clarence: Early Ritualism in America.....	499
		Ward, Mrs. Wilfrid: The Job Secretary.....	163
		Watts, Mary S.: The Legacy; A Story of a Woman.....	283
		Weld-Blundell, Dom Benedict: The Inner Life and Writings of Dame Gertrude More.....	476
		Whitney, Caspar: Jungle Trails and Jungle People.....	354
		Zenver, Philip: Education in Sexual Physi- ology and Hygiene.....	187
		Zugasti, Rev. Juan Antonio, S.J.: La Esclava del Santísimo, Venerable Madre Sacramento.....	353

BOOKS

PAGE

Adventure	67
Alarms and Discursions.....	138
Animal World, The.....	499
Art of Living, The.....	450
Back to Holy Church.....	178; 200; 548
Beauty and Truth of the Catholic Church.....	570
Beginning, or Glimpses of Vanished Civiliza- tions	284
Biblical Book, The.....	500
Birds in Literature	620
Book of Knowledge, The Children's Encyclo- pædia	441
Butler, Lieut. Gen. Sir W. F.	309
California Under Spain and Mexico, 1535-1847	260
Catéchisme ou Brieve Instruction du Chré- tien	452
Catechist	499
Catholic Encyclopedia, The, Vols. X, XI.....	522
Chapter, in Christian Doctrine; Reason the Witness of Faith.....	380
Chief Ideas of the Baltimore Catechism.....	163
Childhood of Christ According to the Canon- ical Gospels	116
Children of the Gael.....	548
Children's Encyclopædia, The.....	441
Chinese Appeal to Christendom Concerning Christian Missions, A.....	236
Chistes y Verdades	139
Christian Art in China.....	42
Clouds Around Shakespeare, The.....	138
Club Notes	211
Compendium of Catechetical Instruction.....	499
Conspiracy and Its Agency, A.....	428
Contemplative Life, The.....	21
Conversion and a Vocation, A. Sister Mary of the Sacred Heart.....	283
Daniele Cortis	401
Dawn of All, The.....	498
Devotions for Communion.....	20
Die Geschichte der Weltliteratur, VI Band.	139
Die Italienische Literatur.....	498
Dominion of Canada, The.....	66
Doorkeeper, and Other Poems, The.....	547
Down Our Street.....	308
Early Christian Hymns.....	499
Early Ritualism in America.....	451
Education, How Old the New.....	187
Education in Sexual Physiology and Hygiene.....	475
Education of a Music Lover.....	594
Education of Catholic Girls.....	546
Encyclopædia Britannica.....	428
293; 365; 394; 413; (Ed.) 470; 473; 521;	162
End of the Irish Parliament, The.....	500
English Lourdes, The.....	476
Epitome Theologiae Moralis.....	260
España Eucarística	210
Essays of Rev. Henry Ignatius Dudley Ryder.	43
Father Damien	54
Father Tim	186
First National Conference of Catholic Charities	186
Freddy Carr and His Friends.....	426
Freddy Carr's Adventures.....	619
French Revolution	331
From Western China to the Golden Gate.....	548
Garrison, William Lloyd.....	68
Gemma Galgani, a Child of the Passion.....	548
Geschichte der Verehrung Marias im XVI und XVII Jahrhundert	548
God or No God in the Schools.....	380
Great Texts of the Bible.....	499
Guide to Great Cities for Young Travelers and Others. Western Europe and Northwestern Europe	331
Half a Man.....	571
Handbook of Schools.....	211
Heart of the Gospel: Traits of the Sacred Heart	66
Heart Songs. Verses.....	595
Heirs in Exile.....	68
Her Journey's End.....	235
Heroes of Chivalry.....	66
Hill o' Dreams and Other Verses, The.....	569
History of Pope Boniface VIII and His Times	260
History of Rome and the Popes in the Middle Ages	571
How I Made My Retreat.....	618
Hurdcott	43
Idea of Development, The.....	32
Idola Fori; An Examination of Seven Ques- tions of the Day.....	234
Imitation of Christ.....	476
Inner Life and the Writings of Dame Gertrude More, The, 3 Vols.....	548
Irish-American Patriotic Songs.....	450
Irish Nationality, The.....	548
Irish Songs in English and Gaelic.....	19
Jesus All Great.....	235
Joan of Arc.....	163
Job Secretary, The.....	199
John Bright	150
John La Farge	20
John the Beloved.....	596

Journal of the American Irish Historical So- ciety	596
Jungle Trails and Jungle People.....	354
Justice of the King, The.....	547
King's Bell and Other Verses, The.....	66
La Comunión Frecuente y Diaria y la Primera Comunión segun las enseñanzas y Prescrip- ciones de Pio X.....	354
La Congregazione Mariana Studiata nei Docu- menti	115
La Esclava del Santísimo, Venerable Madre Sacramento	353
La Flor Maravillosa de Woxindon.....	331
Lamennais et le Saint Siege. (1820-1834).....	427
Lands of the Southern Cross.....	353
Language Series	284
La Perla de las Virtudes.....	571
La Piété, le Zèle.....	21
L'Assemblée Constituante	426
Later Lyrics	66
Lay of Dolon.....	371
Leaves From My Diary.....	401
Lectures on the History of Religions. Vol. V.....	595
Legacy, The. A Story of a Woman.....	283
Legends of the Jews.....	44
"Leila"	401
L'Erreur Primaire.....	404
Les Cinq Républiques de l'Amerique Centrale	380
Les Pèlerinages au Mont St. Michel.....	499
Lessons in Logic.....	546
Life of St. Aloysius Gonzaga.....	619
Little Cities of Italy.....	283
Little House Under the Hill, The.....	380
Little Rhymes for Little Folks.....	66
Loi D'Exil	44
Los Sucesos de España en 1909.....	475
Louise Augusta Lechmere.....	548
Love and Marriage.....	68
Manual de Estudios Bíblicos Arreglado para los Países de Lengua Castellana.....	524
Manual of Christian Pedagogy.....	259
Manual of Latin Phonography.....	548
Marriage and Parenthood. The Catholic Ideal	68
Martyrologium Romanum; Sixth Edition.....	571
Más Alegria	284
Medieval Mystic, A.....	450
Meditations and Instructions on the Blessed Virgin	162
Meditations on the Blessed Virgin.....	162
Mementoes of the English Martyrs and Con- fessors for Every Day in the Year.....	450
Methodus Excipiendi Confessiones Ordinarias	211
Varis in Linguis	427
Mission of Pain, The.....	497
Musiciens d'Aujourd'hui.....	597
My Lord and Saviour, Jesus Christ.....	595
Mystery of the Most Holy Eucharist and Hu- man Reason, The.....	20
Newspapers and Periodicals of Illinois, 1814- 1879	498
Non-Catholic Denominations.....	44
None Other Gods.....	20
Old Home and Other Stories.....	620
Origin and Growth of the American Constitu- tion	307
O'Shaughnessy Girls, The.....	331
Ozanam, Frederick	91
Papal Envoy During the Reign of Terror, A.....	116
Paul of Tarsus.....	20
Piccolo Mondo Antico	401
Pioneer Priests of North America. Vol. III 285; 307; 333;	571
Poems of David O'Bruadar. Part I.....	113
Political History of the State of New York During the Period of the Civil War.....	475
Practical Flower Garden, The.....	354
Priest, The	21
Purple East, The.....	284
Queen's Fillet, The.....	547
Recollections of Abraham Lincoln. 1847-1865.	163
Religious Experience of the Roman People.....	380
Religious Questions of the Day, or, Some Mod- ernistic Theories and Tendencies Exposed.....	235
Residuary Sect, The.....	187
Restored Hierarchy, The.....	571
Reunion of Christendom, The.....	428
Rewards and Fairies.....	185
Roman Diary and Other Documents Relating to the Papal Inquiry into English Ordina- tions, MDCCCXCV. A.....	90
Romance of Old Jerusalem, A.....	67
Room With a View.....	547
Ruysbroeck, Blessed John.....	450
Saint, The	401
Saint Bonaventure	253
Saint Charles Borromeo	163
Saint Thomas Aquinas	253
Saints of the Mass.....	571
Science of Education	259
Second Spring, The.....	211
Secret Garden, The.....	570
Sermons Delivered Before Mixed Congrega- tions	236
Short Catechism for Those About to Marry.....	236
Siege of Boston, The.....	91
Spirit of St. Francis de Sales, The.....	20
Spiritual Instruction	427
St. Cecilia's Hymn Book, with Music.....	403
St. Francis and Poverty.....	90

St. Margaret, Queen of Scotland.....	596
Story of the Mountain, The.....	68
Summa Philosophiæ Christianæ.....	595
Summula Philosophiæ Scholasticæ. Vol. II. Cosmologia et Psychologia.....	236
Summa Theologica of St. Thomas Aquinas. Part I.....	379
Switzerland of To-day.....	379
Thoughts of a Catholic Anatomist.....	569
Three Fundamental Principles of the Spiritual Life	427
True Hidalgo, A.....	380
Twenty Years at Hull House.....	20
Unfading Light, The.....	66
Un Newman Russe, Vladimir Soloviev.....	284
Vocabolario Italiano-Albanese	570
Wandering Ghosts	114
War Upon Religion, The.....	187
Wendake Ehen, or, Old Huronia.....	619
Where We Got the Bible.....	548
Why Not Receive Communion Every Day You Hear Mass?	20
William the Silent.....	308
Who Are the Jesuits?.....	138
Zurück zur heiligen Kirche.....	178; 200

OBITUARY

Boorman, Rev. Martial, S.I.....	215
Buckler, Rev. Edmund, O.P.....	72
Butler, Very Rev. Joseph, O.F.M.....	408
Campbell, Rev. Louis A.....	72
Carter, Senator Thomas H.....	578
Clarke, Richard H.....	191
Conmy, Rt. Rev. Dr., Bishop of Killala.....	552
Cronin, Rev. E. W.....	119
Cronin, Rev. John B., C.S.S.R.....	144
De Bouthillier-Chauvigny, Marquis.....	360
Digby, Very Rev. Mother M. Josephine.....	167; 175
Doonan, Rev. James, S.J.....	48
Dornhege, Rev. Bernard.....	480
Dore, Rev. John F.....	599
Dwight, Dr. Thomas.....	552; 586
Flynn, Rt. Rev. Mgr. Dennis J.....	336
Forget, Hon. Louis Joseph.....	24
Gordon, Rt. Rev. William, D.D.....	264
Gruscha, Cardinal	480
Hanselman, Rev. Thomas J. M.....	384
Healy, Rev. Gabriel A.....	336
Horning, Rev. Joseph M., S.J.....	504
Klein, Bruno Oscar	288
Krogh-Tønning, Dr. Karl Knud.....	104
Lammel, Rt. Rev. Mgr. Anthony.....	528
McEvay, Archbishop	144
McGill, Very Rev. James, C.M.....	167
McGinney, Rev. Patrick J., S.J.....	48
McGuire, Rev. Hugh.....	504
Moran, Cardinal	472; 476
Mother Borgia Kelly.....	240
Mother Mary Agnes.....	72
Mother Mary Bernard Comerford.....	437
Mother Mary Loretto Quinlan.....	192
Mother Mary Philip.....	240
Mother M. Rose Whitty.....	386
Mother Mary of St. John Baptist.....	240
Mother Sarah Jones.....	576
Mother Scholastica Kerst.....	288
Mother Theodrine	24
O'Connor, Archbishop of Toronto.....	312
Outram, Lady	408
Pagnani, Rt. Rev. Clement, O.S.B.....	421
Paquin, Brother Ulric, S.J.....	215
Pelletier, Sr. Charles A. P.....	119
Price, Rev. John.....	48
Rodock, Rev. John, S.J.....	48
Roth, Edward	431
Sister Alphonse	240
Sister Francis Xavier Provost.....	432
Sister Loretto Whelan.....	552
Sister M. Cecilia O'Connor.....	384
Sister M. Loyola Breagerton.....	384
Sister Madeline O'Brien.....	384
Sister St. Magdalen of Calvary Wall.....	215
Sister St. Paula Lane.....	215
Smith, James	168
Smith, Rev. William St. Elmo.....	96
Taschereau, Sir Elzéar.....	72
Teehy, Rev. Dr., C.S.B.....	312
Tehan, Rev. J. F. X., S.J.....	119
White, Very Rev. Mgr. William J., D.D.....	528
Young, Mr. George W.....	312

ADVERTISERS

- Artists' Materials
Winsor & Newton, Ltd.
- Banks
Emigrant Industrial Savings Bank.
- Bookcases, etc.
The Globe-Wernicke Co.
- Brushes
E. J. Kelly.
- Camps for Boys
Berkshire Boys' Camp—Namaschaug Camp—
St. Ann's Camp for Boys—Camp Portinimicut
(for Girls).
- China, Glassware, etc.
O'Beirne Brothers.
- Dentists
Drs. Burke & Burke.
- Dry Goods
Abraham & Strauss—W. H. Baker Linen Co.
—Brokaw Bros.
- Duplicator
Felix G. Daus Duplicator Co.
- Ecclesiastical Wares, etc.
The Gorham Company—The W. J. Feeley
Company—Meneely Bell Co.—Joseph Sibbel
Studio—Fr. Pustet & Co.—Benziger Bros.—
Mayer & Co.—Peter Theis' Sons.
- Educational Institutions
Academy of St. Joseph—Convent of the Holy
Child—College of St. Catherine—College of
St. Elizabeth—Fordham University—George-
town University—Holy Cross Academy and
High School—Holy Cross College—Loyola
School—Helen A. Hayes—Mount Saint Joseph-
on-the-Wissahickon—Seton Hall College—St.
Mary's College, St. Marys, Kan.—Spring Hill
College—Winona Seminary—Drake Business
School—Clason Point Military Academy—Col-
lege and Academy of the Incarnate Word—
- Carlton Academy—College of St. Genevieve—
Laurel Hall School—Marymount—Marquette
University—Rosemount Hall—St. Mary's Col-
lege and Academy, Monroe, Mich.—Stella Viae
College, Rome—St. Joseph College, Bard-
town, Ky.—Saint Louis University—Saint
Joseph's Academy, St. Louis—American Con-
servatory of Music—Loyola University—Cath-
olic Summer School—New York University—
Convent of the Cenacle—All Hallows Col-
legiate Institute—College of Mt. St. Vincent—
Georgetown Convent of the Visitation—Hume
School—Holy Angels Academy—Immaculata
Seminary—Mt. Saint Agnes College—Mt. St.
Joseph College and Academy—Paine Uptown
Business School—Sacred Heart College—St.
Ann's Academy—St. Mary-of-the-Woods—St.
Mary's College and Academy.
- Electrical—General
James Reilly's Sons' Co.
- Flooring—Interlocking Rubber Tiling and Mats
Goodyear Tire and Rubber Company—Cary
Mfg. Company (Steel Mats).
- Fences
Enterprise Foundry and Fence Co.
- Groceries
L. J. Callanan—New York Bottling Company
—Barnston Tea Company—Royal Baking Pow-
der Co.—Enoch Morgan's Sons Co.—National
Biscuit Company—Capital City Dairy Com-
pany "Butterine"—Anheuser-Busch "Malt
Nutrine"—Wine Company.
- Hatter
E. M. Knox.
- Inks, Mucilage, etc.
Chas. M. Higgins & Co.
- Investments
Mercantile Trust Co., St. Louis, Mo.—W. N.
Coler & Co.
- Kitchen Utensils
James Y. Watkins & Son.
- Printing
The Meany Printing Company.
- Photographer
Sarony.
- Publishers
Robert Appleton & Company—Benziger Bros.
—P. J. Kennedy & Sons—Dodd, Mead & Co.—
Chas. Scribner's Sons—Longmans, Green &
Company—Joseph F. Wagner—The Mission
Church Press—Irish Messenger of the Sacred
Heart—Leo Kelly & Co.—P. Murphy & Son.
- Refrigerators
McCray Refrigerator Company.
- Rolling Partitions
James G. Wilson Mfg. Co.
- Sanitariums
Sacred Heart Sanitarium.
- Shipbuilders
Ward & Company.
- Shoes
James S. Coward.
- Silk—Sewing
M. Hemmway & Sons
- Stationers—Society
Dempsey & Carroll.
- Travel
Miss Agnes J. Kelly—Miss Rathe.
- Tree Expert
Davey Tree Expert Co., Inc.
- Telephone
New York Telephone Company.
- Tobacco
The Surbrug Company.
- Typewriter Supplies
Snelling & Son.
- Vaseline
Chesebrough Mfg. Co.
- Window Decoration
Wm. B. Quaile.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 1

(Price 10 Cents)

APRIL 15, 1911

(\$3.00 a year)

Whole No. 105

CHRONICLE

Sixty-second Congress—Message to Congress—Senate Democratic Leader—Socialist Reverses—New Coal Roads Decision—Mexico—Nicaragua—Canada—Great Britain—Ireland—Italy—France—Belgium—Portugal—Germany—Austria—Hungary—Greece1-4

QUESTIONS OF THE DAY

The Peace Movement—On the Frontier—Spanish Political Chieftains—The Penitentes—Guatemala Next5-12

IN MISSION FIELDS

The Church of Kidangur, India12-13

CORRESPONDENCE

Confusion in Official Italy—Modern Foes in Hungary—Organization Work Among French Catholics—Catholic Protest in Vienna13-15

EDITORIAL

Allcluia—Praise from Sir Rupert—Jubilee of

Italian Unity—Why the Mexican Cabinet Resigned—Unfit Novels—The Leaven is Working. 16-19

THE FLEUR DE LIS19

LITERATURE

Some Devotional Books—Twenty Years at Hull House—None Other Gods—The Priest—The Contemplative Life—La Piété, Le Zèle—Notes—Books Received19-22

EDUCATION

Commemorative Celebration of Lord Baltimore's Landing in Maryland—Safeguarding Children's Morals—The School Question in Belgium—Surprise for Belgian Socialists—Godless Schools in India22-23

ECCLESIASTICAL ITEMS

Laymen's League for Retreats and Social Studies—Jubilee Mass for Night-Workers—New Passionist Foundation in the Diocese of Brooklyn—

Generous Philadelphia Catholics—Catholic Chaplains at the San Antonio Maneuver Camp—Bequests by the late Rev. B. McKeany23

SOCIOLOGY

England's Matrimonial Laws—Successful Day Bakery Experiment23-24

ECONOMICS

The Tariff and the Farmer24

PULPIT, PRESS AND PLATFORM

The Organ of Militant Socialism24

SCIENCE

Extending Wireless Communication at Sea—Phosphate Beds in Montana—To Prevent Clinkering in Coal—Electrical Test for Boiled Feed-Water24

OBITUARY

Mother Theodorine—Hon. Louis Joseph Forget24

CHRONICLE

Sixty-second Congress.—The new Congress met with a Democratic House, the first in sixteen years, and with a Senate in which the balance of power rests in the hands of insurgent Republicans, many of whom are openly opposed to Administration policies. The political complexion of the Congress is as follows: Senate—Republicans, 50; Democrats, 41, and one vacancy from Colorado. House—Democrats, 228; Republicans, 160; Socialist, 1, and two vacancies, one from the Ninth Iowa and one from the Second Pennsylvania district. For the first time a Socialist took his seat in the House—Victor L. Berger, of Milwaukee. Nearly 500 bills were introduced in the House on the opening day, a large number of them relating to the tariff. Representative Champ Clark, of Missouri, was elected Speaker, and Representative Mann, of Illinois, Republican leader of the House. In the Senate the insurgent element gained a liberal concession in an award of four places on the committee on committees.

Message to Congress.—The President sent a message of only 600 words to Congress urging early action on the reciprocity agreement with Canada. That is the only topic mentioned. He reviews briefly the history of the agreement, adverts to its purely economic and commercial character, and to the widespread approval with which, when its scope became known, it was received by the entire country. He mentions also the action of the House of Representatives of the Sixty-first Congress, which confirmed the agreement as negotiated with the representa-

tives of the Dominion of Canada and the failure of the measure in the Senate, and concludes with the statement that he bases this message upon deference to popular sentiment and duty to the great masses of the American people. If Chairman Underwood can have his way, the reciprocity bill will go before the House in a few days. In the Senate the measure grows in strength. No one assumes for a moment that Congress will not pass it.

Senate Democratic Leader.—Senator Thomas S. Martin, of Virginia, was selected at the Democratic caucus, on April 7, as permanent caucus chairman and minority leader during the present Congress. He received 21 out of the 37 votes, 16 going to Senator Benjamin F. Shively, of Indiana, who was then elected vice-chairman. Three Democratic Senators, among them Senator Shively, were absent owing to illness, and Senator Martin did not vote. A statement issued by Senator Owen on behalf of Senators who voted against Mr. Martin, says that those who supported Shively did so because they are militant progressive Democrats, determined to enforce the policies of the national progressive Democracy, and they feared Senator Martin would not be regarded as progressive as the country had a right to expect. Scrutiny of the list of those who would not vote for Mr. Martin discloses that the name of every Northern Democratic Senator, including even Senator O'Gorman, of New York, is in it. This sectional division was undoubtedly accidental, the Springfield *Republican* remarks, so far as any sectional issue is concerned. But the division reveals the fact that Democratic conservatism in the Senate has its stronghold in the

South, with Senator Bailey, of Texas, its ablest and most aggressive champion.

Socialist Reverses.—The results of the election in Milwaukee show a remarkable set-back for the Socialists. The majority against the Socialist candidate for judge was 14,000, a figure never before reached even in the most one-sided campaign. The Socialist nominees for the School Board were defeated chiefly by the votes of women. There was a heavy falling off of the Socialist vote throughout the State of Kansas. The whole Socialist ticket in Wichita, where the movement was strongest, was defeated.

New Coal Roads Decision.—The Supreme Court has widened and strengthened its ruling on the Hepburn act, regulating interstate commerce, by a new decision in the case of the Lehigh Valley Railroad Company. According to the decision, carrier corporations may own stock in a commodities company and carry its products without violating the law; but when it is manifest that the carrier manages the business of the commodity company and unites the operations of the two concerns, it comes within the prohibition of the law, and is liable to prosecution. Furthermore, any carrier may be prosecuted when the facts show that there exists a plan to do by indirection that which the commodities clause of the Hepburn act prohibits.

Mexico.—President Diaz presented a valuable gold medal to each member of the retiring cabinet.—One of the first cases presented to Demetrio Sodi, the new Minister of Justice, for his consideration was that of a justice of the peace who had been sentenced to two years in prison and loss of civil rights for ten years, for the crime of burglary. After a year behind the bars, the criminal secured his release and resumed his functions as justice of the peace, which he is still discharging.—The prospect for peace by the change of ministry is not so bright. Francisco I. Madero is attempting to obtain from foreign governments the rights of belligerents for his followers; he declares that the revolution is "just, patriotic and necessary," and binds himself to observe Treaty obligations contracted prior to November 10, 1910.—Many acts of brigandage, such as attacks on isolated plantations, looting store-houses and stealing horses, are reported from districts remote from the scene of actual revolutionary effort.

Nicaragua.—President Estrada has dissolved the Constitutional Convention and has ordered fresh elections for another Convention. The Catholic element was uppermost in the body just dissolved, and seems to have adopted a too uncompromising attitude towards the Liberals, who had been in control for many years.

Canada.—Senator Louis Joseph Forget died suddenly at Nice, France.—Immigration is on a large scale, all

incoming ships are full and all places taken up to May 31.—The coal miners' strike in Alberta and Eastern British Columbia involves 13 mines and 7,000 miners.—Harrod's Stores, London, Eng., are opening in Calgary a branch costing \$1,500,000.—Sheldon, the blind pool operator, has been returned from Pittsburg. A strong effort was made to prevent his extradition by means of charges of embezzlement, etc., in the United States, which the Pittsburg grand jury ignored.—The revenue for the fiscal year ended March 31 was 117 millions. Out of this, 24 millions were spent on railways and 11½ millions on other public works, 3 millions excepted, which was added to the public debt. Nevertheless there was a surplus of 30½ millions over all expenditure.—Should the reciprocity agreement stand, France and England will ask from the United States the privileges of "the most favored nation clause" in their treaties. Similar demands will be made on Canada by several nations.—Canada is excluded from the new Anglo-Japanese Commercial treaty. The Canadian Government will make its own arrangements with Japan.

Great Britain.—Mr. Bonar Law won the safe Unionist seat of Bootle, Lancashire, by 2,194 votes in a total poll of 17,758. Although some 2,000 more voters were on the roll than at the January general election, the poll was less by 1,065. Then the Unionist majority was 1,085, while in 1906, the year of the great Liberal triumph, it was only 340 in a poll of 15,302. The actual Unionist vote was only 22 more than in January, though their managers claim that the greatest part of the new names on the register are of Unionists. The increased majority, therefore, seems due to Liberal abstention rather than to growing Unionist strength. There is, as yet, no sign of an anti-Liberal reaction.—The German Bagdad Railway Company has renounced the right to build the Persian Gulf section, on condition that German capital shall participate equally with that of any other country in constructing it. This is not quite what England wants. The English idea is exclusive control of the section between Bagdad and the Persian Gulf, as a guarantee that the road shall not be used against India; or, still better, that this section shall not be built.—Mr. H. P. Dickens protests against the idea that the proceeds of the Charles Dickens centenary stamp are to relieve the Dickens family's distress, and suggests that they be used to remedy the injustice of the copyright law, the determination of the matter, however, being left to the trustees. The committee has agreed to his proposal.—The preliminary census report gives the population of India as 315 millions, an increase of 20 millions over the figures of 1901, although during the decade the plague has carried off nearly 10 million persons.—An "all-British shopping week," in which only British goods were bought and sold, has been held in the chief cities. The business done is reported to have been very large.—The Cunard Company, which passed its dividend last year, has declared a 5 per

cent. dividend for the year just ended. The total profits were close on one million sterling. The new ship for the New York route is to be slightly larger than the White Star Titanic, and of a type medium between it and the *Mauretania*.—The committee stage of the House of Lords bill began on April 3. A thousand amendments are put down against it. The Government, nevertheless, expects to send it to the Upper House by the middle of May.—While Mr. Athelstan Riley, well-known as the lieutenant of Lord Halifax in church matters, was pulling down an old manor-house on his property in the Island of Jersey, he found a lot of ancient urns filled with guineas of Charles II. The value of the find is said to be £250,000.

Ireland.—A practical movement has been inaugurated by the Bishop and priests of Wexford against the importation, sale or use of objectionable and demoralizing literature. It is stated that "22 tons of printed matter, much of it unfit for the eye of a Christian man, most of it unfit for the eyes of children and destructive to the Catholic mind, are landed weekly on our shores." The Bishops have denounced this literature in their Lenten pastorals, but now it is proposed by organized lectures in halls and churches and the organized action of Catholic societies and political and public bodies to carry on a crusade against these importations.—Mr. Dillon again brought before Parliament the grievances of Intermediate education in Ireland, which, owing to the falling off in the excise grants, is practically bankrupt. "England received an additional grant of \$3,500,000, but Ireland not a farthing; and while Irish Intermediate students had increased 50 per cent. since 1900, the grant had decreased \$100,000 annually." Mr. Hobhouse promised to compensate for the fall in the excise rates and to make an additional grant.—It was a Nationalist member, Mr. Swift McNeil, Professor of Constitutional Law in the National University, who pointed out to the Unionists the constitutional necessity of obtaining permission from the King to introduce the House of Lords Reform Bill, as it proposes to withdraw his royal prerogative to create and summon peers.—Lord Ashton is collecting a huge fund for gathering and transmitting Irish Protestant grievances in aid of Mr. Balfour's anti-Home Rule campaign. His methods have been discounted in the courts.

Italy.—The Camorra, according to an Italian sociologist, Lémonon, is a secret self-constituted police, to which all Naples, even the street peddler, pays money-tribute for protection. At the same time, for pay, it will be the agent for any scheme of private vengeance, murder included. Its influence over the lower classes is unbounded.—The new Cabinet includes the Socialist, Bisolati. He has been made minister of Agriculture. The *Sera* of Milan reports that the famous Mgr. Bonomelli, the Bishop of Cermona, expresses himself as gratified by the appointment, because Bisolati has never dealt in real

anti-clericalism, and he adds that many Catholics, even ecclesiastics, were accustomed to vote for him. The prelate declares that he does not consider the appointment of Bisolati as the forerunner of an anti-clerical bloc. The *Osservatore Romano* is satisfied, provided Bisolati does not go over to the Masonic party or forgets the social problem he has to solve. On the other hand, Bisolati is assailed by some of his former friends as a deserter.—The Camorrist trial still holds the centre of the stage. The accused asked the Judge to suspend the trial during Holy Week, so that they might attend to their religious duties.—It is announced that Giolitti's ministerial program will consist, 1st, in suffrage for all who have seen military service and all males who are thirty years of age; 2d, compulsory pensions for workmen; 3d, economy in the administration; 4th, complete independence of the State from the Church.

France.—On March 21, at a place called Firminy, near Lyons, a venerable priest named Aulagné, who was seventy years of age, was summoned during the night to a sick call. The three ruffians who had called for him led him to a dark street, beat him unmercifully, robbed him, and then left him for dead on the sidewalk. He succeeded in reaching his house after an hour, but was unable to give any clue which might lead to the discovery of his assailants.—When Waldeck-Rousseau wanted to arouse public sentiment against the Religious Orders he declared that by seizing their establishments the Government would lay its hands on a milliard; that is to say one thousand million francs, or two hundred million dollars. Waldeck-Rousseau is dead, and the spoliation has been accomplished; but instead of the stupendous sum that excited the cupidity of the enemies of Christianity, the Government admits that it has gained by the crime only the paltry sum of thirty million francs, or six million dollars,—the price of one or two apartment houses in New York.—It will come as a surprise to many that the brother of the famous Félicité de Lammenais is to be canonized. Félicité died in rebellion against the Church. His brother, Jean Robert, who was born in 1780, became, in 1812, the Vicar General of St. Brieuc, and in 1817 founded the Brothers of Christian Education and the Daughters of Providence. After his death a monument was erected in his honor at P'oermel, and on March 22, 1911, the cause of his beatification and canonization was discussed by the Sacred Congregation. In a few weeks the decree will be issued.—On April 8 Cruppi, the minister of Foreign Affairs, admitted to the senate that the situation in Morocco was causing uneasiness. It is rumored that France and Spain are about to send 30,000 soldiers to Africa to be on the ground in case of trouble.

Belgium.—Vandevelde, the Socialist leader, who is nevertheless a very rich man, sent his congratulations to Italy on the occasion of the celebration of its unity in

this wise: "Convinced that the establishment of great nationalities is a prelude to the International Aggregation of all the peoples, we Socialists rejoice in the event." The unpleasant inference is that as Belgium is a small nation, Vandevelde and his associates look forward with pleasure to its ultimate effacement. The *Bien Public* has a grievance against the Catholic members of Parliament for being absent when the congratulatory letter was sent. Had they been present it could have been defeated.—A measure is to be presented to make the University of Liège substantially French, and Ghent Flemish. At Ghent, Flemish will begin to be used in 1916, and will be developed gradually as the needs require. French literature and the philology of the Latin nations will be given in French. For the courses in Flemish there will be optional ones in French. Courses of mining engineering, horticulture, agriculture and veterinary surgery will be added.—The School Bill drawn up by Schollaert is another subject of popular excitement. It is fiercely assailed by the Left, although none of their former privileges are withdrawn. They are angry because justice is being done to Catholics, who really are the main body of the population. The bill insists on compulsory education, but safeguards the principle of liberty by insisting that parents shall have the right to select their school. The school age is up to fourteen, and to insure absolute freedom, an order is given to the head of the family, and he is told: "Take this and send your child to whatever school you wish." On the other hand, there is absolute prohibition against solicitation by any school to obtain pupils. The order entitles the school to so much money.

Portugal.—The Braga administration has ordered the suppression of all reference to the Christian Era in dating documents.—Beginning with April 1, priests and religious organizations with their distinctive emblems are forbidden to take part in funeral processions. Priests are further forbidden to mention political subjects in the pulpit.—All outward manifestations of religious worship were forbidden, but on account of riots in the North, processions were afterwards permitted when there was no danger of breaches of the peace.—The Constitutional Convention is now announced for the end of May.—Reports of monarchist plots and threatened uprisings keep the country in ferment. It is conjectured that they are spread or exaggerated by the Braga clique for the sake of turning the attention of the people away from a study of the masterly incapacity of the administration. As Portugal is commercially a British dependency, the *London Times* has hinted at intervention in the interest of British merchants and financiers.

Germany.—On March 30, in what is said to have been a brilliant speech, Dr. von Bethmann-Hollweg discussed the pet projects of the Universal Peace Association,—International Disarmament and International Arbitration Courts. Quite bluntly he characterized both ideas as practically unfeasible. With great candor and firmness he re-

viewed the essential policy of Germany with regard to possible war, summing up his position in the passage thus reported: "A nation must maintain its sea and land forces at such a point as corresponds with its national strength. Germany cannot afford to bind herself to limit armaments, because she would thereby run the risk of forfeiting her present place among the Powers to some stronger nation that is willing to take it, and Germans would henceforth play the rôle of mere dummies in world affairs." The Chancellor did not attempt to conceal the fact that the policy thus affirmed is just now directed toward Great Britain. "England," he said, "had frequently expressed the view publicly, privately, and officially, that she must possess a fleet so strong as to be equal or superior to any possible hostile combination. It was England's good right to set up such a principle, but it was a principle which no self-respecting foreign Power could afford to recognize for itself. If England came to a world's congress with such a program she would have to reckon on an almost certain rebuff." There is no doubt that this frank expression of sentiment commands the approval of a substantial majority of the Imperial Parliament. On the day following the speech of von Bethmann-Hollweg, that body by a decisive vote rejected the Socialist motion calling upon the Government to take "immediate steps leading to an international agreement concerning universal limitation of armaments and the abolition of the right of capture at sea."

Austria-Hungary.—The discordant elements in the Reichsrath have finally brought about the dissolution of that body. The outcome was inevitable. It has long been recognized that in the prevailing stubbornness of party strife no legislation was practicable. The Emperor, after repeated efforts to harmonize the factions, at last issued the mandate proroguing Parliament and dissolving the Lower House. The members of the Bienenrath Cabinet will retain for the present their portfolios, and will have directing control of the elections, which the imperial mandate declares shall be held on June 10. The crisis bringing about the present state of affairs arose from the dilatory tactics of the Czechs in the budget committee. They used obstructive methods to prevent a vote on the loan asked by the Government in order to tire the Ministry and force them to concede demands made by the Czech section. The Premier, von Bienenrath, would not be coerced, preferring to resign than to surrender. Evidently the Emperor sides with his stand. The loan will now be made possible by an order from the Emperor, according to the famous paragraph 14 covering necessary legislation.

Greece.—While other nations are having troubles about conciliating the claims of two or more languages that may be in use among their people, there is a disturbance in Greece about one. The Purists are not satisfied with Greek in its present condition, and want it purified.

QUESTIONS OF THE DAY

The Peace Movement

Sixty years ago Cobdenism was in its glory. Thirty-five years of what, compared with previous tumults, might be called profound peace, was turning many hopes to the abolition of war. This, Cobden held, Free Trade was to accomplish. Commerce, "the fair, white-winged peacemaker," was to bind men together in an ever-widening intercourse. Especially, therefore, in England, the home of trade, did the dream of the golden year ushering in the reign of universal law, when happy sails bearing the printing press and the Gospel should penetrate to remotest lands in farthest seas, and should fetch home in exchange "silks and fruits and spices clear of toll," occupy the national mind.

Combining the goods of time and of eternity, it was to be a millennium that would have satisfied any Chiliast. In it, what no Chiliast ever dreamed of, the unrestrained striving after the treasures of the world, was to lead straight to what Christians had always held rightly to be a blessing attainable only in the climax of their Lord's Kingdom of renunciation. The outward expression of the new faith was the Great International Exhibition of 1851. We, for whom such exhibitions mean only a factitious and passing trade, or the advertising of some great undertaking, or the booming of some new territory, can hardly conceive how the first of them, with its solemn message of peace and good will to all nations, was a religious symbol, a creed visible and tangible. In it were brought together the riches of the four quarters of the globe, chiefly that man might see how much better it was to enjoy these gained honestly by peaceful arts, than to acquire them violently and only in part, or even to miss them wholly, amid the horrors of war; and many trusted that the object-lesson would have its effect.

But they were deceived. Scarcely had the doors of the Hyde Park Crystal Palace closed, than the Crimean war broke out. Then came in quick succession the war in Italy of 1859, the American civil war, the Austro-Prussian war, the Franco-German war, and the Russo-Turkish war, so that for more than twenty years the cannon were never silent long. So far was trade, however free and universal, from keeping the peace when elemental passions stirred the nations, that the very idea, once so favored, was scouted. All night long the mob of Paris surged through the streets screaming: "*à Berlin*," while every German town was cheering for the Rhine. This, perhaps, was not surprising; but what a demonstration of the inefficacy of the trade theory of peace was it, when in London, the London of Cobdenism, of merchant princes, came the multitude, not soldiers from the barrack and gentry from the club, but from the warehouse and the bank, from the shop and the quay, men who lived by commerce, clamoring for war with

Russia, ready almost to tear in pieces those whom they had hailed as prophets of the new dispensation. Russia was at the gates of Constantinople; and there was not a second thought for England's trade.

The idea of the old peace movement was, by engaging all nations in commerce, to create for each a network of interests of which war would be the ruin. A new movement, involving another form of self-interest, is now on foot. It hopes much from the growing burden of armaments, and sees in the readiness of nations to arbitrate certain disputes, a sign of an approach to universal arbitration. But men never yet fought unless the quarrel was worth fighting for, and whether it be so or not, depends on two things, the intrinsic value, material or moral, of the matter in dispute, and the difficulty of waging war. As regards the former, only Anarchists deny that some things are worth war. As to the latter, savages will fight over almost anything, since to do so they have but to put on their paint, seize their rude weapons, and go on the warpath. Our great, great grandfathers would fight where we arbitrate; but the armies and fleets were trifles compared with those of to-day. Frederick the Great's annual revenue during his later years was only £3,300,000; and for long after his accession it was barely £2,000,000; yet he could raise army after army, and leave behind him a war chest of £7,650,000. Again, no matter how badly defeated, a sovereign retained his subjects' loyalty: to-day probably no government could survive a defeat in its own territory. Moreover, fighting is now much more terrifying than formerly. The soldier often has not the incentive he once derived from being at close quarters with the enemy; and for the sailor there is the ever-present fear of the unseen torpedo and submarine. Hence, sovereigns and subjects, soldiers and sailors are all interested in avoiding unnecessary war; the quarrel must be great to be worth the cost, and so arbitration is favored. But the great quarrel can come, in which the nation will rush to arms. Until men have learned in the Ferrer schools to despise both country and flag, no word of arbitration will be listened to when the safety of the one and the honor of the other are at stake. Nothing is more certain to-day than that there is not a nation which does not see its great quarrel hanging over it, and therefore none will lay aside its arms. The burden of increasing armament must indeed come to an end; it is more likely to do so by means of a great war à outrance, in which the victor will dictate terms to the conquered, than by any other.

But the promoters of the peace movement hope to bind all nations together in a formal agreement to settle every dispute in some international tribunal. "Men," they say "enter into society to secure amongst other things, this peaceable settling of disputes: why should not nations do the same?" The idea implies Rousseau's social contract, and that is against it. Men do not *enter into society*, they *find themselves in it* by a necessity they

can avoid only by fleeing to the desert. Man is a social, as well as a rational animal; and that mankind should lead a social life is demanded by that same nature which requires it to lead a rational life. Man is, therefore, naturally under authority which derives its rights over him from the God of nature, no matter how the person to administer it may be determined. Man's physical and moral needs demand society, of which, in the natural order, the nation is the perfect form. But when this is reached, we find the direct opposite of what was seen in the individual man. The nation is sufficient for itself and its members. So far is it from tending to coalesce with others, that it rather repels them. The particularities of physical type, language, climate, habitat, occupation, etc., all tend to concentrate it in itself and to separate it from others. Hence, the parallel drawn between individual men and nations is singularly weak.

Moreover, there are other difficulties. Supposing such an agreement, who is to make it binding? How is a combination of the greater powers at the expense of the smaller to be guarded against? How would the decrees of the international tribunal be enforced against, say, the greatest of all? Besides, from the natural independence of nations arise natural rights. No jurist admits the validity of a blanket agreement entered into by an individual, which militates against such rights: on the other hand, if we consider the uncertainty of the proposed tribunal and of enduring good faith, the proposed international agreement, if perpetually binding, (and no other would be to the purpose) appears to be of that nature. Hence, it is far from clear that it would not be null and void by reason of its intrinsic vice.

Let us say boldly that war is not an unmixed evil. "Time would fail me to tell of those who by faith conquered kingdoms . . . became valiant in battle, put to flight the armies of the foreigners," says St. Paul; and Christianity has always held that God and man can be served by the sword. Human society owes a great debt to the Crusaders and to those who fought the long battle against the Turk; and not unjustly does every nation honor its warriors. To-day, also, it would be better for unity, harmony, obedience, mutual charity, all the social virtues, that ten thousand should lay down their lives in a just war than that one should perish in the lawless riots and revolutions which multiply around those who speak of universal peace.

Still war is an evil, as is pestilence and famine. These can be mitigated by human effort; and though human wills are less manageable than microbes, it also can be restricted. Only they labor in vain who would turn society upside down in order to banish it utterly. Plague, which we boasted had been eradicated in the progress of civilization, is recrudescing. A failure of crops in the great plains that feed our multitudinous cities is always possible, making famine something not to be ignored. There is the ever-present threat of war. This should teach us that now, as in the past, these are in

God's hand and to Him, more than to human skill and wisdom, we must have recourse against them. Our efforts must be joined with the prayer of centuries: "From pestilence, famine and war, O Lord deliver us!" which shall be our chief safeguard until they all cease forever in the great triumph of Christ's Kingdom.

HENRY WOODS, S.J.

On the Frontier

"Guarding the Border" is a subject which is never very far from the thoughts of American representatives in Latin America. It is the curse of our Latin-American neighbors, and is in reality creating toward the United States a feeling of distrust among them and in Europe; it is fostering disbelief in our national good faith; in a word, it is affecting our national honor. The Monroe Doctrine is a fact, whether we like it or not, and whatever the opinion of the average American may be. It is a fact that a certain American sensitiveness on the subject of Latin-America is distinctly recognized in European diplomacy as a reef to be carefully avoided in international affairs.

Whether American public opinion affirms or denies the Monroe Doctrine and its corollaries does not matter in the least to my argument, which is that European governments have put up with injury to their legitimate and proper interests, to their subjects and their invested capital in certain of the Latin-American countries, rather than risk offence to this American national sensitiveness by righting the wrong themselves, until their patience with us is exhausted, and they are ready to blame on us everything that goes wrong in those countries. It is equally plain that as long as we neither oblige our turbulent neighbors to provide for the safety of life and property, nor permit others to do so, as conditions grow worse the general irritation against the dog-in-the-manger will increase in direct ratio.

In our relations with Latin-America we are compelled to consider (exclusive of Panama, where special conditions prevail) three types of government:

(1) The disorderly, wilfully unprogressive states where life and property are never safe. (2) Those which have made a certain advance in social and economic stability, but are still subject to spasms of armed discontent, or uprisings by unprincipled politicians who wish to gain the same control of the national finances as they exercise in the countries of the first group. (3) Those countries which have either progressed steadily and from the beginnings of their national existence, with a minimum of political disorder, to the front rank of civilization, or who have with a civic energy we may well envy, eradicated by truly herculean effort this poison of political turbulence.

Until the recent deplorable outbreak in Mexico, that country was considered to belong to the last group under the foregoing classification. It is well known what con-

ditions reigned south of the Rio Grande at the beginning of General Diaz's accession to power. Mexico's present high standing (only partially impaired as yet by the Madero uprising and its American supporters) is due entirely to Diaz and to his helpers, but the Mexicans need (and are proving that they need) a firmly centralized government for many years to come. The great bulk of the population is not fitted for self-government. It is hard on the minority that is ready and equipped to assume the responsibilities of representative government, but one almost loses faith in even this element when a man of Madero's education and antecedents (sincere in his republicanism, as I believe him to be) has been so blinded by his political ideals as to ignore the entire impracticability of putting them into concrete form at the present time, and so regardless of his country's welfare as to try to force the issue with an armed mob. It must not be overlooked that the believers in representative self-government are in no overwhelming majority, even among the educated Mexicans.

There is in Mexico a distinct aristocracy, monarchical in principle and in tradition. Descendants of Spanish noble families bear their titles, republic or no republic, and have no sympathy with popular aspirations and ideals, even though for the moment they may hold public office. They form a party of considerable strength; it was they who supported the Emperor Maximilian, and they might again be willing to support a stronger member of some powerful royal house of Europe. They failed before by their own dissensions and the weakness of their leader. It has been one of Porfirio Diaz's most difficult tasks to reconcile these men (and women) for the best interests of Mexico, to a government republican in form only, but to be republican in essence as soon as circumstances permit.

He thus appears as a moderator of aristocratic anti-republican sentiment, as well as an educator of the native stock, unused, for centuries, to liberty of any kind, rather than as the selfish tyrant that, with genuine American looseness, he has been pictured to be. His rule has been stern and pitiless at times, but I can see no other way to have evolved order, even comparative, out of the chaos which existed before his rule. A government "by the people" is utterly impossible at this time; enormous progress has been made in the past few decades under the system of government "for the people," and it is likely that this system will outlast President Diaz's successor.

It means nothing, if true, that federal troops are deserting to the insurgents. No ideal is involved there. The method of recruiting and the barrack life of the army in Mexico, as in Central America, is such as to make any real cohesion improbable. Nor do I hesitate to say that probably few, if any, of the insurgents know what they are fighting for; if they think at all, they fight as a "regular" party man votes the "straight ticket," because he is told to do so; otherwise because they are

paid, armed, fed and given promises, and that is enough. The same sordidness actuates the American.

There is no Byronic fervor for the cause of the oppressed. Miners, cow-boys, sheep-herders, railway men, tramps; any unemployed American is eagerly sought by the "Junta." The reputation of all Americans as fighting men and as dead shots is firmly established all over Latin-America. If he has been in the army he commands a higher price, and may become an "officer," with the liberal promises of concessions if the fight is successful. He counts on the irresponsibility of public sentiment in the United States to save his life if he is caught, by pressure brought to bear upon Congressmen, irrespective of the merits of his case.

He will kill the natives of the country—will attempt to dynamite them, massacre them wholesale, but he will not face death like a man when captured; he must make appeal to the press to save him from the fate he has courted. He is throwing the weight of the fighting reputation of his country for no noble end, and for a promise broken before made, in support of a movement which can only result in danger to the hundreds of millions of American capital invested in Mexico; to the fifty odd thousand Americans living and doing business in the country, and in the disintegration, if it be not ended soon, of the system of government under which our interests have received, on the whole, adequate protection, in spite of the tremendous obstacles and handicaps which have hampered the Diaz administration in the forming of such unpromising elements into a nation fit to govern itself, and to take its place in the world.

Mexico's relations with the United States are truly a test of statesmanship, for while our enormous individual and corporate investments in Mexico require our government to insist at all times upon the fullest protection against violence, at the same time the back-bone of the forces offering violence to our interests and rendering futile the efforts of the Mexican government to protect them is formed of groups of American citizens. It is small wonder that the conviction grows among European diplomats trained to observe keenly, and to suspect all men's motives, that there is more than a coincidence here; it is small matter for surprise that the great Latin nations of the South accuse us of double-dealing, of fair words and foul deeds. It is to our relations with Mexico and Central America, our nearest Latin neighbors, that these countries of the Southern continent look for data upon which to base their policy toward us for the future, and in Mexico and in Central America they find conditions which convince them that we either do not realize our national responsibilities and duties, or that we wilfully disregard them.

In three of the five states of Central America disorder is constant; revolution, successful or drowned in blood; assassination, confiscation or looting of property, forced loans, cynical or brutal crime is the order of the day. It is no less than astonishing that Costa Rica and

Salvador have maintained such high standards with such neighbors. The governments of these three states are governments in name only. Public offices are filled, but salaries are not paid, and the performance of official duty is not expected—very often it is not permitted except by the personal command and under the supervision of the man who happens to be "president," who saps the whole strength of the country if he is strong. If he is weak and other leaders dispute his power, none strong enough to take it from him, the anarchy that prevails can better be imagined than described.

In 1907, the government of the United States and Mexico, unable to endure Central American conditions longer, invited each of the five little republics to a conference at Washington, where the Secretary of State, in calling the first meeting to order, said that the agreements which had up to that time been elaborated, signed, ratified, seemed to have been "written in water." Under the influence of these words, a treaty and solemn conventions were drawn up agreeing to refer all Central American disputes and differences to an international court of arbitration to be established in Costa Rica, composed of judges from all five states; to neutralize Honduras, the centre of discord; to take the sternest measures for the repression of filibustering, and to punish with severity anyone "of whatever nationality" fostering or aiding or taking part in a hostile expedition from one of the five countries against any of the others.

One might have thought that with such guarantees the saner spirit of Central America might have asserted itself at last, and given the much-needed impulse toward stability. But no; unable to recruit successfully in Central America for filibustering expeditions under the jealous watch of the diplomatic representatives of the United States and Mexico, the professional disturbers come to New Orleans, Chicago, New York and San Francisco, and buy their men and arms for revolution. Is it any wonder, then, that the Central Americans believe that the words of the Secretary of State himself were "written in water"? W. F. SANDS.

Spanish Political Chieftains

We have spoken of Spanish political parties and of the dissensions among Spanish Catholics, but we think that our remarks will be better understood by the non-Spanish reader if we present a few pen pictures of the men who are now most prominent in the domain of Spanish politics.

The President of the Council of Ministers shall first receive our attention. Señor Canalejas is a fidgety, fickle man, chiefly remarkable for his constant shiftiness. His political history is one of transformation and change. War with no hope of truce seems to exist between his character and anything called steadiness or stability. He first blossomed out as a Republican, and then went over to the Monarchists; but he soon tired of Sagasta and began

to flirt with General Polavieja, who, it was then thought, was about to found a great Catholic party; that plan having fallen through, our lightning-change artist hoisted the banner of anti-clericalism; and finally, after much shifting and shuffling, a throw of the dice brought him to the presidency of the Council, the goal of his ambition, the Mecca of his many political pilgrimages.

Canalejas is a talker rather than a thinker. It may be said that his most glaring defect is verbal incontinence. This betrays him at times into outrages against propriety, as when before all Spain he publicly stigmatized the Catholics as the "itch, leprosy and small-pox of the nation." His nerves exercise a disastrous tyranny over him. It is easy to set them a-tingling; and then he loses that evenness of temper so necessary to a public man. His knowledge is extensive rather than solid, varied rather than profound. Having this point in view, Cánovas del Castillo used to say of Canalejas that he had read the preface of every book in print and some others. Nevertheless, as a parliamentary speaker Canalejas has to-day few superiors, though his oratory concerns itself with manner rather than with matter. His weakness as a reasoner and his poverty of thought are decked and cloaked in a rhetorically splendid robe which explains his parliamentary triumphs.

Is Canalejas a wrecker? Is he by conviction a Combes, a Mirabeau? He is not. Beneath all the show of advanced thought and mighty determination and anti-clericalism and radicalism, Canalejas is only a weak man, a cowardly politician, a shilly-shally cabinet minister. His radicalism in religious matters, and his bragging about anti-clericalism are in reality concessions made to the irreligious elements of the Chamber of Deputies through fear of them and for the sake of hearing them clap their hands and yell hurrah. He is an actor who adopts the tones and gestures that will appeal to the sympathies of the gallery gods. The day that the radical press ceases to mark out for him an anti-clerical policy, he will say good-by to violations of the Concordat, to persecutions of the religious orders and to snarls about the supposed clerical problem.

Canalejas sees no way to keep his power, but by tossing out sopas to the Republicans and the Radicals. Hence the characteristic note of his policy in religious matters has been mealy-mouthed quibbling. He knows perfectly well that he owes his present exaltation to a purely fortuitous combination of circumstances; he knows that at any moment he may be ousted; and in consequence he is trying to strike a political pose that shall win for him the credit of being consistent with the views that he advanced and the blows that he struck last year. A single detail will serve better than much philosophizing to bring this fact home to our readers. In a room of his private residence, where he was wont to receive visitors on matters of business, Canalejas had an artistic statuette of St. Francis of Assisi. Now, on a certain day, it came to his knowledge that some of his

advanced Republican and Radical allies murmured in their hearts against a President of the Council who could defy the Vatican and pass laws against friars and yet kept in his private office in his private house a statue of a friar, for such St. Francis undoubtedly was. Canalejas took the hint. He made all haste to remove the offending statuette to another apartment, which he set aside for the reception of visitors who were neither anti-clerical nor enemies of the religious orders. Thus he varnished both the crutches on which he limps toward renown for statesmanship.

Canalejas is now about to bring before the Cortes his much advertised and long projected law on religious associations; and he is going to ignore the Vatican, just to emphasize, he says, the supremacy of the State over the Church. But here it is a profound secret known to everybody that he has no desire to break with the Vatican; nay, he dreads a break, and he will do all he can to prevent the passage of his long-heralded law. Behold the full-length portrait of the man who to-day holds the reins of government in Spain!

Don Segismundo Moret y Prendergast has had a political career that can be summed up in two words, weakness and failure. He has talent, but he is absolutely devoid of will power. He is a man of great mistakes and failures. While possibly neither willing nor intending mischief, he has caused Spain nothing but harm, grief and pain. As often as he has been honored with the confidence of the crown, and the times have been many, he has left in his wake a vast deal of political and administrative corruption. Back in 1897, when the colonial war was in full blast, he made a bid for power with his famous cry, "Autonomy is peace." Autonomy was granted to Cuba and Porto Rico, but instead of disarming the rebels it hastened the catastrophe, and Moret, as President of the Council, saw Spain's flag disappear from the world discovered by Columbus. It was Moret, who, in 1908, made at Saragossa a vehement and impassioned appeal to all radicals for the formation of a "block," like that in France, with the avowed object of secularizing and laicizing the State. He is now nearing the end of his days, but his experience seems to have added nothing to his wisdom.

The name of Don Eugenio Montero Rios adorns the Treaty of Paris, by which our country lost definitively the last remaining parts of her once vast colonial empire in America and Oceanica. Like Moret, Don Eugenio is a politician of revolutionary tendencies; though far from being a statesman of a high order, he has a share in all Liberal mischief-making. We owe our civil marriage law to him. Montero Rios is most famous for his extraordinary ability and dexterity in securing for himself and for his kindred and friends highly salaried positions in the public service. He is at present President of the Senate. He is not without influence in the cabinet, for his son-in-law, Garcia Prieto, is Minister of State.

We need add little to what we have said about Don

Antonio Maura, the chief of the Conservative party. Austerity of character, seriousness in politics, sincerity in his convictions, a manliness that does not flinch in the face of difficulty and danger, a mind and will devoted to the great ideals of order, justice and right,—such are the salient qualities of the statesman whom revolution and anarchy have sworn to hate unto the death, whose life has twice been attempted by the fiends of Barcelona. With the intention of arousing the great mass of our people from their indifference, apathy and lack of public spirit, he introduced through his colleague, Señor La Cierva, and caused to be enacted a compulsory voting law, thus obliging the voters to present themselves at the polls, even if they cast no ballot; and he had in process of execution a campaign for moral and social betterment when he fell from power.

Don Juan Vasquez de Mella is the spokesman of the Traditionalists, and perhaps the chief parliamentary figure to-day. He is a great philosopher and a formidable polemic, and he knows how to adorn his profound thought with all the graces of fancy, so that his oratory becomes a terrible weapon against his adversaries. He feels an unconquerable repugnance and aversion for Parliament, which he looks upon as a grand farce, public and official. He rarely appears in the lower House, though he was elected from Pampeluna; but now and then his fellow-Catholics and friends induce him to appear on some extraordinary occasion when they are anxious to hear the voice of traditional Spain. Cánovas and Silvela, knowing his prodigious talent, tried more than once to win him over to recognizing the reigning dynasty and to a place in the Conservative party; but, faithful to his banner and devoted to his political ideals, he rejected their advances and with them the brilliant official position that would have been his if he had heeded their invitation. He would not buy wealth and influence at the price of desertion and political apostasy.

His ambition and boldness, his turbulent and revolutionary disposition, his influence over the lawless elements, and his contempt for social ethics brand Alejandro Lerroux as another Mirabeau. All the physical and moral attributes of a great fighter are found in him. He is robust of body and energetic in will; he has stubbornness to spare; his eloquence is of the aggressive and popular kind that can sway the multitude at will; his program begins with the destruction of altars and ends with the burning of title deeds. Whatever any society may have of the rebellious, of the anarchical, of the depraved, of the destructive, has settled and solidified around him and has formed a powerful party, in which all the low passions and instincts of the irreligious and revolutionary mob are at home. The Liberals sent him poor and unknown to Barcelona to check the tendency among the Catalonians towards administrative, economic, juridical and political independence. He has risen to more than princely power, for he has succeeded in introducing his political principles into the city and pro-

vincial councils, and holds a real dictatorship over the flotsam and jetsam of the city.

His great political influence has caused him to be courted by the Liberals, who go to all lengths to secure his favor and good will. Completely discredited before the nation and convicted in full Parliament, hardly a month since, of being at least privy to the administrative immorality of certain friends of his, he has lost none of his political influence, nor has he estranged those who cannot understand how Lerroux who, a few years ago, had nothing, now rides in an automobile and makes an ostentatious display of wealth, whose origin is hidden in mystery.

Here we may remark that since the radical leader has come to be the owner of an automobile and other good things his revolutionary fierceness has subsided very considerably. It cannot be denied, however, that if there is a man in Spain that could arouse the people to riot and sedition, that man is Lerroux. In the Republican camp, he is the only power and the only danger for the monarchy and the Church. Is that danger serious, imminent? We answer emphatically that it is not. In our opinion, revolution is possible only when the army and navy sympathize with it, as was the case in Portugal. The Spanish army is loyal, frankly loyal. If Lerroux could turn loose the mob with dagger and incendiary's torch in Barcelona in July, 1909, it was because the Spanish troops were in Africa and the city was without a guard. Otherwise, Barcelona's history would not record that week of outrage, murder and arson. Lerroux rules the Barcelona mob, but the mob is not Barcelona, nor is Barcelona all Spain.

NORBERTO TORCAL,

Editor of *El Noticiero*, Saragossa, Spain.

The Penitentes

Although at the close of the French and Indian war, Spain was mistress of all our present territory between the Mississippi and the Pacific, it was by a forced and unnatural process that her domination had been established. Twenty years later, what we call the Louisiana Purchase, was re-conveyed to France, and Spain's control ceased over a territory where it had made no impression.

Spain's troops did not cross the upper Arkansas, whose south bank they followed until the Royal Gorge, near the present Cañon City, forbade their further progress. Her hunters, it is hardly necessary to say, were not held back by scruples of conscience when they went out after the buffalo, and the wide-sweeping plains beyond the shallow, sluggish stream trembled under the hoofs of the mighty herds; but the hunters simply crossed and returned with their rich spoils. Spain's influence did not make itself felt beyond the Arkansas. It is doubtful whether a Spaniard ever saw its headwaters or those of the Rio Grande. Surely, no citizen of the independent republic of Texas ever did, though

Texas claimed as her western boundary the Rio Grande from its source to its mouth. The Spaniards spread over New Mexico, but the settlements in southern and southwestern Colorado are more properly Mexican than Spanish.

It is hard to realize the isolation of all that country before the Santa Fé trail wound its way over the vast prairies and brought those remote towns into something like communication with the outside world. Intercourse with the City of Mexico meant a long and hazardous journey, where prowling Indians might be encountered at almost any moment.

The Franciscan missionaries, scattered far and wide among the Indian towns, shared the hardships of exile from civilization and encouraged one another with the thought of what they were doing for the good of souls; but the missionaries were driven out, almost to a man, and their neophytes, as well as the white Catholics, were left in a state of great spiritual destitution. There was no Mass, there were no sermons, there were no sacraments except baptism, administered by some pious patriarch, and matrimony where the nuptial blessing was impossible. Yet the people clung to their devotions. Each little collection of houses (it could hardly be dignified with the name of village) had one who assembled the faithful, recited or read the familiar prayers, and led in singing the familiar hymns. There were sodalities, too; "brotherhoods" (*hermandades*) they called them, and undoubtedly there was the "Brotherhood of Penance," the venerable Third Order of St. Francis.

Now, as fruits and flowers which are proper to a well-kept garden sometimes escape and, by self-sown seeds, set up a new existence which shows its kinship with the old, yet it has certain wild traits that it has acquired, so the venerable Third Order, left without the paternal guidance of the missionary, overstepped the bounds of prudent zeal and developed into the Penitentes. This brotherhood has its members in all the Mexican settlements, from the northernmost south towards the Gulf; but we are concerned with it as it now is and has been in New Mexico and Colorado.

Let us not suppose that all Mexicans belong to the organization. In the first place, boys and striplings are at most candidates, while the majority of the men have no connection with it. In some small villages, a few men, possibly two or only one, may be pointed out as belonging to the brotherhood; at present, the membership seems to include chiefly those of mature or advanced age. In some little nook among the sand hills, or hidden away in a lonely gulch, the Penitentes of a particular district have their *morada*, or meeting-place, an adobe building fitted up much like a chapel. The decorations may include pictures or statues of the saints, rather crude productions if judged by American standards, but they are objects of devotion to their owners who, after all, are those chiefly concerned in the matter; but there is sure

to be a painfully realistic crucifix, far enough from our customary idealized representations of the sublime tragedy of Calvary.

The members hold their meetings from time to time, when the "elder brother," as the presiding officer is called, is present with his counselors, certain members elected to assist him in looking after the interests of the brotherhood. One *morada* may have several others dependent upon it, or it may exist by itself with no bonds except those of fraternity uniting it to any other. The brethren who may have transgressed some rule are called sharply to account at the meetings and (it is said) are flogged for their misconduct. We know that on one occasion a Penitente was looked upon as a disgrace to the brotherhood because his daughter had made a run-away match. "How," it was argued, "could he have been a good father, if his daughter acted so scandalously?" As if a good father could necessarily put good sense into his daughter's head!

When a Penitente dies, his brethren observe certain ceremonies, which are full of beautiful significance, how little soever they may appeal to the American taste. The body is laid out upon the bare ground (for even in the houses of the well-to-do there will be found some rooms with floors of beaten clay), and it is then covered with earth, so that only the face remains visible. After night-fall, it is carried in procession with flaring torches and to the accompaniment of weird chanting across the neighboring fields and up and down the hills, as a vivid representation of man's weary pilgrimage through this life into eternity. Upon returning to the house, prayers are recited and hymns are sung. It may be put down as certain that no indecorous scenes are to be witnessed in connection with the death and burial of a Penitente. Would that as much could always be said of those who think they belong to a superior order of beings, and look down upon the Mexican and his ways.

Our impression is that the brotherhood is stronger in the somewhat remote districts and among those in whom there may be a generous portion of Indian blood. Yet men of the highest respectability and of recognized social standing have not disdained to be enrolled. They may not parade the fact, just as men elsewhere seldom make a show of their acts of piety or beneficence, but they see no reason to be ashamed of their connection with a religious organization, as the Penitentes undoubtedly are.

The Mexicans have a proverb to the effect that there is no flock where all the sheep are sound. Why should the Penitentes be immune? It is reported of an American that, as he was living among Mexicans, he saw a way of profiting by becoming a Penitente, and he duly entered the brotherhood. His influence was very considerable, especially at election time, and he used it to good advantage. But when he was far from his Mexican friends he was known as a prominent Freemason. How could he combine the two? We don't know, but the

fact is that he did. No other American, as far as we know, ever identified himself with the Penitentes; but it is quite well understood that now and then some Mexican politician has secured or kept up membership in the brotherhood, not so much through love for penitential exercises as for the strictly temporal benefit that may be his on election day. Politics will destroy the Penitentes.

It is during Holy Week that the Penitentes shun attention and receive most of it. They retire to their *moradas*, which are never in frequented places, and there they wish to be left unmolested. In fact, they station guards to warn the curious that they are not wanted in the neighborhood. But who or what can restrain Yankee curiosity? The spectators sally forth, armed with spy-glasses and cameras and an unlimited stock of impudent assurance. They catch some glimpses of the Good Friday procession, fill up the gaps by drawing upon their perfervid fancy, and send off to gasping Eastern friends blood-curdling accounts of what they could neither see nor hear.

Some Penitentes carry heavy crosses in that procession. The upright is ten feet long and made of a beam which measures six by eight inches; the arms are in proportion. Some members strip to the waist and scourge themselves. Other people, who by no stretch of the imagination, could be called "penitent," inflict great bodily pain upon themselves as they mincingly stumble along like hobbled horses and pant like tired hounds, yet they evoke no doleful wails of woe about their savagery. Why rail at the Penitente? We may not care to imitate him, but he does not ask us that we should. The procession terminates at some hillock, and there one of the number is tied to a cross and remains in that position for some time. It is needless to say that there is no thought of putting him to death. After he is taken down from the cross it is left there as a memorial, to remain as long as the elements spare it.

"Are the Penitentes Catholics?" They are Catholics, though some of them may be of little credit to the Church; but this state of affairs is not peculiar to them. Some years ago, so it is asserted, a very pernicious ethical system was introduced into some *moradas* or among some Penitentes. Briefly, it is reported to have been this: If a Penitente should steal a horse or a cow and then perform the penance of Holy Week, his sin was forgiven and the animal became his! Certain it is that some abuses aroused the ecclesiastical authorities to vigorous action; but it would be manifestly unfair to blame the whole organization for the scandal that may have found entrance here or there. For our part, we fear that we may have met some scamps among the Penitentes; but we feel free to say that those of our acquaintance were in the main, earnest, prayerful men, from whom many an easy-going American Catholic could learn precious lessons for Lent, and for the whole cycle of religious observances that make up the year.

H. J. SWIFT, S.J.

Guatemala Next

Another Central America kettle has been set on the range. While the others are still seething ominously and threatening to boil over at any moment, a *Junta Libertadora*, with headquarters in New Orleans, has issued a vigorous manifesto against President Estrada Cabrera, of Guatemala, who is charged in it with many serious offences against persons and property. The Junta purposes to bring out a history of Guatemala during the last twelve years. The book is to be copiously illustrated, and is to be supported by a wealth of documentary evidence. After impressing upon the public mind the justness of their cause, the members of the Junta, who affirm that they are the victims or the sons of the victims of the President's tyranny, contemplate such action as shall restore to the citizens of Guatemala the rights and property of which they have been deprived.

Motives of health have prevented us from visiting Guatemala very recently; but as the political situation in the sister republic has not changed perceptibly in the past forty years, an account of a visit paid to it by an English Jesuit in 1881 may serve the purpose. Father Henry Gillet was stationed at the time in Belize, the capital of British Honduras, where he was a teacher in the parish school. At the end of the session, he asked and obtained the permission of his superiors to pay a visit to the Isabel lagoon, famed for its beauty. This lagoon is on Guatemalan territory, but almost within hailing distance of the colony. Although the Jesuits had been expelled from Guatemala in 1871, Father Gillet entertained no misgivings, for the nature of his errand, his nationality, and the flag under which the sloop sailed were, in his opinion, a sufficient protection and a complete justification. But hardly had he set foot on the shore when he was placed under arrest.

After a short delay, to learn the pleasure of President Barrios, he was conveyed as a prisoner to the capital. Five days spent on the road were followed by forty-eight hours without food or drink in a noisome dungeon, where those condemned to death were confined until the sentence was to be carried out. Thence Father Gillet was transferred to the common jail, where he spent ten days in the company of thieves and vagrants before he could get word to the British consular agent. That gentleman lost no time in representing personally to Barrios the complications that might arise from such high-handed action towards one of her Britannic Majesty's subjects, and he insisted upon Father Gillet's immediate return to the place where he had been seized. Barrios acquiesced.

The news of Father Gillet's capture produced consternation in Belize, for it was well known that Barrios was not excessively conscientious in the choice of means when he had made up his mind to act. But while the advisability of sending an armed force to demand the release of the prisoner or to avenge his execution was

under discussion in the colony, which had no telegraphic communication with the rest of the world, Father Gillet solved the difficulty by making his appearance among his delighted friends.

Certain newspapers of the time, thinking that Father Gillet's execution was a foregone conclusion, for he was a Jesuit and a foreigner, anticipated the course of events by publishing harrowing descriptions of his trial, condemnation and execution, all fully illustrated from drawings "made on the spot," or elsewhere. They might do duty again if we were to venture into Guatemala, for we understand that the so-called law inflicting the death penalty on any foreign Jesuit that may stumble into the country is still on the statute books.

If the New Orleans Junta succeeds in bringing out a history properly so called of the past twelve years of Guatemala's political life, the book will undoubtedly create a sensation. What might not be its influence on the Washington authorities?

D. P. S.

IN MISSION FIELDS

THE CHURCH OF KIDANGUR, INDIA

Our readers will recall the rather dramatic beginning of this church, for AMERICA related how it was put up in a single night, and how the builders were haled before a pagan judge to answer for some pretended violation of the law. Their triumphant acquittal was the beginning of better days for the struggling little mission.

The celebration of the first anniversary of its erection began in great joy, but through a sad accident nearly ended in greater sorrow. We take the following account of the event from the *Salesian Bulletin*, of Turin, Italy:—

"A statue of Our Lady Help of Christians, an exact reproduction of the image venerated in Turin, was presented to the church by some of the faithful on the occasion of the first anniversary. It was blessed by a special delegate from the Bishop. The ceremony commenced by a procession from the school near by so as to install the new statue before the solemn High Mass. Our Lady made her solemn entry into the church memorable by a striking temporal favor. The incident is as follows: In these festive celebrations it is the custom out here to fire salutes from time to time by means of *Kathmas* or small cannon. At the end of the solemn High Mass, the man in charge fired some salutes, just as the preacher was about to ascend the pulpit, which, on account of the crowd, was erected in the open air.

"Noticing that one of the cannon did not take fire, he went close to it to relight it, when suddenly the *Kathma* burst, doing great damage to the man, who lay senseless and bathed in blood. He was removed to a neighboring house, where the Father Vicar administered the last rites, as there seemed no probability of saving him. He was then removed to a hospital some twelve miles

away, and the present writer was one of those in attendance, since we expected him to expire at any moment. At some distance from the hospital the resident doctor came forward to meet him, and after a brief examination said: He is dying; have you given him the last Sacraments? We were all much moved, but we yet had confidence in Our Lady Help of Christians, for the congregation had gone in again to pray for the unfortunate man.

"On reaching the hospital the doctor applied some restoratives, and after a short time declared that he thought there was no immediate danger of death. The night passed in anxious waiting and prayer. With the dawn the doctor announced that by careful treatment the wounded man would soon recover. And so the event proved. The man is quite recovered, and is going to the church at Kidangur next Sunday to make his thanksgiving."

CORRESPONDENCE

Confusion in Official Italy

ROME, MARCH 26th, 1911.

As you know from the press despatches things are at sixes and sevens in the halls of the mighty who rule our sunny Italy. It has been well known since last fall that the Socialists were in a fair way to win out at the next election, so everybody has been coquetting with them. First, the Liberal Prime Minister, Luzzatti, made concessions to conciliate them, but when recently they demanded the putting through of an extension of the suffrage, which would clinch their hold on the coming election, Luzzatti drew the line, lost the confidence of the House and resigned.

Giolitti, the conservative leader, is an opportunist, and I have heard that he expressed a willingness to stand with the Catholics, if they would get together and make sure his conservative majority. But either through division or want of leadership the Catholics cannot assure him of strength enough, so he goes where he can get strength. Without the support of the Socialists he cannot stand; if he refuses to form a ministry, it looks as though Parliament might be dissolved and then the Socialists would come back with power enough to ride the house alone.

The King has conferred with some of the most radical of the Socialists with a view to have them go into a coalition cabinet under Giolitti, and Rome expects to hear the announcement the day after to-morrow. The old administration held over for a day on account of the jubilee celebration of the making of United Italy. This was a sort of overture to the opening of the Exposition, and was no time to swap horses. Meanwhile the program, which the Socialists will force our friend Giolitti to accept, besides the election laws, contains a number of economic measures for the benefit of the under dog, and in addition are strongly anti-clerical and will bring the question of the expulsion of religious promptly to the fore.

It was rumored about town last week that the Gregorian University foreseeing the coming storm would close down for this year on May 1st; but that is a

canard. Meanwhile the government has constructed with most astonishing speed and thoroughness a new municipal trolley line (tramways they are called here) and opened it this week. Construction work on the exposition buildings does not seem to have been so rapid, and the expense has been rather extraordinary.

If I have any memory of expositions in America, it seems they were all very costly and never did anything like paying expenses. However, this Exposition will draw visitors, and Rome lives on visitors. One of the complaints raised against Luzzatti was the immense number of emigrants leaving Italy; he tried to take some consolation from the fact of the millions of dollars they sent back to Italy annually. He did not seem to heed that fact that, while emigration increased, return shipments of money decreased, and had evidently never heard of the advice given by Campanella to the Spanish King centuries ago, not to treat the American colonies as mines of silver and gold, but as colonies for raising strong and loyal men subject to the Spanish throne, averring the obvious, that men are more important to a nation than money.

C. M.

Modern Foes in Hungary

BUDAPEST, MARCH 17, 1911.

Since the beginning of the present century, more notably, however, during the past six years, several remarkable innovations have become apparent in political and public life in Hungary.

Up to very recent times, those in charge of national affairs devoted their attention solely to such questions as concerned the mutual, legal and economic interests of this country and Austria; these topics, moreover, invariably characterized the platform of the so-called "48" or *Függetlenség* (Independent) party, the oldest political faction in the Kingdom, and whose principles aim at a realization of those conditions aspired to in the quasi "Declaration of Independence," which precipitated the Austro-Hungarian War of 1848. Its leaders maintained constant vigilance in Parliament to forestall any movement actuated by Austrian influence that might redound to Hungary's detriment. In questions relating to the Church, to religion or philosophy they did not greatly delve, nor were social problems given, to any extent, their attention. Of recent years, however, this situation has gradually become altered, and from a two-fold cause. First of all, in that the political leaders have, with shrewd calculation, rendered unpopular the policies of the *Függetlenség* party; secondly, through the Social-Democrats, the Freemasons, and with them the Jewish element, questions of purely social and religious import have been brought more directly to public attention.

In the formation of the cabinet of that year, the *Függetlenség* party, numbering among its leaders the noted Count Albert Apponyi and (at that time) Francis Kossuth was made one of the three constituents of the Coalition, which, in 1906, with Alexander Wekerle, then Prime Minister, as its head, became the governing body in Parliament. Its policies of opposition were thereby rendered impracticable, and the party's favor with the people at large, as was to be expected, greatly diminished.

The Social-Democrats, on the other hand, have been advocating their pet measures with remarkable vehemence; their scant representation in Parliament gives them no telling opportunity of directly executing their

revolutionary ambitions; nevertheless they are, and have been for some time, exercising an unfortunately wide influence in public opinion, through their press—chiefly the *Népszava* (Voice of the People),—and by means of public meetings, parades, and, most successfully, through the trades and labor unions, over the various branches of which they have obtained vast control.

Simultaneously, the Freemasons have begun a still more animated phase of aggressiveness. This may be illustrated by an incident which occurred during the early part of the present year's legislature. A bill was introduced in the Lower House, moving that the hitherto prevailing custom of inquiring the religious belief of witnesses in the national courts of law be, for the future, rendered unnecessary. Carried to the Upper House, the proposal was warmly defended by Gabriel Antal, Bishop of the Reformed Church, who declared religion to be a purely private question, deserving in nowise consideration in matters legal or public.

Through the regrettable absence of several Catholic bishops, the bill was passed with a majority of three votes. In itself the question at issue was not one of great moment, yet its enactment marks the first achievement of her enemies in their efforts to weaken and eventually obliterate the influence which the Catholic Church has hitherto exercised in every department of Hungarian government.

According to the boast of Combes, ex-Minister of France, four-fifths of the Catholics of that country were won from their adherence to the Church, and from a Catholic mode of thinking, by the journalism of his own Freemasonry. And the self-same weapon has now been set up in Hungary, charged with quite as deadly ammunition as could possibly be directed against any nation's morals. Pornography in every conceivable form is one of the serious problems which Christian reformers are forced to meet: moving-pictures, vile pamphlets, lewd postcards and a score of other ingeniously devised methods serve as harbingers of filth and obscenity to every quarter of the kingdom. Then there are daily journals, still more formidable, since their influence is uninterrupted. These latter are all of comparatively recent origin. Last year appeared the new morning daily *Világ* (World); not long before, *Az Est* (The Evening)—both Freemason sheets; they have, moreover, the *Új Korszak* (New Era) for school teachers; *A jó pajtás* (The Good Comrade) for children; *Galilei Kör* (Galileo Circle) for University students, and their official monthly bulletin, *Kelet* (The Orient).

As can be seen, there is no walk of life which has been overlooked by these propagators of the printed word; and manifest as is the source whence these numerous organs arise, no less obvious is their individual purpose,—hatred towards the Church. And calumny, abuse, deception, intimidation,—all are their means to that one end. It is interesting to note the topics which are day after day glaringly headlined in the Freemason and Social-Democratic press: "Secularize the Church's possessions," "Laicize every school," "Suffrage for all classes," and similar proposals; these are the invariable leaders, and their advocates thresh them out with unflagging energy, especially that of universal suffrage, by the aid of which they hope to introduce various radical elements into Parliament, and thereby be capable of carrying out their drastic plans towards the Church's annihilation.

To cope, moreover, with that inborn Catholic loyalty so characteristic of the true Hungarian race, the afore-

said organs must needs direct their weapons at the very principles which have ever been treasured as their national traditions. They can evolve no doctrines superior to the hackneyed tenets of Darwinism and crude Materialism; their polemical standard is of a pitifully inferior grade, and for the most part they content themselves with abasing sallies against the clergy, untiringly ferreting out any scandals to which the name of a priest can be possibly joined, and, giving wide publicity to any and every affair of this nature, seek to lower the priesthood in the estimation of the laity.

Meanwhile, however, the Catholic leaders have by no means been inactive. To counteract the efforts of the Freemasons, Congregations of Mary have been spread among the Catholic men and youth all over the country. The scope of the Congregation, originally kindred to our Sodality of the Blessed Virgin, is being broadened into what will rather resemble perhaps the Knights of Columbus, and its influence, chiefly amongst the coming generation, will, it is hoped, effectuate a forceful militia of Catholic laymen.

The *Népszövetség* (People's League), with the political Christian Socialist party, is energetically coping with the Social-Democrats. The *Népszövetség* was instituted two years ago, and modeled after the *Volksverein* of Germany. Since its inception it has secured more than 200,000 members, and aims principally at disseminating Christian principles amongst the people at large, providing them with suitable reading matter, free legal advice and pecuniary assistance at a minimum rate of interest. The Christian Socialist organization is of long standing, but as a political body came into existence only during the past year, under the leadership of Canon Alexander Giesswein, Domestic Prelate of the Diocese of Győr, who is, moreover, the party's sole representative in Parliament. To Monsignor Giesswein's philanthropic efforts is due the insertion of several important points in the newer laws, providing for the amelioration of social conditions in every part of the kingdom.

Foreboding, therefore, though the enumerated conditions appear, animated Catholic organization has assumed a promising aspect amongst all classes; the lethargy in Catholic circles, which has afforded alien elements so choice an opportunity, is being followed by earnest and serious action; and instead of apathetical contempt of these ruinous influences, a vigorous campaign has finally been begun against them, the result of which we may await with sanguine interest.

PETER J. DOLIN.

Organization Work Among French Catholics

PARIS, MARCH 12, 1911.

Within the past few weeks French Bishops have been issuing pastoral letters urging the need of organization among their people. The letter of the Bishop of La Rochelle is attracting widespread attention. Among other wholesome truths, this sentiment of his Lordship is specially quoted: "Not every Republican is necessarily an Atheist, and the fact that a man votes the Monarchist ballot does not suffice to make him a thoroughgoing Catholic. The Catholics of my diocese may vote as they please, so long as political conditions remain normal. But when our fight is being waged for the holiest of earthly things, the soul of the child, one who professes to be a Catholic, must put aside political preferences and

parties and give his devoted service to those who strive loyally to save that soul."

The Bishop tells his flock that the work of organization is being urged in all the dioceses of France, and exhorts them to enter wholeheartedly into the efforts to unify Catholics throughout the country in the cause of Catholics schools.

M.

Catholic Protest in Vienna.

VIENNA, March 10, 1911.

The people's assembly hall, an immense auditorium in the Vienna town hall, on March 5 was the scene of a splendid demonstration planned by the Catholics of the city in protest against those concerned in the attempt to disturb the religious peace of the empire by renewing in Vienna the bitter animosities of the *Los von Rom* movement. In all its history the town hall never witnessed so tremendous a gathering; and long before the hour announced for the opening of the meeting the thousands of Catholic men and women of every class who came to pledge their cooperation in the objects of the assembly had so crowded the vast auditorium as to make necessary an overflow meeting in the adjoining park. The enthusiasm of the great multitude, giving unquestionable evidence of the deep, earnest Catholicism of the capital city, must have warmed the heart of Dr. Nagl, our Coadjutor-Archbishop, who, in conjunction with the Mayor, Dr. Neumayer, had perfected the arrangements for the meeting, and presided during the evening's program.

In his opening address, Dr. Nagl expressed his gratification at the response his call to arms had received. He described the meeting as an overwhelming proof presented to the enemies of the Church that their efforts to arouse discord among Catholics and to sow dissensions among them would be fruitless. "Loyal to Church," he said, "as we are loyal to Emperor and to fatherland, let us remain firmly united; let no petty misunderstanding inflame mischievous animosities among us; then will the glory of victory be ever with us."

The principal address of the evening was made by Dr. Meffert, the well-known Munich-Gladbach lecturer. He spoke on the theme, "Faith and Culture," and rarely have the Catholics of Vienna had the pleasure of listening to such an impressive discourse. Full of power and of deep, incisive thought, the speaker's address was a veritable balancing of accounts for good and all with the *Los von Rom* disturbers, and his telling points, marshaled with an occasional spice of dry humor, evoked repeated bursts of applause from the immense gathering.

Declaring that the twentieth century is sure to witness a tremendous conflict of principles, the orator held it to be a matter of course that the Catholic Church would be the centre about which the conflict would wage. The Catholic Church is the upholder of Christianity—nay, she is Christianity in the concrete; the fact that she is especially assailed is but an overmastering evidence of her power and of the immensely important place she holds in the world's history. The history of the Church, he affirmed, is her most glorious apology. And, contrary to the assertions of modern falsifiers of her record, she has in all her years been a watchful guardian and protector of learning. As the Vatican Council proclaimed, with her every science is free to pursue its investigations in its own field, along its own lines and following its own methods.

Regarding the relations of the Church to the State, Dr. Meffert affirmed it to be a miserable calumny to say that the Church is lustful of power and that she wished to rule the State. Leo XIII has given satisfactory proof of this in his splendid study of the relation subsisting between the two independent societies. What the Church does combat, and what she will combat as long as there is in her the breath of life, is State omnipotence. To supinely stand for that folly were to fall back into the hideous disorder of Heathendom. The ecclesiastico-political program of the Church has as its foundation principle the words of Christ, her head: Give, then, to God the things that are God's and to the State the things that are of the State. Dr. Meffert panegyricized the attitude of the Church in regard to the indissolubility of the matrimonial bond, the essential strength of domestic and civil life, and ably refuted the invidious charge that the Church is the enemy of industrial and economic progress among the nations.

Speaking especially of Germany, he contended that reactionism and sluggish backwardness are to-day the characteristic defects of purely Protestant districts and of the purely Protestant political parties, whilst it is matter of plainest experience that the Catholic Centre party has been in the forefront of every progressive movement started since its organization, the pioneers blazing the way to economic development and to remedial legislation for the social betterment of their countrymen. "To-day," he declared, whilst his hearers applauded him tumultuously, "the party of discontent, the breeders of social discord and ruinous upheaval, finds its stronghold in 'red' Saxony, the most Protestant section of the empire." Dr. Meffert concluded a speech which lasted an hour and a half with an eloquent plea for united action on the part of all Catholics; he boldly urged them to seize and use the weapons hitherto largely left to the enemy—organization and the press—and in loyal "thinking with the Church" to prove in their own lives and activities the matchless energy for good which is the Church's boast in all the ages.

K. K.

Among the forty-five European rulers of states, reckoning Pius X in the number, there are twenty-eight, almost two-thirds, who have gone beyond the half-century mark. On February 26, the youngest of these monarchs, King Ferdinand of Bulgaria, passed life's fiftieth milestone. Of the twenty-eight there are eighteen who have lived more than sixty years, thirteen of these latter being over sixty-five. Seven have completed the scriptural three-score and ten: Prince John II, of Lichtenstein, is 71; King Charles, of Roumania, is 72; Pope Pius X is 76; Prince Henry XIV, of Reuss, is 79; Emperor Francis Joseph, of Austria, is 81; Duke George II, of Saxe-Meiningen, is 85, and Prince Regent Luitpold, of Bavaria, has just completed his ninetieth year. Prince Luitpold, since the death of King Christian, of Denmark (January 29, 1906), in his eighty-eighth year, is the senior among Europe's rulers. In length of years upon the throne, however, Emperor Francis Joseph, the beloved monarch of Austria-Hungary, leads all his companion princes, that distinction having come to him upon the death of Queen Victoria, January 22, 1901. The ruler of the dual monarchy was born on August 18, 1830, and he assumed Austria-Hungary's crown December 2, 1848, after the abdication of his uncle, Ferdinand I, following the revolution of that year.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 15, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by The America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 32 Washington Sq., W., New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Alleluia

AMERICA begins its new volume just as the Church is exulting in the triumph of Easter. The happiness of "this day that the Lord has made" is ours in a very great degree, because the Alleluia of 1911 is a culmination of the Alleluias which, by the peculiar blessing of God, we have been able to sing with ever increasing joy since the Easter of last year. Each week as we set out with our tribute of love for Him to Whom AMERICA is consecrated came the wonderment as to "who would roll away the stone." But we continued on our journey, though "it was yet dark," for the sun had not risen, and lo! "the stone was rolled away." The angels were there with their message.

The words of praise and encouragement from subscribers and contributors, the unfailing courtesy and kindness of those with whom we were at times compelled to come into conflict, as well as the continually widening influence which AMERICA was exerting, made each succeeding step a happy one in the progress of the year, and we are now setting out upon the new journey with more than usual confidence that next Easter we shall be able to send even a more joyous Alleluia than the glad one we send to the world to-day.

Praise From Sir Rupert

Catholics will be grateful to the courageous and kindly Methodist Bishop, Thomas B. Neely, who, in an address at a Church Conference in Cambridge on April 6, called attention in such a striking fashion to the countless benefits which by the overshadowing Providence of God have been poured out on this country through the instrumentality of the Holy Roman Catholic and Apostolic Church. The testimony, however, is only by deduction.

It was a Catholic who threw open the portals of the

Western World to Christianity, and the thought that ever dominated the mind of the greatest of the world's navigators, and ever inspired his purpose as he drove his caravels through the dark waters of the unknown seas was that his daring would help to the expansion of the boundaries of the Catholic Church, of which he was a loving and devoted subject. Protestantism, of course, was not then in existence.

Like Columbus, other Catholic explorers proclaimed their ardent and loving loyalty to their faith. They penetrated to the remotest recesses of the continent, and from Santa Fé in the south to the St. Lawrence in the north, from St. Augustine in the east to San Francisco at the golden gates of the west, from Jogues' Lake of the Blessed Sacrament in New York to Marquette's River of the Immaculate Conception midway, and to Sacramento on the slopes of the Pacific, the Catholic Church inscribed the names of its saints, its faith and its sacraments from ocean to ocean in characters which not only time can never efface, but which will continue to proclaim through the centuries that Catholicity is not an alien in this part of the world.

There was a Catholic who attached his sign manual to the Declaration of Independence and was among the most self-sacrificing and illustrious of the heroes who gave us that cherished document. Catholic blood was poured out in torrents for the preservation of the Union in the War of Secession, and to-day the countless schools and churches and hospitals and asylums which Catholics have erected all over the land, not from the lavish benefactions of the rich, but from generous contribution of the laboring classes, to whom, thank God, the Church is mainly ministering, are so many testimonies to their belief and confidence in the stability of the country's political institutions. Catholics are the strongest, if not the only, bulwark against the atheistic and anarchistic socialism that is threatening all governments to-day. The sanctity and inviolability with which they invest the marriage tie is the main safeguard this country has for the dignity of and holiness of motherhood, the rights of the child to existence and education, and the permanency and happiness of family life, on which our whole social and political structure depends. Their long and sometimes apparently hopeless fight for religious education is at last opening the eyes of thinking people to the madness of expending countless millions to bring up a generation of atheists, who will sweep all churches out of existence, Methodist as well as others, and be the greatest foes of their native land; and, finally, the doctrine which is planted down deep in the soul of every Catholic, viz., that the authority of rulers is derived from God, who, while giving the right to command, imposes the corresponding duty to obey, imparts to his soul an ardent patriotism which is not a mere sentiment or a condition of mind determined by temporal advantage, but a sacred duty, which can demand any sacrifice for the defense of the country's honor and greatness.

Of course, Bishop Neely did not say all this. Indeed, he said the contrary; and professed to see in the Roman Catholic Church "the greatest peril in this country." But it is a way that some orators have of arousing attention by asserting a paradox, and the other members of the Conference must have smiled when the eloquent Bishop reeled off his vaticinations of woe. Some of the lay-readers, however, have expressed great indignation at the Bishop's lack of rhetorical judgment.

Jubilee of Italian Unity

On March 17, 1861, was born the Kingdom of Italy, the necessary consequence of the revolutionary theory of the immutability of accomplished facts. Lombardy had been Piedmont's prize in the war of 1859, and in the following year the Revolution had taken possession of the Two Sicilies, the Duchies and part of the Papal States. By means of colonized voters, repeaters, stuffed ballot boxes, intimidation and other methods of obtaining a predetermined result, it had guided so-called plebiscites to declare for annexation to the northern kingdom, and consequently United Italy was a foregone conclusion.

Only in a topsy-turvy book can we find the Carpenter weeping as he ate the oysters he had lured to their fate. No one dreams that robbers add to their crime by rejoicing over their booty. Should the police, after capturing a band, proclaim tragically: "They were actually reveling as we came upon them, drinking the very liquor they had stolen, and shouting in admiration of the jewels," people would only laugh; nor would they be indignant if the robbers, acquitted by the court and retaining their spoil, should celebrate the anniversaries of their fortune. We, therefore, are not so insane as to demand that those who call themselves the Kingdom of Italy should spend its fiftieth year in sackcloth and ashes.

Neither do we ask them to tell the truth, the whole truth and nothing but the truth, concerning the establishment of that Kingdom. We are not so simple as to require what is morally impossible; and the turpitude of the history of that event is such that its defenders, since they are human, could not lift the veil from it. We do, however, wish them to be as truthful as they can. The "Grido di dolore" from every part of the peninsula imposed upon public opinion in 1859: we would rather not hear about it in 1911. We would prefer to hear nothing of the fable that the Italian princes were tyrants, for the world knows now that not even Bomba was such. In the old days the English press was energetic in building up the fable. The *Illustrated London News* proved one sovereign a tyrant because he used to write his notes on state documents in a sort of spiral, in order, so we were told, to torment his ministers. It gave a picture of such a note, confiding in the Englishman's inability to read Italian. The document was a poor person's petition for relief from the royal treasury: the spiral note was the

grant of a weekly stipend. No poor man would address such a petition to the King of Italy: should he do so the notes on it would be written in straight lines, but they would not authorize a grant from public funds. We object to be told, as a writer on the *Times* tells us, that the people of the Italian peninsula are all of one race, and that no one, least of all the Pope, is the worse for having been forced to yield Italian soil to the Italian State. Such manifest falsehoods are an insult to the meanest intelligence. We object, too, to his assertion that the people under the old régime were serfs. The writer should look up the word serf in the dictionary. They were not serfs, and, moreover, their lot was infinitely happier than it is to-day. He must not tell us that the Italian Kingdom is stable, when we know that the King had to receive and invite into the Cabinet a deputy who had shouted for his father's murder.

England took a leading part in the Italian Revolution. If its great journals choose to take a leading part in rejoicing over its jubilee, in which the European sovereigns seem inclined to take as small a part as possible, it is their own affair. To those who stand apart to view the proceedings it argues in England a blindness inexplicable, to rejoice over the revolution it made half a century ago, ignoring utterly the revolution now knocking at its own door.

Why the Mexican Cabinet Resigned

All the members of the Mexican cabinet are "Secretaries of State," one being Minister of Foreign Affairs, another of Justice, another of War, and so on through the list. The calendar for March marked 23 when the various secretaries sent in their written resignations. Along with certain publicly known reasons, which stamp their action as timely, to say the least, each has his own particular motive, as he is careful to state. One mentions as his motive his persuasion that different political schools should be represented in the cabinet, and, therefore, changes are needed. Two allege their shattered health; Secretary Sierra is in within three months of his eighty-third birthday, so he may be excused; the other is Ramon Corral, the ailing vice-president, who has since obtained eight months' leave of absence for a trip to Europe. Secretary Limantour thinks there should be cabinet changes from time to time. (He became a member of the cabinet in 1892, then being thirty-eight years of age, and remains in the new cabinet.) Secretary Molina, of Public Works, goes to the point: "The desire of the public for a cabinet change is pronounced." Secretary Gonzalez Cosío of War and Marine is equally frank. He "wishes to facilitate the work of the President in restoring order and peace, which have been disturbed for reasons which the authors of the disturbances have not clearly defined." His resignation was not accepted, although his patriotism may be called upon for another resignation before all shall have been settled.

We have had some slight acquaintance with the Mexican press for twenty-five years, and we are free to admit that up to and including the celebration of the centenary of Mexican independence in September, 1910, it betrayed a certain dull sameness. Certain papers were openly anti-Catholic, and their contents reflected the spirit of the proprietors; others were openly Catholic, and their contents were in keeping with the professions of their proprietors; others busied themselves with commerce or literature, and left religion and politics severely alone. It was a comparatively rare thing to notice any adverse comment on the administration of the laws or the conduct of the executive; and if some feeble remark were made, the full strength of the comma and the rich resources of the potential mood of the verb were pressed into service. If now and then some quill-driver rashly left the beaten track, his patrons soon had occasion to subscribe for another paper or be satisfied with none. The darkness just before the dawn and the hush that precedes the hurricane give some notion of what the Mexican press was; whether it be brightness or glare, the refreshing breeze or the whirlwind, the press has undergone a marked change. If Diaz has indeed made modern Mexico, as all are ready to admit, for a newspaper of his capital to speak of his administration as *una dictadura sabia y civilizadora* (a wise and civilized dictatorship) is little short of astonishing, when we reflect that is said of one whose title is Constitutional President of the United Mexican States.

We think that Diaz has become, to some extent, the victim of his cronies and toadies. As gongs and tom-toms were used to drown the shrieks of the suttee, so a powerful clique of flatterers have kept the groans of his people from reaching the ears of the old man who, in his more vigorous days, went forth and saw and heard and administered justice. Perhaps it was sometimes of the rough and ready sort, but he had to deal with rough and ready opponents. The resignation of the cabinet shows that Diaz knows of the evil; he admits that there is now in Mexico such a thing as "public opinion." A chapter replete with great facts has closed; something which may repeat the history of forty years ago has opened.

Unfit Novels

All of us who have to do with the training of boys and girls will be glad to learn that the fight against vicious literature, now well on in Germany, has been begun in England as well. Recent despatches tell us of a strongly worded protest against "certain novels issued by publishers of repute, which are not only unfit for perusal by a modest girl or a right-minded lad, but are likely to do harm to the moral character of all readers." The protest is made in a circular letter addressed to the London press by a number of peers, prelates, and school-masters.

The circular refers to works of popular fiction generally in esteem to-day. While granting that many of the books of this class of literature now in special demand in circulating libraries and at book stands are not indecent in the ordinary sense of the word, it contends that their whole tone has a debasing and demoralizing tendency. In them, it affirms, open vice and licentiousness are palliated and even justified. The reason of the crusade proclaimed by the signatories of the circular rests in the fact that an appeal to authors and publishers of such books has proved to be useless. The law requires strengthening before the circulation of the evil things can be stopped.

Pending the arousing of public opinion, which will achieve the desirable legislation, parents and school-masters and all who are interested in the training of young people are urged to set their faces against the sale of such novels, and to use every legitimate means to expose their character when "it cannot be detected by the titles, which are often colorless and misleading."

The movement cannot be too highly commended. The need of a similar crusade among ourselves in America has been frequently affirmed by those who have to do with the education of the young, and it is to be hoped that the example of England and Germany will lead to the organization here of an association, by means of which wholesome pressure to a like end may be brought to bear on publishers, circulating libraries, and book-sellers.

The Leaven Is Working

Would it not prove a surprising consummation to have denominationalism in educational work strengthened by the very efforts made to purge our schools of every trace of religious affiliations? The outcome is entirely within the possibilities. The Catholic attitude upon the school question is so entirely logical that it has been a mystery to us how any professing Christian could fail to grasp its truth. The elimination of explicit religious instruction from the program of schools, colleges and universities can have but one effect. It must lead to secularism, and secularism, with the tremendous numerical influence it would possess, must lead in the end to a sweeping removal of everything Christian from the lives of our people.

Perhaps prejudice against the Catholic Church and a certain mistrust of her growing strength have been the cause of the unwillingness manifested by non-Catholics to accept the oft-repeated statement of the Catholic position. Perhaps the material sacrifices which the Catholic idea entailed was the stumbling block. Perhaps the Christian bodies, outside of the Catholic Church, really believed that home influence and Sunday-school training would be able to hold the generations of their young people, entrusted to the care of the non-religious public schools, without taking upon themselves the burden of

the millions required to establish private religious schools. Would it prove strange to have it come to pass that their eyes have been opened by the results brought about by the disbursement of the Carnegie millions in favor of non-religious training in the schools of the country?

There is some leaven working. Repeatedly of late voices from without the Church have taken up the Catholic contention and spoken even more plainly than a prudent purpose to avoid inopportune discussion has permitted Catholics to speak. Thus, two weeks ago, Rev. Dr. Hamilton, Chancellor of the American University, made a stirring address before the Newark Methodist Conference. He spoke in support of the need of education as "church armor," and cited the work of Roman Catholic institutions in evidence of the soundness of his contentions. He did not refer directly to the injurious working of the Carnegie Fund, but he lamented the fact that many of the universities of the country had been induced to divorce themselves from denominational affiliations. "The Methodist Church," said Dr. Hamilton, "has seen its mistake in not recognizing the visitation of opportunity in years gone by. It is only by making education a part of the activities of the Church, and by making religion a part of the educational system of the American universities that the principles upon which the government of the nation was founded can be preserved and the best interests of modern civilization conserved."

And Dr. Hamilton's words were not coldly received by the members of the Conference. Reports assure us that at the close of the address there was an unusual demonstration of approbation from the ministers present.

THE FLEUR DE LIS

Certain envious people, whose word is not to be taken in a matter of so much importance, aver that when some dwellers in mud huts on the marshy banks of a great river determined for the first time to seize their spears and sally forth to war on their fellow savages, encamped on the summit of a distant hill, they were at a loss for a distinctive banner to be borne ahead of their martial forces for the sake of inspiring enthusiasm and serving as a rally-point in the fury of the bloody encounter. While the sages squatted around their council fire and debated the momentous question, one of them, abstractedly digging his toes into the slimy ooze, disturbed the slumbers of one of the denizens of the low-lying shore. "Eureka," he cried, but not in Greek, "as we are to fight for our ancestral homes, here is something identified with them." And thereupon a *crapaud* was chosen as their symbol. One patriot sacrificed a piece of dimity, on which the *crapauds* were arranged in haphazard fashion, and, stalking along behind and around the fond reminder of home, the heroes cried havoc and started up the hill. The result of the battle belongs to another chapter, and is reserved for another occasion.

The golden lilies on a white field, so long emblematic of the ancient royal house of France, yielded to the tri-color when the mighty political upheaval at the end of the eighteenth century swept away old landmarks, changed the face of the country, and transformed its social life. These "golden lilies," we say it with all due apologies to national feeling, are not lilies. As fleurs de lis, or flower-de-luce, or plain, homely, lovable "flag,"

they have held an honored place in the garden for so long a time that nobody would venture to measure it. Stately mansion and humble cot have welcomed them and treasured them. Dainty hands have cared for them and they have rioted in the exuberance of their determination to flourish and flower; neglect has been their lot, and they have smiled bravely through it all and have held out sturdily in hopes of more propitious days. If you like a plant that will stand everything in the way of ill-treatment, except frying, boiling, and baking in a quick oven, the flower-de-luce is for you.

In a remote part of the country, where nearly all the rain comes down in a roily stream through irrigating ditches, there was once a garden fair to the eye, for it glowed with bright bands of flag, clear white, gold, imperial purple, lavender and blue; but misfortune befell it. The irrigating ditch, ugly but indispensable, failed in its mission through no fault of its own. A freshet carried away the dam which restrained the eager waters and doled them out as need suggested; and the harm was not repaired. The season, bright with the sun's glare but distressingly dry, left the earth parched and panting and the snow came as a longed-for relief. The flags were ready at the first call of spring, and they began cheerfully enough; but disputes and contentions prevented the storing of the life-giving water. They struggled on, putting out a few dwarfed flower stems, but only a feeble picture of their former glory. Not until their third season was their perseverance rewarded by the arrival of a muddy stream in the disused ditch.

Oddly enough, considering the form which its name so often takes, the fleur-de-lis is known to the growers as *Iris Germanica*, and thus it appears in their gorgeous catalogues. To our mind, all are "just lovely," but some of particular worth have been singled out for honorable mention by name. Who does not know the fragrant orris-root? It is simply the dried and ground root of *Iris Florentina*, whose white blooms, touched here and there with lavender, exhale the same delightful odor. Its first cousin, dignified with the surname of "Silver King," yields sweet-smelling blossoms of immaculate white. "Sambucina" is as rich as an orchid. Claret and orange and purple combine to please the eye, while a delicate perfume hovers over all. The elder brother of the present King George V, was remembered when a variety of most vigorous growth with large, fragrant flowers was to be named. "Albert Victor" is the most imposing member of the iris family; light blue and lavender are the prevailing tints.

Perhaps some carping critic may say that these floral treasures and others of the kindred that we might mention are not in all botanic strictness German iris. Be it so. This is not a treatise on botany; it is the expression of a wish to see the home beautified, so beautified as to defy the biting cold and fierce storms of winter; so beautified as to be a lasting joy without that never-ending care and attention that must be bestowed upon anemic exotics whose chief claim to notice is that they come from afar.

H. J. S.

LITERATURE

SOME DEVOTIONAL BOOKS.

The Saints of God, as has been observed, are but so many replicas in little of Blessed Mary's Son, the Prince of Peace: "replicas," because they reached heroic sanctity by modeling their lives on His; but only "in little," because the limitations of our nature make it impossible for one person to reflect very brightly more than a few of the perfections of Our Saviour's character. How admirable that character is, Father Alexander Gallerani, S.J., tries to show in the seventeen short chapters of a book called "Jesus All Great," which is translated by T. Loughlan, and published by P. J. Kenedy & Sons. This is a

companion volume to "Jesus All Good," by the same author, which was warmly welcomed on its appearance some two years ago.

Among the books lately received which treat of the success the Eternal King's friends have had in making some of His perfections their own, is "The Spirit of St. Francis de Sales," a new and enlarged English edition, gotten out by the Benziger's, of the well-known work of the Bishop of Belley. It was, of course, the gentleness of Christ that shone out in the life of De Sales, and any one who would take up the excellent practice of reading every day one of the short anecdotes or exhortations in this book, would grow meek and gentle too.

The same publishing house is sending out a little essay by Father Cuthbert, O.S.F.C., on another Francis, him of Assisi, called "St. Francis and Poverty." It was his desire to imitate the "extensive sympathy" of Our Lord, as the author shrewdly remarks, that filled the *Poverello* with such a passion for poverty; for "whilst wealth, by some inherent tendency, drives men apart, poverty draws them together."

Then from B. Herder comes M. T. Kelly's sketches of two of the King's earliest and closest friends, "Paul of Tarsus" and "John the Beloved." Each of these interesting little biographies is so short a book that it can be read at a sitting, and is sold at so low a price that they should find favor with readers of slender means and scanty leisure.

There have also been sent for review several other little books and pamphlets, which seem to suggest to ordinary Christians an easy means of likewise becoming the King's friends. One from Burns & Oates: "Devotions for Communion," though not very neatly bound, gathers into one volume many beautiful Communion-prayers and reflections from à Kempis, the writings of the saints and the Church's liturgy. Those who seldom have occasion, unhappily, to use a book like the foregoing, Canon Antoni asks, in a little pamphlet Benziger Brothers publish, "Why Not Receive Communion Every Day You Hear Mass?" and Rev. Louis F. Schlathoelter puts in a nutshell for them the advantages of "Daily Communion," in a booklet sold for five cents by the Columbia Publishing Company of Milwaukee. Those who still ask querulously "How Can This Man Give Us His Flesh to Eat?" should find many of their intellectual difficulties with regard to the Real Presence dissipated in a pamphlet published by the International Truth Society, of 407 Bergen Street, Brooklyn, entitled "The Mystery of the Most Holy Eucharist and Human Reason," by the Rev. Joseph Chiandano, S.J., translated from the Italian by M. Craven McLorg.

WALTER DWIGHT, S.J.

Twenty Years at Hull House. By JANE ADDAMS. New York: The Macmillan Co. \$2.50 net.

Everybody interested in social work knows Hull House in Chicago, where social workers live and organize, whence their undertakings radiate, and around which cluster the building wherein they carry on their personal work. It takes its name from one who planned a home for his family, little dreaming of future fame. But as the slums crept nearer and nearer the home was turned to other uses, until at length it came to that which has made it known in every English-speaking land. The original house stands no longer; its builder's name has been retained because his heirs have been benefactors of the works founded by the author of the book before us.

Jane Addams was born some fifty years ago in Cedarville, Illinois. Her childhood's surroundings were comfortable, and her father's growing prosperity brought greater ease with the lapse of time. Graduating in Rockford Seminary in 1881, she resolved to study medicine so as to serve the poor. Accordingly she entered the Woman's Medical College, Philadelphia; but a spinal affection from which she had long suffered inter-

rupted her course and sent her to Europe for two years. There she visited Toynbee Hall, London, and gained the idea of the modern Settlement. She abandoned her medical studies, and in 1889 moved into Hull House with her companion, Ellen Gates Starr.

After twenty years she gives us her reminiscences of her work, that of the Settlement, and that which reached out to procure the welfare of the poor by the enforcing of existing laws and the promoting of new legislation. The former included the clubs, the gymnasium, the theatre, the trades and arts classes and the lecture courses; the latter was busy with sanitary inspection, the control of the sale of drugs, children's courts, the regulation of labor and the contesting of civic elections. In the earlier chapters of her book she goes back to her childhood, and they are not its least interesting part. The book is copiously and admirably illustrated by Miss Norah Hamilton.

Miss Addams' character appears singularly amiable and strong, and thoroughly genuine in a love of the poor. It needs only the supernatural to attain sanctity. But that "only" means a defect almost infinite and to be almost infinitely mourned. She was religiously inclined as a child, but seems, as far as one can judge from her book, to have drifted away from all definite faith. This has no place in Hull House, which is situated in the midst of a population largely Catholic. No wonder, then, that all who hold man's chief duty to be the service of God, lament at seeing an institution which, co-operating with the Catholic Church, could do so much to draw him to his Creator, leading him in the opposite direction.

This lack of the supernatural deprives Miss Addams' work of its strongest motive. Viewing it absolutely one is struck with its dimensions. Comparing it with the great city in which it is done and with the masses it never can reach, one feels that its results are an insignificant return for so much effort. The world is not going to be regenerated by sociology; and the material betterment effected by any social work is so limited that, if it stops there, it seems hardly worth its sacrifices. Elevated to the supernatural order it touches eternity and its value is measureless; for the salvation of one soul for which Christ died would be cheaply bought even though it cost all the riches of earth and all the efforts of man. H. W.

None Other Gods. By ROBERT HUGH BENSON. St. Louis: B. Herder. Price \$1.50.

A book remarkable for character-study, development of plot, sustained interest, and the other-world point of view. In addition to all these distinctions, the wit and humor of it, especially in the first part, are most refreshing. Also, one magnificent chapter describing a night in a Benedictine monastery atones, in great degree, for the rather bare and forbidding sketch of the religious life which Father Benson furnished us in one of his recent stories. Frank Guisely is the hero. He is presented to us in the first pages as a Trinity College student, given to practical jokes and to a "terrible way of meaning what he said." He has just become a Catholic, and his father has written him a letter in which he informs the convert that he will have nothing more to do with him. Frank interprets the letter literally, sells at auction his books and furniture, and takes to the open road. He becomes a tramp, falls in with a Major Truscott and a woman passing as the degenerate major's wife, and clings to these wretched persons, through all manner of sordid surroundings, to the end. Frank makes it his one business in life to separate this woman from the major, and he succeeds, losing his life in the moment of success. All this time Frank advances by leaps and bounds up the steep paths of holiness. Such are the bare outlines of a plot in the working out of which the author has created a magnificent and strikingly original story.

Father Benson cares little for the obvious. It is the thing that does *not* happen which appeals to him. He loves to record the unrecordable, to describe the indescribable, to tell us what a thing is by setting down minutely what it is not. His mysticism is at times strongly Maeterlinckian. He detects dreadful significances in details the most insignificant. As a thief suspects each bush an officer, so Father Benson suspects an inward event of "tremendous significance to lie behind outward happenings made up of trifles light as air. He is a mystic, and sometimes he uses turns of language which, while meaning one thing to him means something else to the reader. For instance on page 313 we have the following reflection from the hero: "Religion doesn't seem to me a thing like Art or Music, in which you can take refuge. It either covers everything, or it isn't religion. Religion never has seemed to me (I don't know if I am wrong) one thing, like other things, so that you can change about and back again. . . . It's either the background and foreground all in one, or it's a kind of game. It's either true, or it's a pretense."

The ordinary reader might gather from this that one cannot turn to religion for consolation, since religion has no consolation to offer. This, of course, is obviously false. The hero means to say that he cannot turn to religion for the simple reason that he is *always* thus turned. It is a very subtle thought, and likely to be misleading.

Strangest of all, Father Benson teaches his mysticism in the language of the smart set. Also, his style is at times extremely colloquial. For instance on page 2, one is staggered by the following: "A white-aproned cook or two *moves* across the cobbled spaces with trays upon *their* heads; a tradesman's boy comes out of the corner entrance from the hostel; a cat or two *stretches himself* on the grass." [Italics ours]. Evidently consistency is not the bright particular jewel that sparkles on the edifice of such a sentence. It would be ungenerous not to add that the style of the writer throughout is impressionistic and distinguished. The deeper meaning of the story will remain a secret to the average reader. FRANCIS J. FINN, S.J.

The Priest. A Tale of Modernism in New England. By the Author of "Letters to His Holiness Pope Pius X." Boston: Sherman, French & Co. \$1.25 net.

One hesitates at first whether it is worth while referring to this book. It is a protest against the supposed ecclesiastical tyranny that keeps great minds in thralldom. Its effect on the reader will be the opposite of what is intended. Its chief personage is in league with a Unitarian minister, and Dorothy, the squire's niece, to compound a new theology which will bring all men into the Church. When properly suspended by his superiors, Dorothy seems to solve the problem of his future.

* * *

The Contemplative Life. By a CARTHUSIAN MONK. New York: Benziger Bros.

A governor in a province of China asked a Catholic bishop what was the use of installing a community of Carmelites in his diocese before Christianity was solidly established among the people. The bishop replied that ten religious who pray will do more than twenty missionaries who preach. This piece of valuable advice may be of service outside of China. Indeed the unchurched world in general may profit by it, and also worldly-minded and ignorant Catholics whose vision is affected by the religious fog in which they sometimes prefer to live. * * *

La Piété, Le Zèle. Par l'ABBÉ P. FEIGE, Supérieur des missionnaires diocésains de Meaux. Paris: Pierre Tequi.

Piety is the characteristic of the Angels; zeal of the Apostles; in other words, piety and zeal signify the love of God and our neighbor; two virtues which ought to be especially exercised

in these days when religion is having such a hard fight with the world around. The Abbé furnishes us with a series of discourses on the nature and motives of piety as well as the means to increase it, and does the same for zeal. The book has the endorsement of distinguished churchmen, prefixed by a note of acceptance from His Eminence Cardinal Merry del Val. * * *

Some weeks ago we drew attention to forthcoming books in England, which might interest Catholic readers. Recently we read the announcement that Mr. Lucien Wolf had been entrusted with the task of writing the authoritative biography of the late Marquess of Ripon. Lord Ripon's career should make such a work a valuable and interesting contribution to the English history of the last century. He was in succession Secretary of State for War, at the head of the Indian Office and afterwards of the Colonial Office, and Governor-General of India. Lord Ripon resigned the highest official position in English Freemasonry and quitted its-ranks to become a Catholic at the full-tide of his political career. We have no means of knowing what qualifications are possessed by Mr. Lucien Wolf to enable him to deal adequately with the religious life of Lord Ripon and with his sturdy honesty in following his conscience in the despite of worldly ambitions.

Another announcement of interest to Catholic readers, especially to those who are students of Polish literature, is that of the approaching publication by Messrs. Dent of the "Life of Adam Mickiewicz," the national poet of Poland. The biographer is Miss Monica Gardner, who has contributed to the pages of AMERICA several brief essays on the Polish poet. Mickiewicz, of aristocratic birth, was exiled from his native land for his patriotic devotion. At one time he held the Chair of Slavonic Literature at the College of France, and his poems enjoyed great popularity in Europe for two generations.

Messrs. Doubleday, Page & Company, the authorized American publishers of Mr. Rudyard Kipling's works, have issued "The Kipling Index," in the form of a small pamphlet. It is a welcome guide to the voluminous productions of a writer whose book-titles are rarely luminous to one seeking the rediscovery of a favorite story, striking passage or remembered episode. The compilation has been done very intelligently by Mr. Eugene F. Saxton; and as the publishers offer it to anyone on the payment of five cents postage, it is likely to have a wide circulation.

On or before May 1st of this year, a catalogue of all the books written by Catholic authors, and now in the Carnegie Library, Pittsburgh, will be issued by the Library authorities. The catalogue will contain between 250 and 300 pages, and will give a list of nearly 1,500 Catholic authors, whose several thousand volumes may be found in the Library. The work of preparing the forthcoming catalogue was started some months ago, following a recommendation to the Librarian of the Carnegie Library by Rev. Thomas F. Coakley, D.D., of St. Paul's Cathedral, Pittsburgh. It has since been prosecuted with earnestness under a corps of trained librarians, with the constant collaboration of Father Coakley, and its authors believe that the care taken with its production will make the catalogue the most elaborate and complete of its kind ever published. In preparing the Carnegie catalogue, special efforts have been made to correct the errors and omissions in existing catalogues of Catholic books, and certain new features have been introduced, which will add greatly to its utility. It will be an annotated list, with exhaustive classified and alphabetical indexes, and in addition to this, every important book will have a brief notice giving its table of contents, and a short critique, indicating the relative value of each work.

BOOKS RECEIVED

- Historical Records and Studies. Vol. VI, Part 1. February, 1911. New York: The United States Catholic Historical Society.
- The Science of Education. By T. P. Keating, B.A., L.C.P. With an Introduction by the Rev. T. A. Finlay, M.A. New York: Benziger Bros. Net 90 cents.
- The Inner Life and the Writings of Dame Gertrude Moore. Revised and Edited by Dom Benedict Weld-Blundell. Two Volumes. New York: Benziger Bros.
- Father Damien. An Open Letter to the Rev. Dr. Hyde, of Honolulu, from Robert Louis Stevenson. With a Statement by Mrs. Stevenson. Notre Dame, Ind.: The Ave Maria Press. Net 30 cents.
- Lays and Legends of Our Blessed Lady. By a Member of the Presentation Community, Lixnaw, County Kerry. New York: Benziger Bros.
- The English Lourdes. By Father Clement Tyck, C.R.P. New York: Benziger Bros. Net 70 cents.
- Her Journey's End. By Frances Cooke. New York: Benziger Bros. Net \$1.25.
- Won by Conviction. (A Character Study.) By the Rev. Denis O'Shea. New York: Benziger Bros.
- What the Old Clock Saw. By Sophie Maud. Benziger Bros. Net 75 cents.
- Alleluia. An Easter Booklet. By Rev. T. J. O'Mahony, D.D., D.C.L. Second Edition. Dublin: Browne & Nolan.
- The Chief Ideas of the Baltimore Catechism. With Some Additions Arranged According to the Method of Rev. John Furnis, C.S.S.R. By the Rev. John E. Mullett. New York: Benziger Bros. Net \$3.25 per 100.
- The Child Prepared for First Communion. According to the Decree, "Quam Singulari." By the Rev. F. M. Zulueta, S.J. New York: Benziger Brothers. Net \$2.25 per 100.

Pamphlet:

- Why Should I be Moral? A Discussion on the Basis of Ethics. By Ernest R. Hull, S.J. St. Louis: B. Herder. Net 15 cents.

Latin Publication:

- Opuscula Ascetica Selecta. Ioannis Cardinalis Bona. St. Louis: B. Herder. Net \$1.25.

German Publications:

- Luther. Von Hartmann Grisar, S.J. Drei Bände, Erste Band. Luthers Werden: Grundlegung der Spaltung bis 1530. St. Louis: B. Herder. Net \$3.90.
- Der Eid wider den Modernismus; Und die Theologische Wissenschaft. Von Dr. Theol. Joseph Mausbach. Erstes bis fünftes Tausend. St. Louis: B. Herder.
- Katechesen. Für die Vier Obern Klassen der Volksschule. Im Engsten Anschluss an den Thurer (Rottenburger) Katechismus. Ausgearbeitet und Gehalten von P. Celestin Muff, O.S.B., Zweiter Band. New York: Benziger Bros. Net 75 cents.

EDUCATION

Each year March 25 is observed throughout Maryland as a holiday, since it is the anniversary of the landing of Lord Baltimore's colony on the shores of that Commonwealth. To the school children throughout the State is allotted a special share in the commemorative celebrations. In each school, in the larger communities at least, an address to the pupils is made by some well-known Marylander, there are recitations and singing of patriotic songs by the children, and where possible dramatic representations are given of historic scenes in the early history of the State. This year, as usual, Cardinal Gibbons directed the parochial schools to join in the special observances of the day. In their case the children attended a Mass of Thanksgiving in the morning, and the afternoon was given over to a similar program to that followed in the city schools. In addition the diocesan committee, of which

Rev. Dr. C. F. Thomas was chairman, had announced a series of competitive essays on noted sons of Maryland, open to the different grades, including colleges, academies and universities. Cash prizes were awarded to the successful competitors in the various contests.

Thomas D. Walsh, superintendent of the New York Society for the Prevention of Cruelty to Children, makes some suggestive statements in the report of the society just issued. He tells us that the society investigated in 1910 complaints to the number of 129 of illegal admissions of children to moving picture shows. Of 87 cases prosecuted in court convictions were obtained in 77. Aside from these cases the society prosecuted offenders against children for crimes having their origin in moving picture establishments, with the result that sentences of imprisonment were imposed aggregating upward of fifty-five years. "The society," adds Mr. Walsh, "is powerless to check this rapidly growing evil without the support of every mother and father in the community, as well as of all those who have the interest of the children at heart. The Church is the greatest factor in this preventive work and must speak at once and with force from the pulpit and to its Sunday-school classes if it would save the children."

Word comes to us that united action on the part of the Catholics of Belgium is finally assured in the one matter concerning which there has been fear of a contention injurious to the cause. As their present majority in parliament is a small one, the assurance is doubly gratifying; division among the Catholic representatives might so easily lead to a defeat of the party. The school question has been for some time the occasion of discord. A fairly strong minority of the party, under the leadership of M. Woeste, has opposed compulsory school laws absolutely; the rest of the Catholic majority, though not admitting all that the Liberals and Socialists demanded, stood ready to accept the principle of compulsory school laws in order to secure to children a certain minimum of training. Cardinal Mercier has just published a pastoral letter in which he proposes a compromise that satisfies both wings of the Catholic party. The Cardinal avows his readiness to accept the compulsory school bill under fixed conditions: first, its provisions must in no wise interfere with the right of parents to send their children to free Catholic schools instead of to the interdenominational public schools; and secondly, the law must provide that these free Catholic schools shall receive their proportionate share of the school tax. M. Woeste and his following accept the

Cardinal's stand unreservedly; the progressists, as his opponents in the party have been termed, affirm that his Eminence expresses just what they have been contending for. These mutual assurances settle the difficulty and a long-dreaded split in the Catholic party is thus happily and finally avoided.

A recently organized society of teachers in Brussels, Belgium, composed exclusively of Socialists and having as chief purpose the propagation of socialistic doctrines, was treated to an unlooked-for surprise in its first public meeting, held in the Maison du Peuple in that city. M. de Brouckere, a militant Belgian Socialist, had been invited to address the gathering on the topic: Neutral Schools. Expecting an entirely different treatment of the subject, the members of the society were amazed to find themselves listening to a speech proving the flat impossibility of neutrality, *i. e.*, of non-religious training in schools. The orator affirmed the impossibility on two heads: to defend such a system is to follow a vain dream, and in the supposition that the vain dream could be made a reality, its exponents would find themselves forced to close their schools. Neutral schools, he explained, so far from helping to spread the light of intelligence, must plunge their followers into abysmal darkness of ignorance. "For," he continued, "neutrality in the matter of education must have one of two meanings: Either it supposes that its devotees hold no positive and fixed opinions in all the questions of controversy of the day, or it simply forces them to banish from their programs of study and to ignore such questions and to teach nothing that is in any way subject of discussion. M. de Brouckere, in a very effective analysis of neutrality, then proceeded to show how school training is radically impossible in either of the two suppositions. Whatever the speaker's purpose, he certainly did a good work in pricking a bubble Socialists love to see floating above them.

We learn from the Bombay *Examiner* that the Travancore Government lately disposed of a joint memorial signed by the Archbishop of Verapoly and five Bishops, in which they pleaded that Catholic students of the State should be compelled to receive education only in Catholic schools. The prelates pointed out that a godless education cannot but produce most harmful effects on society. The Government replied that they were wholly unable to act on the principle that Catholic children should receive their education in Catholic schools only. They also expressed their regret that the memorials had reflected on the education given in other schools generally, and saw no grounds for the implication that the

education imparted in non-Catholic schools is either godless or is causing harmful effects on society. The Government concluded with the remark that an exceptionally difficult question like this could not be solved if the heads of one denomination took it on themselves to speak disparagingly of the work done by other denominations. So the Catholics in Travancore, like their co-religionists elsewhere, are having their own troubles in their efforts to obtain a Christian education for their children.

ECCLESIASTICAL ITEMS

The growth of social unrest and anti-religious social theories in the United States has been a source of much anxiety to the Catholics bishops and clergy for some time. To combat these features of the socialist propaganda, which are particularly directed against the doctrines and moral teachings of the Catholic Church, the Laymen's League for Retreats and Social Studies has been created. Archbishop Farley has been chosen honorary president, and the bishops of Brooklyn, Trenton and Newark honorary vice-presidents. The headquarters of the League are at No. 20 Vesey street. The League will be governed by a board of twenty-five directors and a special "committee on social studies." The latter will have a two-fold purpose, namely, the extension of the "retreats" movement, begun less than two years ago, and the establishment of regular courses of systematic study by Catholic laymen of social questions and modern apologetics. The classes will be opened next fall and will continue through the winter and spring. The plans of the Laymen's League will be made known more fully at a public meeting to be held on the first Sunday in May at Carnegie Hall. Archbishop Farley will speak.

New York was the first city to arrange for the celebration of an early morning Mass (2.30 a.m.) for night workers, and two such Masses are now said here every Sunday morning in the churches of St. Andrew, downtown, and St. Francis of Assisi, uptown. For Sunday morning, May 7, a jubilee celebration is being arranged, when the Mass on that day will be celebrated at St. Patrick's Cathedral. His Grace Archbishop Farley will pontificate, and the sermon will be preached by Bishop McFaul, of Trenton, N. J., who will take for his subject the Catholic Press.

Bishop McDonnell has invited the Passionist Fathers to establish a foundation of their Congregation in the Diocese of Brooklyn, where they have long enjoyed much local favor as missionaries. They will build a monastery on Shelter Island, which will also serve as a summer retreat for the members of the Eastern houses of their Con-

gregation, and afford priests for the care of several transient summer colonies along that section of the Long Island coast. The spiritual care of the summer boarder, who yearly increases by hundreds, here as well as along the Jersey shore, is a serious problem, but both Bishop McDonnell in Long Island and Bishop McFaul in New Jersey are happily solving it in the most practical manner. Not only are the needs of the summer visitor carefully looked after, but substantial churches are rising all along these coasts, testifying to the pious generosity of the transients, and forming centres from which permanent parishes are being organized. The spread of the Faith in both sections during the past twenty years has been most notable and gratifying.

Philadelphia Catholics gave this year \$60,345 at the annual diocesan collection for their seminary, an increase of \$3,642 over the amount subscribed the previous year.

There are three Catholic Chaplains, Rev. Joseph C. Kennedy, Twenty-second Infantry, Rev. George Waring, Eleventh Cavalry, and Rev. F. P. Joyce, Fourth Artillery, now with the United States troops gathered at San Antonio, Texas. The Rev. Alexander P. Landry has just been appointed a chaplain in the Army. Until recently he was Field Secretary of the Catholic Extension Society. He belongs to the diocese of Ogdensburg, N. Y.

Rt. Rev. Bishop Shaw, of San Antonio, Texas, assisted by the military chaplains present in the camp, celebrated Mass recently for the United States troops stationed at Fort Sam Houston and the Maneuver Camp. The services were the first held in the handsome new chapel built and donated to the United States Army by the citizens of San Antonio, and formally accepted by President Taft on his recent visit to that city. Preaching on the warfare of life to the officers and soldiers who crowded the edifice, the bishop showed how by fidelity to Church and country they would prove themselves worthy of our Army's glorious record and add such lustre to their Church, the Mother of heroes, as was shed on it by the Christian soldier, St. Sebastian; so that when "taps" is sounded over their grave each shall merit the epitaph: "Here lies a Christian soldier who fought the good fight and kept the faith." Bishop Shaw announced that Mass would be celebrated in the Chapel every Sunday hereafter.

The will of the late Rev. Bartholomew McKeany, of Bondville, Mass., provides for public bequests amounting to \$59,000. The largest single bequest is one of \$25,000

for masses to be celebrated only by missionary priests in China, India and Africa. Rev. J. A. Walsh, of the Boston Cathedral, is to be consulted about the proper distribution of the money in the countries named. The sum of \$10,000 is to be spent by the executor of the estate in establishing an endowment fund in some suitable institution, the income to be spent in the training of young men for the missionary field in China, India or Japan. A total of \$7,000 is bequeathed to the Sisters of the Good Shepherd of Springfield, and \$5,000 to the Mercy Hospital. Father McKeany left all his real estate, with the exception of one farm in Belchertown, to the church of which he was rector, besides giving it \$3,000 in money.

SOCIOLOGY

Henry VIII has long been dead. Whatever good he may have done was so deep "interred with his bones," that his admirers have hard work to dig it up. The evil he did, according to Shakespeare's rule "lives after him," and has followed England's "imperial sway" to "regions Caesar never knew," nor, for the matter of that, Henry either.

There lives in Vancouver, B. C., or, rather, lived—for he may be in the Provincial jail now—a man named Herbert Victor Baker. He was a clerk in a hotel, but, as regards his mind, he soared, like Claude Melnotte, "above the level of his mean estate." He was, and still is, a logician. Applying his logic to his matrimonial inclinations he argued: The affinity of a woman to her deceased husband's brother is the same as that of a man to his deceased wife's sister. By law the latter is no impediment to matrimony, therefore the former can be none, according to the received maxim that favorable things are to be broadened out to their utmost limits. He therefore had no hesitation in seeking a license to marry his brother's widow, and in asserting that there was no obstacle to their union.

Alas for Mr. Baker. Aristotle himself could not have picked a flaw in his logic; but he reckoned without his Henry VIII. That England is free from "the enormous tyranny of the Bishop of Rome," that it is a Protestant land, that its king is always a Protestant, if not by choice, at least by compulsion, that it is burdened with neither priesthood nor sacrifice other than those of what its chief pastor elegantly termed "an interloping Italian mission," are all due to the tender conscience of Henry VIII regarding his marriage with his deceased brother's widow. He had received all needful dispensations. But when the Gospel light shone forth from Anne Boleyn's eyes he saw that the impediment of affinity

in that case was of divine law, and therefore incapable of dispensation.

Parliament has made it lawful for a man to marry his deceased wife's sister, and if the ghost of Henry VIII is not powerless to bless, it must, for a reason every historian knows, have blessed it in its deed. But the foundation of Protestant England is not to be tampered with; and so this is the law of the British Empire, sublime in its contempt of logic: A man may marry his deceased wife's sister, but a woman may not marry her deceased husband's brother. Its consequence for Mr. Baker is that he may have to go to prison.

To give workingmen the comfort demanded for them by Leo XIII in his encyclical on the conditions of labor, the Organization of Labor in Paris established a day bakery at 3 rue Las-Cases, where night-work does not exist, the bread-making beginning at five in the morning. An additional baking on Saturday does away with any need for Sunday work. The greatest attention is paid to the demands of hygiene. The undertaking, which was of the nature of an experiment, has proved completely successful.

ECONOMICS

The editor of an illustrated magazine with a guaranteed monthly circulation of 600,000 copies comments thus on the tariff issue in his number for March, 1911:

"The Editor, who was raised upon a farm, graduated at an agricultural college, and owns and operates two farms, while he loves farm life, has a decided opinion that the farmer does not have a 'square deal.' For instance, the tariff upon the goods the farmer buys averages 45 per cent., and the prices are inflated to their limit by combinations, while there is but 25 per cent. tariff upon the farmer's products, and even this is unavailable because of the farmer's lack of a general combination. The same implements the farmer uses upon his farm here can be purchased much cheaper in foreign countries by our farmers' competitors, and in many instances the manufacturers make special efforts to introduce their labor-saving machines among foreign farmers, thus resulting in a reduction of the prices of our farm products, while at the same time charging our farmers excessive prices for their implements. Many other things might be referred to, but these are food for thought. The Editor's sympathy is with the farmer, for he knows how industriously the whole family has to toil, and practice economy in order to pay off the mortgage. A farmer may feel that he is more than ordinarily successful if he is able to give his children a moderate education and lift the farm mortgage before

old age overtakes him. Of course those who inherit the farm, or have it free of debt, can enjoy life; but to buy a farm and undertake to pay for it by the products is a hazardous undertaking, and unless such farmer well understands his business and knows how to economize, the best of his life will be gone before he can call the farm his own."

PULPIT, PRESS AND PLATFORM

The following complimentary notice of the weekly newspaper, the *Appeal to Reason*, is from the editorial page of the *Springfield Republican*, of April 8. It is so seldom that any notice whatever is taken of the Kansas exponent of militant Socialism that the editor will make haste to lay the flattering unction to his soul:—

"The *Survey* this week follows its mission as a journal of constructive philanthropy by printing an article by W. J. Ghent on that remarkable scream of a Socialist weekly newspaper, the *Appeal to Reason*, published in the small city of Girard, Kan. Mr. Ghent is the head of the Rand school of social science in New York, a convinced Socialist of the "highbrow" variety, and more or less of a sympathetic critic of the *Appeal's* militant style of propagandist journalism. It is an informing article. The *Appeal to Reason* appeals less to pure reason than anything else under the sun, probably, but Mr. Ghent shows the cool and well-calculated method of its fury against the existing order. The paper has the astonishing circulation of half a million a week, and it goes into every State of the Union. If Thomas Paine were now alive and in the prime of his powers, and if he were a militant Socialist, he would produce a weekly newspaper very like this one. But the present editor, Mr. Wayland, is really a combination, in the field of socialist journalism, of Thomas Paine and W. R. Hearst."

SCIENCE

The present wireless communication from ship to shore is seriously hampered by distance. The messages have to be relayed from ship to ship and are finally delivered at their destination. This is mainly due to the antennae, which are not sufficiently aloft to distribute the aerial waves. The modern ocean leviathans will be freed from this inconvenience, as they will be equipped with such masts and powerful instruments as will put them in touch with the land from mid-ocean.

* * *

The geological survey of Montana reports that it has discovered phosphate rock beds in the above named district, which are apparently the largest deposits of their kind in the country. Covering an average

of many square miles, they run as deep as from four to six feet. The land was being prospected with a view of granting a part to the Northern Pacific Boulevard Co., but President Taft has sent a message to Congress advising the withdrawal of the tract and the passage of a law leasing it for the government.

* * *

The clinkering of coal, says L. S. Marks, in *Engineering News*, is directly attributable to the presence of calcium, iron and sulphur in the coal. He indicates that there is but one real remedy against this inconvenience, and that is low temperature combustion. If the temperature is necessarily high, then the trouble can be greatly reduced by the use of steam or by the addition of kaolin or pure quartz to the fuel, but both of these methods are far too costly to be commercially justifiable.

* * *

The new test by electricity of the purity of boiled feed-water has demonstrated itself fully reliable. The test is based on the fact that pure water is a poor conductor, but when rendered saline its conductivity increases in direct proportion to the amount of salt added. By passing a current through a tube filled with feed-water and reading off the ohmic resistance, the conductivity is ascertained in terms of the salt present and the impurity of water rated.

F. TONDORF, S.J.

OBITUARY

Mother Theodrine, former Provincial of the Daughters of the Cross in India, died recently at the mother house, in Liège, Belgium, in her 80th year. She went to India in 1868, holding the office of Superior there from 1875 to 1898 when, owing to ill-health, she returned to Europe. Great love for the poor, which showed itself particularly in the care she took of orphan children in India, was the distinguishing characteristic of a life of singular devotedness. A few weeks before her death she celebrated the sixtieth anniversary of her religious life.

The Hon. Louis Joseph Forget, member of the Canadian Senate and one of Canada's leading business men, died at Nice, in France, on April 7th. Senator Forget was vice-president of the Dominion Steel Corporation, and was one of the few French-Canadian millionaires. He was a son of the youngest of fifteen children, and was born at Terrebonne, Quebec, March 11, 1853. For many years he was at the head of the well-known firm of Forget & Co., bankers. He was also deeply interested in the cause of charity, education and religion, was a governor of the Notre Dame Hospital, the Western Hospital and vice-president of the Board of Governors of Laval University.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 2

(Price 10 Cents)

APRIL 22, 1911

(\$3.00 a year)

Whole No. 106

CHRONICLE

President Warns Mexico—Treaty with Japan Denied—Indian Agency Scandal—Curtis Guild, Jr., Ambassador—Chaplain Dallam Pardoned—Death of Tom L. Johnson—Mexico—Canada—Great Britain—Ireland—Spain—Italy—France—Belgium—Germany—Austria-Hungary . . . 25-28

QUESTIONS OF THE DAY

Squabbles of Spanish Catholics—A Challenge to German Critics—The Apostleship of the Press—Some Social Problems . . . 29-34

IN MISSION FIELDS

France and the Eastern Missions . . . 34-35

CORRESPONDENCE

United Italy's Limping Celebration—The Catholic University of Austria—The International Independent Telegraph Agency . . . 35-37

EDITORIAL

Let Us Hate Nobody—Fooling the People—Secretary MacVeagh on Pensions—The Sunday

Comic Supplement—Editing Under Difficulties—The Reichstag and the Vatican . . . 38-41

LITERATURE

The Profit and Loss of Greek—Christian Art in China—Father Tim—The Idea of Development—"Bulletins" of the Observatory of the Ebro, Spain—The Legends of the Jews—Non-Catholic Denominations—Loi d'Exil—Books Received . . . 41-45

EDUCATION

Representative Hebrews in Favor of Religious Training in Schools—Presbyterian Pastor Condemns Carnegie Foundation—The School Question in Australia—New York University and Group System of Study Courses . . . 45

PULPIT, PRESS AND PLATFORM

Babylon and Christianity . . . 46

SCIENCE

Photographing Stars Near the Moon—The Simultaneity of Magnetic Storms—Official Time in France—Double Stars—New Fashioned Burglar Alarm—Decrease in Price of Radium . . . 46-47

PERSONAL

Hon. Anthony M. Coll—Bequests by Miss Ellen Haggerty . . . 47

SOCIOLOGY

Cold Water and Fresh Air Cures for Tuberculosis . . . 47

ECONOMICS

Cheap Labor in the West—English Spinners to Grow Cotton in Mississippi—New Railroads in Alaska . . . 47

ECCELSIASTICAL ITEMS

Bibles for the Annapolis Cadets—The Franciscans Return to San Antonio—Polyglot Congregations in Toronto—The Sixty-Ninth at Vespers—Archbishop Stagni Popular . . . 47-48

OBITUARY

Rev. James Doonan, S.J.—Rev. P. J. McGinney, S.J.—Rev. John Rodock, S.J.—Rev. John Price . . . 48

LETTER TO THE EDITOR

Official Facts About the Y. M. C. A. . . . 48

CHRONICLE

President Warns Mexico.—President Taft sent a warning to the Mexican government, and also to the insurgents, that they must not endanger the lives of citizens of the United States on American soil by fighting near the border. This step was taken in consequence of the killing of two Americans and the wounding of eleven others in the town of Douglas, Ariz., the result of an engagement on the Mexican side of the border. It is realized that conditions are most trying to Americans on this side of the Rio Grande, but it is also believed that the insurgents would be glad of any development which would draw the United States into the situation, and it is the purpose of the President not to be made a party to the affair if it can possibly be avoided. The administration is urging the press to refrain from treating the subject in a sensational manner in order that the delicacy of his position may not be made more difficult.

The American Consul at Ensenada reported the landing of thirty men and a Maxim gun from the British man-of-war Shearwater to protect the town from insurgents. The insurgent attack was not made, however, and the men returned to the ship. Although the administration announced these facts, it declined to comment upon them.

Treaty With Japan Denied.—Sensational reports in the press alleging the discovery in the city of Mexico of a secret treaty with Japan, the knowledge of which on the part of the American government prompted the

mobilization of the troops along the Mexican border, were set at rest by members of the committees of both houses of Congress, which have to do with foreign affairs. Democrats and Republicans alike promptly denied the rumors, feeling satisfied that the reasons given by the President for mobilizing the troops were the real ones and that Japan was not a factor in the Mexican equation. Developments in Mexico and the revelations of the extent to which the neutrality laws were being violated have clearly demonstrated the wisdom of the President in using the first opportunity to acquaint the members of these committees with the reasons for that step. It is true that President Taft has not denied the Japanese secret treaty, but the members of the foreign affairs committees have denied it for him and on his authority.

Indian Agency Scandal.—The Indian Rights' Association filed charges last December with the Indian Commissioner and requested an investigation into the affairs of the Pima Indian reservation in Arizona. It was alleged that Superintendent Alexander's administration had been marked by dishonesty, general neglect of the welfare of the Pima Indians, and failure to protect their rights. The Commissioner of Indian Affairs, Robert G. Valentine, acted very promptly and ordered a thorough investigation of the charges. The investigation ended in the suspension of Superintendent J. B. Alexander and six of his subordinates, and the transfer of one other. Besides the falsifying of vouchers and pay-rolls, the forging and misappropriation of checks, it was disclosed that Government checks were issued in the names of dummies

and of persons who performed no labor, and used by the superintendent and some of his subordinates for their personal benefit, as though they had been bank notes. Henry M. Alexander, known as supervisor of ditches, a brother of the superintendent, to whom doubtless he owed his office, was likewise seriously implicated. This supervisor read the handwriting on the wall and sent in his resignation, but the Indian office promptly refused to accept it, and suspended him. Special Agent Charles L. Ellis has been sent to fill temporarily the place made vacant by the suspension of Superintendent Alexander and to bring order out of chaos.

Curtis Guild, Jr., Ambassador.—The nomination of former Governor Curtis Guild, Jr., of Massachusetts, to be American Ambassador at St. Petersburg was sent to the Senate on April 13 by President Taft and ratified by that body on the same day. The new ambassador was born in Boston in 1860 and was graduated from Harvard in 1881. He has been active in State and national politics, serving as Lieutenant Governor of Massachusetts from 1902 to 1905, Governor from 1906 to 1909, and received seventy-five votes for the nomination of Vice-President in the Republican National Convention in 1908. Quite recently he returned from Mexico, where he was special ambassador from the United States at the centennial celebration. He received an LL.D from Holy Cross College, Worcester, Mass., in 1906. At St. Petersburg he succeeds Ambassador Rockhill, who will be transferred to Constantinople.

Chaplain Dallam Pardoned.—The long-drawn-out case of Chaplain John E. Dallam, of the Twelfth Infantry, was decided by the President, and the chaplain remains in the army, though sentenced to dismissal by court-martial. Chaplain Dallam entered the army as a private at the beginning of the Spanish War, and later studied theology and as an Episcopalian clergyman received an appointment as chaplain. When he withdrew from the Episcopal Church he was undecided what Church to join, and for a year or more he was a parson without any ecclesiastical affiliation. His commanding officer insisted that he should choose a denomination, as it is mandatory that an army chaplain should be attached to some recognized Church body. His delay in making the choice led to a court-martial, and while under sentence of a six-months' suspension he was again court-martialed for insubordination and sentenced to dismissal. The President, however, commuted the sentence, prompted thereto by the Chaplain's record, which was exceptionally good, except for the unfortunate discussion over his religious belief.

Death of Tom L. Johnson.—Tom L. Johnson, twice Congressman from the Twenty-first Ohio District, four times Mayor of Cleveland, champion of three-cent street railway fares, and prominent advocate of the Single-Tax theories of the late Henry George, died in Cleveland, on

April 10. Tom Johnson became a great power for industrial and economic reform largely by virtue of his success in business. He will be long remembered for his services in the reform of municipal government. As a step towards municipal ownership, for which he believed public opinion was not far enough advanced, he advocated a movement for three-cent car fares to the end of showing forth in a city like Cleveland the extent of monopoly exaction under private control. Unfortunately the rise in the prices of material and labor rendered the success of the experiment extremely doubtful. However, he left the mayoralty with the credit of having given perhaps the best administration up to that time known in this country for our larger cities. One of the noteworthy achievements of his Congressional career was the ruse by which he forced the printing of the entire text of Henry George's "Protection or Free Trade" in the *Congressional Record*. In 1903 he ran for governor and was defeated, but was re-elected mayor in 1905, meeting final defeat in 1910.

Mexico.—Governor Teodoro Dehesa of the State of Veracruz, who enjoys the reputation of being the best governor in Mexico, was summoned to the capital for consultation and advice. His arrival was the signal for a great popular demonstration of respect. It is hoped that he may be appointed to the portfolio of government which has been vacant since the resignation of Corral. The office is equivalent to that of federal superintendent of police in the extent and importance of its duties.—During the past five months the insurrection has cost the Mexican government ten million pesos, taking no account of the injury done to trade and manufactures. The administration has requested the authorization of Congress to draw on the reserve funds.

Canada.—Sheldon, the absconding stock-broker, has been committed for trial for fraud.—Some two weeks ago the Sechelt, a small coasting steamer, capsized during a gale in the Straits of Fuca on her way from Victoria to Sooke, and eighteen lives were lost. A similar vessel, the Iroquois, plying among the Canadian islands of the San Juan Archipelago, has been lost in the same way, with fourteen lives, in the narrow waters between Vancouver Island and Sidney Island. Deck cargo that broke adrift seems to have been the cause in both cases. The Government is making an investigation, which will result in strict regulations concerning cargo carried on deck.—The very unpleasant weather of April is most agreeable to western farmers, who suffered last year from an untimely spring, followed by drought and late frosts. It is said that the crop prospects for this year are excellent.—The Conservatives continue to appeal to the Prime Minister to test the sentiment of the country on Reciprocity by opening a typical Liberal constituency to an election by means of the resignation of its representative, and undertake to open a similar Con-

servative constituency in the same way. Sir Wilfrid Laurier declines to do so.

Great Britain.—The recount at Exeter resulted in the unseating of the Liberal member and the transferring of the seat to the Unionists by a majority of one. There were some demonstrations against the judges when their decision was announced.—The Indian Government is sending a force of a thousand men to the Persian Gulf coast to cooperate with the cruisers against gun-running to the Afghan border.—Stenie Morrison, sentenced to death for murder of Beron on Clapham Common, has had his sentence commuted to penal servitude for life. There seems to be some dissatisfaction regarding the testimony of the police.—Hitherto the aristocratic spirit has despised the bourgeois notion that the birching of boys in the great schools dishonors them. Eton, therefore, has maintained the birch up to the present. It is now announced that in future it will be used on the lower boys only.—The Bishop of Lincoln began his tenure of office by an attack on the morals of the county, with very slender grounds for it. The chairman of the Lindsey Quarter Sessions, after reminding the grand jury that he has spent more years in administering justice in the county than the bishop has passed weeks in it, contradicted his assertion flatly.—The *Times* and other papers are working very hard to make the attitude of Prussian ministers regarding the Modernist oath appear threatening towards the Holy See.—“The Shepherd of Dartmoor,” whom Messrs. Churchill and Lloyd George used effectively as an example of how there is one law for the rich and another for the poor; whom Mr. Churchill discharged from prison on condition that he should remain for six months in the situation procured for him; who disappeared after two days, and whom the police have, Mr. Churchill says, been looking for ever since, has turned up at last, arrested for the theft of whiskey.—The peers continue to throw their estates on the market, thus destroying their only real title to share in legislation.—The King has ordered the strict enforcing of Queen Victoria's regulations, which excluded divorced persons from court. King Edward had relaxed them.—William Gordon Hake, “Father of the British Bar,” completed his hundredth year on April 5. He defended the last sheep-stealer tried under the law that made the crime a capital offence. General Gordon of Khartoum was his cousin, and his wife was a cousin of Florence Nightingale.

Ireland.—The committee appointed by the Government “to ascertain and consider, among other things, the existing financial relations between Ireland and the other component parts of the United Kingdom and to distinguish as far as possible between Irish local expenditure and imperial expenditure in Ireland,” consists of seven members, selected seemingly as experts in finance rather than on political grounds. Sir Henry Primrose,

the chairman, a cousin of Lord Rosebery, has been president of the Board of Customs and Inland Revenue. He is not deemed friendly to Ireland, but is balanced by Mr. H. W. Gladstone, son and private secretary of the Home Rule Premier. Mr. Adams was recently head of the statistical department of the Irish Agricultural Board and proved exceptionally efficient. Messrs. Jackson and Plender are English bankers of repute. The only Irish representatives are Bishop Kelly, of Ross, and Lord Pirrie. Bishop Kelly is eminently qualified by judgment and character and by his experience on the Agricultural Board and on several Royal Commissions of inquiry into Irish economic and social conditions. Lord Pirrie has risen from the ranks to the control of the great Belfast shipping industries, and is a pronounced Home Ruler. The members are regarded as individually satisfactory, but not as fulfilling Mr. Asquith's promise that “the different sections of Irish opinions would be represented.”—Mr. Redmond wrote to President Taft in March asking him to use his influence “in securing the passage of a special Act recognizing the Irish National trade-mark so as to enable the Irish Industrial Association (which controls its use in Ireland) to obtain registration in the United States.” Mr. Taft considered the proposition equitable and referred the matter to the Secretary of the Interior. Later he wrote to Mr. Redmond: “I am doubtful whether this (a law providing for national trade-marks) is likely to be considered at the extra session, but I shall certainly bring it to the attention of Congress at the regular session in December.”—By 42 votes to 9 the Dublin Corporation passed an amendment to the proposed Address to the King: “That as Ireland is still deprived of her Parliament this Council proceed to the next business.”—The London *Observer*, which at the late elections raised the anti-Home Rule cry of “American dollars,” is now owned by them, having passed into the hands of Mr. W. W. Astor, M. P.

Spain.—One of the projects of Canalejas is obligatory military service for all Spaniards. If it becomes a law, it means that seminarians and young friars will be called from their studies to the barracks, when the country is in no danger and has no need of their services in any military capacity, even as an ambulance corps. Conservative papers remark that what Spain needs is not more soldiers but better drilled and better equipped soldiers. Of the forty thousand sent to Morocco, many were raw recruits who did not know how to handle their guns and were ignorant of the meaning of the military terms used by the drill-masters and officers. Four thousand properly trained troops would have been more efficient.—Don Jaime, the Carlist pretender, attended a banquet of his party leaders in Valencia and returned undetected to Barcelona. His visit was followed by the establishment of a daily paper in the interests of his party.—In the recent elections in Bilbao, the Catholics polled a far heavier vote than the Republican-Socialists; but the Catholic vote was

scattered among three sets of candidates, the result being that all were defeated.—Two letters of Lerroux, the Barcelona agitator, have mysteriously disappeared from the record of the Ferrer case. All the documents were to have been published at the public expense. The newly formed cabinet has little prospect of lasting long. Renewed hostilities and French military activity in Morocco seem to indicate that a fresh outbreak is imminent among the hill tribes.

Italy.—On April 10 an earthquake shook Rome and the surrounding villages and towns.—The question that has been mooted for twenty years of making Rome a seaport seems now about to take shape. It is proposed to dig a ship canal between Rome and Palidoro on the coast. A society of French capitalists, on April 1, deposited 2,000,000 francs in the Provincial Bank as a guarantee that they will construct the canal within a specified time. It is also proposed to lay out a grand highway from Rome to Ostia, with tram and train service. This road was to have been one of the attractions of the Jubilee, but it has failed of realization.—The Camorra trial still continues to amaze and horrify, and promises to continue indefinitely. The mass of evidence is enormous and can never be sifted.—The Jubilee celebration at Rome, beyond an occasional paragraph, continues to pass unnoticed in the press of the world.

France.—On April 12, 13,000 soldiers had assembled at Epernay to proceed against the riotous wine growers. In the town of Ay storehouses of champagne were wrecked, the wine spilled in the streets, and houses were set on fire. In other places barricades were thrown up to oppose the advance of the troops. It will be remembered that the outbreak occurred in the Department of Aube, which protested at being counted out of the champagne district. When that delimitation was changed and Aube restored to its previous position then trouble began among the wine-growers of the Department of Marne, which believed that its interests would suffer by the restoration of Aube. On April 14 quiet seemed to have been restored, but the next day the disorder was as bad as ever. It is a singular Easter for France.

Belgium.—The Liberals propose to filibuster so as to prevent the passage of the Schollaert School Bill. Although handicapped by previous legislation the Catholics during their tenure of power had increased the attendance at school to more than twice what it was under the Liberal régime. Thus in 1884, when the Liberals lost control of the Government, there were in the primary and higher grades 7,747 schools, 13,955 classes, 612,181 pupils. At present there are 15,128 schools, 33,428 classes, and 1,437,597 pupils. Schollaert's Bill will extend the limits of primary education still further and will enable the Catholics, who are the bulk of the population, to come into their own, from which they

have been debarred by their extraordinary tolerance of iniquitous conditions.

Germany.—Following a two days' visit in Vienna, during which every effort was made by Emperor and people to show them most hospitable welcome, Crown Prince William and Crown Princess Cecilia ended their long trip and were royally received by their own people in Potsdam. Quite an extraordinary feature of the enthusiasm attending their home-coming was the appearance of the two dirigibles, the new military balloon "M 4" and the Siemens-Schuckert balloon. When the princely pair arrived at the gates of the marble palace, these two, gaily decked with flags and bunting, circled the palace grounds showering down flowers upon the welcoming thousands, who wildly cheered their appreciation of the novel feature.—This year again the Prussian Landtag failed to pass the budget by April 1, as should be done. Because of the recurrence of this defect representations have been made seeking to influence the Government to an earlier call of the chambers hereafter. Besides the late opening of the session, the principal reason of the delay has been the intolerable flood of talk from the Social-Democrats. The insistence with which they broke into the debates might be excused did they try to lend any practical service in the discussions. A feature of the third reading of the budget bill was the bitter complaint urged by the Conservatives against the Government. The ministers, so the Conservatives affirmed, had failed in their duty in not sufficiently safeguarding Prussian interests when they permitted the amendment granting Alsace-Lorraine three votes in the Bundesrath to pass in the meetings of the Commission charged with the preparation of the Constitution for the Reichslande. The objection is readily understood when the fact is recalled that it is in Prussia the Conservative party enjoys its greatest strength. The Chancellor made a fitting reply to the objection, and a representative of the Centre reminded the Landtag that it were well not to interfere in matters strictly within the jurisdiction of the Reichstag.

Austria-Hungary.—Recent despatches indicate that the vexed questions involved in the projected reform of the laws relating to military service in the dual monarchy are being satisfactorily solved. The special committee representing Austria and Hungary, which has been sitting in Vienna since the beginning of April, announces that an agreement has been reached in the language question and in the matter of military criminal procedure. German will in future be as a rule the official language, though certain exceptions are allowed in favor of the Hungarian regiments. Following these announcements the Emperor received in special audience Baron von Bienerth, the Austrian Premier, and Count Khuen-Hedervary, the Hungarian Premier, and both statesmen assured his Majesty that full agreement in the further details of the military service legislation would be reached

QUESTIONS OF THE DAY

Squabbles of Spanish Catholics

The readers of AMERICA who have perused our former articles may have asked themselves in bewilderment how it is possible that in a nation like Spain, where the Catholic Faith has been so deeply rooted for centuries, and where the vast majority of the people profess it, there can be tolerated and there are tolerated ministries that directly attack their Faith and wound their deepest religious sentiments. The answer is obvious. The Catholics of Spain live in a state of deep and permanent division, and the anti-clerical cabinets profit by this division to combat the Church and to wage war against it. In vain have the Pope and the Bishops repeatedly raised their voices to urge the different Catholic parties to make common cause and to present an unbroken front to the fierce attacks of anti-clericalism and revolution; in vain have they at critical junctures asked them to lay aside for a moment their political differences and party preferences and unite against the common enemy. Their advice and their recommendations have not been heeded; their voices have been lost in a vacuum. Like those Byzantines who, while the Mohammedan army was at their very gates, discussed among themselves whether the light on Tabor was created or increate, Spanish Catholics seem to find no better occupation than to attempt to define with mathematical precision the imperceptible lines which mark where Liberalism begins and ends. They have already spent several years in these very subtle disquisitions, and the likelihood is that they will keep on till the end of time.

Let us put the question bluntly: Is it possible to be a Catholic and belong to the Conservative party now headed by Maura? The Alfonsists and the Conservatives answer affirmatively; the Carlists and the Integrists thunder "No!" There we have the kernel of the nut. Is it not a strange situation? Maura, hurled from power by the forces of Freemasonry and revolution, made the target of the wrath of the anti-clericals and the Republicans because he was a "clerical" and a "reactionary" (that is, he was the representative of order and social tranquillity, the enemy of jacobinism and the supporter of the rights and interests of the Church), is considered by the Carlists and the Integrists as incompatible with Catholicism and deserving their weightiest censures and anathemas.

These hopelessly contradictory opinions of Maura are met with not only in the bosom of religious orders, but also among the diocesan clergy. While, on the one hand, very distinguished priests and religious of great authority are of the opinion that in the present circumstances it is prudent, reasonable and sensible to second and sustain Maura, not because his program is ideal in matters religious, but because in the present conditions it is the

nearest possible approach to the Catholic ideal, other religious and other priests, perhaps more numerous than his supporters, are of a contradictory view, and see in the chief of the Conservative party the personification of a political theory a thousand times worse than jacobinism. We think it is not rash to affirm that the hierarchy, generally speaking, are in favor of supporting Maura, and that if it were in their power they would not hesitate to recognize the advantage of uniting all the Catholic elements into a "block" in his favor, to offset the block made up of Democrats, Radicals, Republicans, Socialists and Liberals. But this is impossible.

As I write these lines, the echo of the strife among our fellow Catholics reaches my ears. As the election of provincial deputies was approaching, the Carlists, the Integrists and the independent Catholics hastened to form a "Catholic-Antiliberal Coalition," which was to work at the election against the Republicans, Liberals and the Conservatives. The other Catholics—that is, the dynastic Catholics—basing their position on the message recently addressed to all Spanish Catholics by the Cardinal Primate of Spain in the name of His Holiness, declined to join the coalition, and they protested that it was not permissible to apply the nickname of "Liberals" to Catholics belonging to the Conservative party; they added, moreover, that when there was no probability of success, Catholics distinctively as Catholics ought not to propose candidates, but that in such a case they ought, for the occasion, to support the least undesirable candidate, and thus prevent the election of a greater enemy of religion.

Three or four days ago, the matter was brought before the Right Reverend Bishop of Madrid-Alcalá, who, after examining it, withheld his approval from the coalition; for, as there was no hope of electing the coalition candidates, to vote for them would be to scatter the Catholic vote and facilitate the election of Republicans and Radicals. The coalition was thereupon dissolved. We are not to suppose, however, that its former members will come out on election day and support the Conservative candidates. "Oh, no! They will not vote at all, or they will cast blank ballots, or they will vote for anybody that is not a Maurist. The reason of this is that these militant Catholics, Carlists and Integrists, starting from the pessimistic principle that the present political condition is incurable, and that every attempt to cleanse the Conservative party is foredoomed to failure, are awaiting a grand re-birth of strong Catholic feeling as the result of a social commotion and upheaval; for they have persuaded themselves that, from the very magnitude of the evil, things must take a better turn.

With the condition of affairs thus plainly set before them, our readers will have no difficulty in understanding why it is that, notwithstanding their social standing and numbers, the influence of Spanish Catholics upon the social and political life of the nation is either very slight or simply null, and that, step by step, we are near-

ing a religious situation like that of France, with its secularizing, laicizing and atheistic laws. Quite otherwise would be the case if, taking things as they are to-day for to-day, all Catholics should persuade themselves that just now the only guarantee of social order and peace is the monarchy, as it is the only bulwark of liberty, of religion and of the Church; and that in this persuasion they should loyally and patriotically lend their aid to Maura, from whom much more could be expected if he were to see himself thus ably seconded. Unquestionably, his political program would improve from a religious standpoint, and he would blot out of it certain suggestions of liberalism which now tarnish its lustre.

NORBERTO TORCAL,

Editor of *El Noticiero*, Saragossa, Spain.

A Challenge to German Critics

No one who has studied the official utterances of Pope Pius X during the years of his pontificate will need to be reminded of the reasons which have impelled his action. Conditions marking the so-called intellectual progress of our time have constrained the Holy Father so to use the fullness of the authority delegated to him by God as to make certain that the truth revealed by Christ shall not be vitiated or impaired, that it shall not be despoiled of the godlike character which it possesses. His Holiness has been especially insistent that those who are called to instruct others should be free from suspicion. There must be no mistrust of the "pure and undefiled" quality of the doctrine which they impart. Unhappily, it is to these that Modernism, the heresy of our day, especially appeals; its peculiar attractiveness arising from the pretence of scientific character and scholarly method under which it masks its errors. It was to meet this danger that the Encyclical *Pascendi* took on the form it did, accurately analyzing the system of the new heresy, scientifically exposing and refuting its principles, and pointing out with unmistakable clearness the dangers it contained for Catholic faith.

To be sure, those who willingly blind themselves to the truth cannot be saved from error, even though absolutely convincing arguments be urged upon them. But the Holy Father determined that if any such be found among us, they should, at least, be forced openly to declare themselves and so cease to be a hidden snare for the children of the Church. To this end the fundamental definitions occurring in the Encyclical *Pascendi*, as well as in the Syllabus of Pius IX, were summarily condensed into the form of a declaration or oath, and to this it was required that all those who, because of their position or charge in the Catholic Church, exert an influence upon the faith of the people should subscribe.

Such a precept is not at all an extraordinary one; nor can the requirement of such an oath be in any way taken to imply a lack of confidence on the part of superiors in those from whom it is demanded. Does any reason-

able man take exception to the oath of loyal service imposed upon civil officials? For years it has been customary within the Church to require from certain churchmen a profession of faith, confirmed by oath, covering the Tridentine decrees and the Vatican decrees, and no one has thought to discover in it any evidence of a restraint of personal freedom, or of an enslaving of science, or of an injustice to the proper supremacy of the State.

Quite as little reason of legitimate complaint is contained in the so-called anti-Modernist oath. Its formula comprises nothing that a professing Catholic has not already accepted as true. Most of its declarations will be freely admitted by every believing Christian. The Pope, in prescribing the oath had no intent to define anything new; his sole purpose was to provide a solemn guarantee that the deposit of Catholic verity in all its fullness should be proclaimed by the authorized teachers of the Church without weakening and without change.

This matter of fact view has found little antagonism worthy of notice in the world outside of Germany. There, strange to say, anti-Catholic sentiment has proved strong enough to arouse bitter agitation against what it terms the "intolerance of the Pope." Pressure was brought to bear with certain members of the Reichstag, until it became almost a party question among them to urge the Government to use suitable measures to safeguard the independence of German ecclesiastics, and in particular of the professors of theology in the Catholic faculties of State universities. The Vatican, it was affirmed, was using the vast moral pressure it could put upon them to force them to accept the anti-Modernist oath in violation of their personal liberty and freedom of action. To be sure, no doubt with proper intent to avoid greater evils which a needless clash with State authorities might superinduce, the Pope had formally dispensed professors of theology in the faculties of State universities from taking the oath when these professors had no direct charge in the care of souls; to be sure, too, other absurd charges and insinuations injected into the controversy were splendidly combated in the Prussian chamber. Even non-Catholic leaders refused to stand for the bigotry of the enemies of the Church, protesting that the oath was a proper means used by the Church to defend her ancient dogma against what she deemed to be vicious assaults from heresy. And a foreign journal, noted for its liberal inclinations, the *Etoile belge*, complimented them on their action. Commenting on the Reichstag debate, it said: "There is no more evidence of an intolerant spirit in the oath than there is in the obligation regarding his teaching imposed by the Protestant synod on every Protestant pastor, and no greater restraint of liberty of conscience." A very just contention. One is a Catholic, or one is not; one is a Protestant or one is not. And just as Catholicism is unthinkable save where full deference is paid to the teaching authority of the head of the Church, so Protestantism must cease to be Christian if there be granted to every

Protestant pastor the right to reject as he pleases doctrines which in the very nature of things must be conceded to be fundamental principles of the Christian religion. To profess oneself a Modernist, however, is to acknowledge that one has broken with fixed doctrine, be it Catholic or Protestant.

In view of this very elementary truth it is difficult to comprehend the reason of the tempest of anti-Catholic opposition which is agitating the evangelical group in the Reichstag. It is equally difficult to appreciate Chancellor von Bethmann-Hollweg's apparent purpose to interfere in a matter that is no affair of his, even though the professors in the subsidized theological faculties of State universities were obliged to take the oath in question. These professors are not asked to do so, but in case they were, if a professor in any one of these faculties is not in full accord with the doctrinal teachings of the Church concerning the supreme authority of the Pope, by the very fact he ceases to be a Catholic. Why, then, this heat of contention that rages in their regard?

It will not do to make clamorous outcry that the anti-Modernist oath is a new instance of the consistent purpose of the ancient Church to restrain the freedom of the individual intelligence and to repress and enslave scientific research. Similar defamatory charges regarding the Catholic Church have been too often refuted to have them merit serious attention. Yet the *Neues Jahrhundert*, a publication which claims to be the organ of the Modernists, these up-to-date defenders of unlimited freedom in the scientific field, is petty enough to revive the old fiction. The *Bonifatius Korrespondenz*, the official review of the Austrian Bonifatius Verein, meets the calumny in a manner that should satisfy even the progressive intelligence of the *Neues Jahrhundert*. "The editors of this review," says the *Korrespondenz*, "have a great deal to say concerning the scientific and scholarly methods characteristic of present day knowledge. Surely they will not deny that a fundamental requisite in such methods is a convincing and irrefutable proof of statements advanced by those who pursue them. We, therefore, call upon the editors to furnish us such proof of six categorical statements contained in No. 3 of the *Neues Jahrhundert* for the current year. These statements are:

"1. That there are honest, simple-hearted priests who satisfy their conscience in the sight of God, and take the anti-Modernist oath demanded of them with the prayer upon their lips: Lord, forgive us the sin that is forced upon us.

"2. That the anti-Modernist oath puts an official Church anathema upon all freedom of theological research.

"3. That there are Bishops who permit 'distressed ecclesiastics, worried in conscience, to make the oath with all kinds of mental restrictions.' We ask for an explicit naming of these Bishops and of these distressed ecclesiastics.

"4. That the Bishops of Germany have acted with 'cruelly comical inconsistency,' striving, as they did, to obtain from Rome a dispensation in the matter of the oath in favor of professors, whilst they permitted its full burden to rest upon 'poor men engaged in the care of souls, who are affected, after all, only indirectly by what the oath implies.' And we demand here proof from the *Neues Jahrhundert* that professors, in general, are dispensed from the oath; that the oath affects pastors of souls only indirectly and secondarily; that in excepting professors attached to State universities (since these alone, and these only when not in any way engaged in the care of souls are dispensed), a cruelly comical inconsistency is to be noted.

"5. That in consequence of this oath the 'more intelligent' among the Catholic clergy have been reduced to a condition of extreme need. We presume the charge means that the 'more intelligent' clerics have refused to accept the obligation and have thus put themselves out of way of receiving charges in the care of souls.

"6. That Prince Max, in his recently retracted article, gives an example of one 'forced to do penance though he had written only what is historically true.'"

The *Korrespondenz* is still awaiting an answer to its challenge, a condition of affairs only too common in our day. It is easy, indeed, to formulate lying charges regarding the Catholic Church; it is not quite so easy a task to prove such charges when the makers of them are brought to book and asked to show cause in the calumnies maliciously spread among the people.

M. J. O'CONNOR, S.J.

The Apostleship of the Press

The young Catholic who wishes to be a writer is, just now, the object of much solicitude. It is announced—a late discovery—that when a young Catholic undertakes to make money and to become a celebrity by the use of his pen, he does not find in the Catholic press an open road to gold and glory. The press, as distinctively Catholic, is committed to the expression of the Faith. It cannot be used as an avenue to wealth and worldly renown.

Now, all this is hardly a discovery of the new century. It sounds like very ancient historic truth. We do not know that in the entire library of the writings of the Fathers of the Church there is a single line that was written by a millionaire. Neither is it on record that any one of the writers cared about being a millionaire.

The young Catholic, therefore, who wishes to become a distinguished writer with an income, is told to go out of the Catholic atmosphere, to work as an "indifferentist," a "nothing," to be a Catholic *incog*. To this advice is added the quieting forecast that, when he shall have become a celebrity according to the standard of the world of unbelief, he will be able to teach that world with recognized authority.

Now, there is a distinction to be made here. He may, indeed, become a celebrity. This may, perhaps, be a possibility, dependent, of course, on very uncertain and infrequent conditions. But that, having arrived at the goal, he shall be able to speak with authority as the champion of orthodoxy, is, at the best, a very remote probability. By that time, his life-training will have established in him even a physical impediment. The law of habit is not suspended for him in this particular matter. The rule is and was and shall be that he who schooled himself to the mind and speech of indifferentism until he has become a celebrity of the world, must be lacking in that which can come only from specific training for the other work. And there is also a necessary moral element, namely, of character, which is not apt to be cultivated by continuous quest for the colorless in thought and expression.

So that, even though, upon the dawn of that doubtful day of his future renown, he may wish to lead to higher things, he will find something more to do than merely to drop his mask and be apostle to crowds still as docile as they were when he gave them the amusement they were willing to pay for. We have in mind a certain Dives who wanted to come back from where he was buried to give a warning, out of his experience, to his brethren. And it was said to him: "They have Moses and the prophets. If they hear not Moses and the prophets, neither will they believe if one rise again from the dead."

It is a common saying that we are living in a commercial age. The fundamental axiom of commerce is "give nothing for nothing." We have ceased to notice incongruities in the application. The charity dollar is begged for an equivalent. Not seldom it goes to the poor through the lawn-fête or the church carnival—that is, what is left of it. Or it is given for a chance to win the hundred-fold, a gold watch or a diamond ring. However, these incongruities aside, commercialism can very naturally assert itself in mere letters. One may deal in literature just as one deals in corn and cattle. The sentiment of the publisher, when he surveys the new edition, need not differ from the sentiment of the farmer when he looks out over herds and harvest. Both look beyond—to the market. Net income can be the dominant in the mind and heart as well of the one as of the other.

Of course, there is money in the press. If there were no money to be made from printing, there would not be so many publishers, so many writers. And there are also failures with the pen and with the press, for the same reason that there are mortgaged farms and assignments and bankrupt sales and abandoned shops. It has been estimated that more than ninety per centum of the commercial enterprises begun end in failure. The failure of the writer, then, is not to be wondered at, considering that there are proportionately so many more who think themselves great writers than there are those who think themselves even very ordinary farmers, blacksmiths, lawyers or merchants. If a man takes up writing as a com-

mmercial enterprise, he should abide by the laws of commerce. Disappointment which is based upon misapprehension should not be made the ground for a grievance against the press. But particularly, disappointment which is based upon a double misapprehension should not prompt one to lay a grievance at the door of the Catholic press.

The press is the most adaptable instrument in modern society. It may be used to make money, or to occupy one's leisure, or to feed one's vanity, or to gain entrance into the circle of the *literati*; or it may be used simply as an instrument of the apostolate. If a man directs the instrument at the apostolate, he cannot expect it to play into his purse. It may provide for his needs; and anything more will be an accident. When it is directed to other ends, it ceases to that extent to be an instrument of the apostolate. Yes, and to a greater extent. When the apostle sets out with the idea of a respectable bank account or a niche in the mausoleum of fame, there is bound to be a conflict. There will be a divided attention, of which the better half will most probably be transferred from the giving to the getting.

The apostolic outfit was one coat and no purse. But with this the Apostles did precisely apostolic work. The favor they found with the world was to be put to death. They were warned by the Master that the world would hate them as it had hated Him before them. In the apostolate of the press one may expect all those things which are being deplored as the sad lot of the Catholic writer. The thing for an aspirant to decide is, whether he wishes to engage in the apostolate. To this end it were well for him to recognize, at the start, its aims and its conditions. To warn, to instruct, to encourage the faithful; to denounce error and proclaim the truth; to speak as the herald of the Vicar of Christ; to promote harmony amongst the members, and to foster the true spirit of Catholic life which is union with the head: this is the aim, the vocation. The conditions will be such as they have been.

W. F. POLAND, S.J.

Some Social Problems*

Rightly deeming false views on fundamental questions the most dangerous of human evils, and professing with Plato to be not more ready to refute them than be refuted, according as he or another should advance what is untrue, Mr. Lilly proceeds at full tilt to attack the political errors of the day with a "spear that knows no brother." Fortified by wide knowledge of men and books, a trained mind, sound Catholic instinct, and a radical honesty that often turns his weapons against his own political bias, he ranges the whole field of thought and action from London and Dublin to Calcutta and New York, assailing follies and fallacies wherever he

* *Idola Fori: An Examination of Seven Questions of the Day.* By William S. Lilly. London: Chapman & Hall. St. Louis: Herder. \$2.25 net.

sees them with a refreshing vehemence that is ruthless without being rancorous. Addressing himself "not to professed students, but intelligent and thoughtful men of the world," on Popular Government, Parental Right, Cheapness, the Social, Irish, Indian and Criminal Questions, he would "rescue essential principles from Utilitarianism and Eudaemonism," establish jurisprudence upon practical reason, and assert the true doctrine of the liberty of man as a moral agent in a moral organism, the State.

Believing, with Mr. Belloc, that Party Government has outlived its usefulness, he attributes its failure to the "one man, one vote" electoral system. This, he holds, is undemocratic, since it does not express the true "will of the people," which should be the expression of "all the elements in the country in due proportion," having regard to property, intelligence and character as well as numbers. To be consistent he should have added "all the time," *i. e.*, the universal referendum and recall, but these devices are abhorrent to him. A strong second chamber would help, but how otherwise this due proportion is attainable he does not inform us; elsewhere he makes the omnipotence of wealth in the hands of a small minority largely responsible for the immoralities and miseries of the impoverished majority. The Belgian system of additional votes for heads of families, university graduates, clergymen, etc., should go far towards establishing due proportion, especially as coincident with it is the wide distribution of wealth, which he rightly deems the truest test of national prosperity; but this he does not mention, nor any other plan of electoral apportionment.

Herein consists Mr. Lilly's weakness. He is lynx-eyed and unerring in diagnosing the diseases of the day, but he is seldom sure of the remedy; and when he is, his prescription is not always convincing. He is severe on Lloyd George's property tax, but when, forgetting politics, he settles down to the question himself, he out-Georges the British Chancellor. Property should be rightly, not merely legally, acquired, and rightly used; and for this purpose he would have the State (1) Establish the interdependence of labor and capital by giving the worker a share in the profits; (2) Control monopolies, regulate prices and own all public utilities; (3) Apply indirect tax to luxuries and so graduate income tax and death duties that their burden fall on the wealthy; (4) Give the unearned increment, especially in land, to the community; (5) Penalize speculation in stocks and shares, etc., since this is public gambling and comes under the Fourth Lateran Council's definition of Usury: "The attempt to draw profit and income without labor, cost or risk, from the use of a thing which does not fructify."

Parental rights and, indeed, the rights of man in every relation, are admirably differentiated and defended. Rights are not, as Matthew Arnold held, created by the State, but inherent; and of such is the education of chil-

dren. The State may control it, subject to parental rights, "but to force upon them, directly or indirectly, a religious teaching of which they disapprove is a gross invasion of those rights." The only cure for the usurpation by democratic governments of these and similar individual rights is the general diffusion among the people of the basic principles of rights and duties; yet though the Irish are, he admits, a thoroughly Catholic people, and therefore presumed to be possessed of this knowledge, Mr. Lilly fears that Briands, Vivianis, etc., would be the outcome of the establishment of Democracy in Ireland.

His treatment of the Irish Question is characteristic. The stubborn prejudices of a patriotic British Tory are pitted against a well-informed judgment, and it is a crowning proof of his honesty that judgment wins.

We must refer the reader to Mr. Lilly's discussion of this point, noting, however, that the fault he finds with England's policy in Ireland is the very opposite of what he deems worthy of condemnation in India. In Ireland she was too severe, in India not severe enough. In striving "to force English ideas down the throats of the natives" she has indoctrinated those who received her education with the materialism of Spencer, Huxley and Tyndall—their favorite authors—thus uprooting their inherited notions of morality and planting in their stead the seeds of Jacobinism and Anarchy. It is these Jacobins who, for their own selfish ends, would force on the hundred races of India a system which is alien to their thoughts and traditions. Mr. Lilly would suppress the native journals that clamor for self-government, and "mercilessly root out sedition," but parliament is weak and inadequate, the Indian viceroys are unfit or unsupported; and, again, the only remedy is religious education, which can be imparted effectively only by Catholic missionaries.

His knowledge of India was derived from books, but having studied Cheapness and Criminality in the shops, factories and prisons, his conclusions are as satisfying as his principles are sound. Cheapness of production, far from being a glory of the age, is one of its worst evils. The seamstress gets four shillings for making a dozen shirts that they may be sold cheap at half a crown apiece. The instance is typical of the sweating system; the result is immorality, degradation in the home, physical deterioration, loss of life and health, and inferiority of goods. Cheapness is the product of the "sweater," who is the offspring of the law of Supply and Demand, which is the doctrine of the Right of Might. Instead, he would substitute the Might of Right. The worker has a right to a fair wage, the means of living a human life. Skilled laborers may be able to secure it by combination, but for unskilled laborers "a national minimum wage" should be fixed by legislation.

This will be thought by some a socialistic remedy, but Mr. Lilly is not afraid of the word. It is the truth latent in Socialism which has made it formidable, and if

we would prevent the realization of its pernicious doctrines we must destroy the evils on which it feeds, no matter how radical the method. Self-preservation as well as distributive justice demands that "the shame of mixed luxury and misery," which obtains in England and is taking root in America, be eradicated. And Justice—the constant will to give to each his right and due, be he employer, employee or criminal—not might, greed or sentimentality, is the only solvent of the multiplex evils of society.

Such in outline is Mr. Lilly's solution of some pressing public problems. His book should prove a stimulating and helpful guide to economists, legislators and social workers who are more eager to ameliorate conditions than to exploit theories and fads. All will find him interesting, for he is unconventional, direct, aggressive, and his occasional exaggerations are the evident outcome of sincerity of conviction and ardent sympathy with his kind. Indirectly and quite unconsciously he disposes of the widespread fallacy that Catholics are denied liberty of opinion. His mode of treatment makes it clear that none enjoys greater freedom of view and intellectual independence than the man who is well grounded in Catholic Philosophy. M. KENNY, S.J.

IN MISSION FIELDS

FRANCE AND THE EASTERN MISSIONS.

One of the most treasured conquests of Catholic France was undoubtedly the protectorate which the government exercised over the Catholic missions in the Levant and the Orient. This protectorate goes back to the days of Charlemagne, who, in virtue of a convention with Harun-al-Raschid, Caliph of Bagdad, was proclaimed the possessor of the basilica of the Holy Sepulchre, and was empowered to restore all the churches of the Holy Land. Thus began at the dawn of the ninth century that general oversight which France, the eldest daughter of the Church, exercised over the faithful in the Holy Land, and the pilgrims who visited it. The protectorate was more effective during the Crusades; but even after the fall of the Latin kingdom of Jerusalem, every Mussulman understood that the Christians in the Holy Land remained in some way under the care of France. This persuasion was intensified and strengthened when at the end of the thirteenth century King Louis IX, the Saint, established a consulate at Alexandria, Egypt, for the special work of caring for pilgrims. The recognition of the French protectorate in international law dates from Francis I, who, after his defeat and capture in the memorable battle of Pavia, entered into an alliance with the Sultan Suleyman the Magnificent of Constantinople. To offset the scandal which the alliance caused in all Christendom, Francis obtained from the Grand Turk in 1526 a commercial truce, in virtue of which the French trading posts and all pilgrims were declared neutral, thus permitting

the resumption of commercial intercourse with the Orient after a long interruption.

Nine years after the signing of the commercial truce, it gave place to a "capitulation," which was signed by both parties to the truce. Article 80 of the capitulation granted to the French the free practice of their religion, and the guardianship of the holy places, which were to be entrusted to religious, and the untrammelled exercise of their functions, throughout the Ottoman empire, to all bishops dependent upon France and to all Catholic priests, whatsoever might be their nationality. It was also agreed that European merchants, whose governments might have no treaty of friendship with the Sublime Porte, could navigate Turkish waters under the French flag, and under the same protection could buy, sell and barter in all places subject to the Ottoman sway.

This capitulation was ratified on various occasions by the successors of Francis I and Suleyman until 1740, when a formal treaty secured to France the express right to protect all Latin Catholics and their establishments, regardless of the nationality of the persons concerned. The treaty further provided for the free exercises of their functions by all bishops dependent upon France and of all religious professing the Catholic faith, as well as for the safety of all French pilgrims and others dependent upon them in their journey to and from the Holy Land. This protectorate of France over the Latin Catholics in the Levant and elsewhere has received the sanction of the Holy See, the only exception recognized being the protectorate of Austria, where it exists. From the time of its discovery to the recent overthrow of the royal house, that part of the Far East which belongs or did belong to Portugal has been under the protection, so-called, of the Portuguese monarchs; but we are not considering that part of the world.

This right of protecting Catholic interests carries with it, by favor of the Holy See, certain honors which are shown to the representatives of France whenever they are present in any one of the "protected" churches. If a French consul is present at a religious service, the *Te Deum* is to be chanted by the officiating clergy; he is to have a seat of honor in the church, and is to be incensed at the solemn Mass. At the end of high Mass on Sundays, the versicle, *Domine, salvum fac regem*, was sung by the choir, after which the officiating priest chanted a prayer for the most Christian king and the members of the royal family. When the kingdom gave way to a republic, the versicle was changed to *Domine, salvam fac rempublicam*, and a prayer for the constituted authorities took the place of that for the king and his family. Considering the great spiritual needs of the present republic, we trust that the prayer is still chanted. These marks of respect were shown to the official representative of France and to none other.

The importance of this protectorate which gives France the lofty prerogative of defending Catholicism in the Orient and the Levant explains clearly the earnestness

which French statesmen, up to very recent times, have shown in maintaining it. Even the Revolution which, towards the end of the eighteenth century, destroyed the French churches and hunted down the French priests and religious, did not entertain for a moment the thought of surrendering the protectorate. In 1794, when the reign of terror was at its worst, General Aubert-Dubayet, the ambassador of the Convention near the Sublime Porte, wrote to his home government (if such it could be called): "Hasten the coming of the missionaries and Sisters of Charity. They are worth more than an army, for they excite no fear of themselves and make France loved."

Thus spoke a Republican general, addressing himself to French revolutionists, who had torn down the altars of God and had raised others to the goddess of reason personified by unspeakable persons. It was no love for religion that prompted them, for they had none; it was patriotism, the desire to see their country stand high abroad. With them, as with so many of their successors, anti-clericalism was for domestic use exclusively, and not for export. Comparatively recent times have shown us the diverting spectacle of the French government vexing the Jesuits in France with all kinds of petty annoyances and persecutions, even ordering them out of the country, yet granting financial aid to those same French Jesuits when they were engaged in educational and missionary work in the Levant.

Perhaps it is too much to expect that statesmen should be models of consistency, for most of their fishing is done in troubled waters; but, whatever France may do nowadays for religion abroad, "the glory has departed," as far as the protectorate begun by Charlemagne is concerned. Religion as such is lost to sight; statecraft is a sorry substitute for the missionary zeal of former French rulers and cabinets.

CORRESPONDENCE

United Italy's Limping Celebration

ROME, APRIL 2, 1911.

On Monday, the 27th ultimo, United Italy opened the celebration of the semi-centenary of her national birth with a parade, speeches at the Capitol, the opening of one of the Exposition buildings and a banquet followed by fireworks in the evening. The day was fine, the program carried out smoothly, the city well policed and orderly and the sight-seers mildly enthusiastic. There was scarcely a cleric or an ecclesiastical student to be seen anywhere in the city during the day; the decorations were confined almost exclusively to the public buildings, the embassies and the hotels; the spectators were the people of Rome (very few Italians from out of Rome coming to the celebration), and the tourists, who in numbers disappointed largely the bonifaces of the town, who confess that an ecclesiastical fête of any universal interest always brought them more patrons.

However, the United States landed some six hundred from a Mediterranean touring steamship, who ran up

from Naples on Saturday night and flitted away again on Wednesday morning. The King's speech was sophomoric and Nathan's soporific. The former had each of the seven paragraphs of his utterance loudly applauded except one: the solitary exception was the one containing the sentence—"With Rome for its Capital, Italy represents the tranquil co-existence (*convivenza*) of the Churches with the State, which guarantees full and fruitful liberty to religion as to science. One of the evening papers through a slip of the linotype quoted the phrase as "*convivenza*" of the churches, which is not without some grim humor. Nathan's speech refrained carefully from all reference to Church or religion and confined itself to a gloriose word painting of Italy, with Rome for its Capital, past, present and to come. He had scarcely got launched on his rhetoric when the senators and deputies began to converse in such audible tones as to be significant of indifference if not of more studied reflection, necessitating the orator's pausing from time to time and finally closing inaudibly, when he received a little perfunctory applause, which the evening paper suggests was indicative of gratitude for relief from an awkward, not to say painful, situation. There was an evident effort to abstain from direct anti-clerical reflections; the key-note of all the speeches being Italy's indefeasible right to Rome as her national capital. However down in Anagni the mayor let himself loose in a vulgar outburst against the Church of Christ.

The new ministry has taken over the government with no enthusiasm on any side. Bissolati, the Radical Socialist, invited into the cabinet, declined the invitation on the ground, it is reported, that the concessions offered him were not ample enough. However, the two new socialistic members, Finocchiaro and Nitti, offer little consolation to Catholics, judging by the tone of the Catholic papers. *Il Momento* says the new ministry augurs a more sectarian and Masonic policy for the country and *Il Cruciato* that the anti-clerical concessions of Giolitti of course were not announced publicly, but will doubtless embrace the exclusion of all religious teaching from the schools and the predominance of civil matrimony.

As far as an innocent bystander can observe the Vatican goes right on with its daily work and audiences as if the Exposition did not exist and the changes of ministry meant nothing. I see that the Reverend Mr. Tipple (an ominous name and one to conjure with) has stated that the Exposition ignores the existence of the Pope. The boot is on the other leg. The Holy Father possesses his soul in peace with little or no thought of the Exposition. C. M.

The Catholic University of Austria.

SALZBERG, March 10, 1911.

The readers of AMERICA have already been informed of the progress of the work begun some years ago by the Catholics of this empire to found and endow a Catholic University independent of State control. So-called Catholic universities exist, it is true, in Austria-Hungary, but the management of these advanced schools is so strictly within the jurisdiction of the civil authorities that the ample powers demanded by ecclesiastical usage to safeguard the religious development of students who attend their classes are not conceded to the Church authorities. Our Austrian Catholics have determined to establish a school such as their coreligionists of Belgium possess in Louvain, such as the Catholics of the United States have

in Washington, and those of Canada have in Quebec. As described in former letters, the project is in the hands of a strong committee under the presidency of his Eminence Cardinal Katschtaler, Prince-Archbishop of Salzburg.

On March 5, in connection with a gathering of Catholics in this city, called to consider the ever-present school question, a special meeting of the University committee was convened. In opening the meeting, his Eminence thanked the members of the committee for the earnestness they had exhibited in the cause during the year just closed, and exhorted them to press on in their zealous efforts to complete the fund required for the great undertaking. In his address Cardinal Katschtaler paid a remarkable compliment to Belgium, a country he declared to be "a model to every Catholic nation in its financial, industrial, social and political development." His Eminence conceded that other factors have had to do with the excellent conditions prevailing among that people, but he did not hesitate to affirm that the principal reason of the remarkable strength of Catholic life in Belgium was unquestionably the activities clustering about the Catholic University in Louvain.

"Who can measure," he said, "the immense influence exerted by that school through the distinguished Catholic representatives it has sent out to play a distinctly Catholic part in parliament, as statesmen, as officials, and in the schools of the kingdom?" From Belgium the Cardinal turned to Canada, and after an eloquent review of the splendid display of faith seen there during the Eucharistic Congress of last year, "a display," he affirmed, "so magnificent that even Catholic nations in the old world will find it difficult to surpass it in future congresses," he added his conviction that such manifestations of Catholic life and faith would have been impossible were it not for the blessings flowing out into the land from the old-established University of Quebec and its associated institution of more recent years in Montreal.

The financial statement of the committee announced that at the close of the year 1910 the total fund in hand amounted to 3,775,877 crowns. Collections are being taken up throughout the empire, and the generosity of the people promises a speedy completion of the sum the committee wishes to have in hand before the work of building shall be undertaken.

K. K.

The International Independent Telegraph Agency

INNSBRUCK, APRIL 1, 1911.

In a resolution of the press section of the Seventh Austrian Catholic Congress, held last September, in Innsbruck, the necessity of an international independent telegraph agency was emphasized, and the desire expressed that such an agency be called into being as soon as possible. Neither the necessity nor the desire was new. The latter has been given expression to in one form or other in the resolutions of every Catholic congress of recent years, and the absolute need of some such antidote and corrective to the poison of untruth, and to the irresponsibility and inaccuracy of the misstatements supplied as "news" to the press of the world by the press bureaus at present in existence, has become increasingly evident with the elevation of these bureaus to the positions of enormous influence they at present occupy.

Recent events have only served to bring this into stronger relief. One has but to recall the accounts, always "full," "complete," "accurate," "of eye witnesses,"

etc., published in our newspapers and magazines of the riots in Barcelona; of the trial and execution of Ferrer, and of the revolution in Portugal. What with the wholesale calumnies of the clergy and the religious orders, the "subterranean passages" and "stacks of rifles" in religious houses, the suppressing of facts favorable to the Church and the exaggeration of the unfavorable, it seemed clear that an effort was made to picture things Catholic in as sinister a color as words could do, and the deeds of the Church's enemies as seldom falling far short of, when they did not actually attain to, the heroic.

In the European non-Catholic press the magnificent success of a Eucharistic Congress in London, Cologne and Montreal is dismissed with a few paragraphs, whereas the proceedings of an insignificant meeting of free-thinkers and anti-clericals fills columns. Significantly, in the reports of parliamentary discussions in the French, Spanish or Italian chambers, the anti-clerical deputy or premier always "proves"; the Catholic member on the contrary merely "endeavors to refute" or "tries to deny." Then again, how infrequently are the comments of Catholic papers on a parliamentary or any other question, even one of most intimate concern to the Catholic Church, made the subject of a press despatch or news-item? According to the press-despatches, in a conflict between Church and State, the State is in nearly every case merely resisting the usurpations of the Church.

An occasional clerical scandal will be magnified beyond belief and given wide publicity; not so, however, the repentance and retraction of the unfortunate individual, public though that repentance and refutation be. Vatican decrees and encyclicals are misconstrued and mistranslated—witness the case of the Borromeo Encyclical in the Liberal and Socialistic press of Germany. The Pope is apparently continually being displeased with his Cardinal Secretary of State and dismissing him. And so we might go on for pages! Enough has been said, however, to make abundantly clear how untrustworthy, misleading and—the expression is not too strong—diabolically distorted are the majority of the press reports of events within or affecting the Catholic Church. What has been said of a certain brand of history, that it is a conspiracy against the truth, may be applied with much greater propriety to a great part of our twentieth century news-supply. When it is not downright false or misleading, it is too often, to borrow an expressive word from our German cousins, "*Tendenzios*."

This deplorable condition of affairs finds a ready explanation in the fact that where they are not in the hands of the Church's enemies, or are not financed by anti-clerical parties, the existing agencies are owned by people who are simply neutral or disinterested in church matters, and are, to a large extent, controlled or protected by some one government or other; some of them, indeed, enjoying both forms of patronage at once.

A telegraphic news-agency that would be accurate and authentic in the news, which held itself aloof from such patronage, whose despatches would not be "doctored" to serve the ends of any certain clique or international cabal, would be a boon not only to Catholics and the Catholic press, but to all who love truth, and to those newspapers who print the "romance" news and the "fable-grams" not from any inherent prejudice, but because they are ignorant of Catholic teaching, and have no authoritative sources from which they can draw their supply promptly and cheaply.

Within the past year a notable effort has been made to furnish such sources for the Australian press by the

recently consecrated Bishop of Auckland, New Zealand, the Right Reverend Dr. Cleary. An account of his excellently planned and organized enterprise was published in *AMERICA* of February 18. In England, too, the first steps have been made towards the organization of an international Catholic defence league. And now comes the good news from Switzerland that a stock company has been formed there to conduct an international independent telegraphic agency which will begin operations on the coming first of May.

The new agency is no mere mushroom growth. A committee of four influential Swiss Catholics, Herr Jakob Rohner, a well-known manufacturer; Dr. Geser-Rohner, a lawyer and cantonrat of the Canton of St. Gall; Dr. F. Lampert, Professor of Canon Law in the University of Fribourg, and Herr G. Baumberger, chief editor of the *Zürcher Neueste Nachrichten*, has for more than a year been quietly conducting a thorough investigation into the matter; the possibilities and the difficulties have been thoroughly discussed, the views of personages high in Church and State ascertained, and everywhere the project has met with the most enthusiastic approval and endorsement. Milan has been selected for the location of the central bureau, with branches in Rome, Munich, Zurich, Vienna, Budapest, Warsaw, Cologne, Brussels, Paris and Madrid. The branches in London and New York and in other important centres will follow as soon as they can be efficiently organized. It is well to remark, to prevent possible confusion, that the new agency is an independent undertaking from the "Central-Auskunftstelle," of which a description was given in a recent number of *AMERICA*.

The selection of Milan as the seat of the head office has not been made haphazard, but is the result of a thorough study of the conditions in that and other cities, particularly in Vienna, which was at first proposed for the purpose. Milan unites to the advantage of being sufficiently close to Rome, that of excellent railroad connections and an unsurpassed long-distance telephone and telegraph service. There are, for instance, through rail routes by way of the Simplon and St. Gothard tunnels to Paris and London, over the Brenner pass to Munich and the cities of southern Germany, with direct lines thence to Cologne, Brussels, Amsterdam, etc., on the north-east, and to Dresden, Berlin and northern Germany, and thence to St. Petersburg and Warsaw on the north-west; over Venice and Trieste to Vienna, thence to Budapest, Belgrade, Constantinople; over Marseilles to Madrid and Lisbon. These excellent connections are invaluable for the rapid correspondence service, which will be one of the features of the bureau. The telephone and telegraph service from Milan is even more excellent in extent and efficiency. The advantage of this to the new bureau is so evident that comment is superfluous. The agency will use as telegraph and cable name the word "Iuta," formed of the four initial letters of the German title: "Internationale Unabhängige Telegrafische Agentur."

In the choice of its director-general the agency has been singularly fortunate. Dr. Ludwig Kaul, a German, although still young, is a journalist of great and varied experience, and has a knowledge of every important European tongue. For some years he has conducted, with conspicuous and yearly increasing success, a private telegraph agency in Zurich, called the "Helvetia," along the lines of the new venture. The "Helvetia" becomes on May first with its plant, correspondents and patronage, part and parcel of the latter. This must be considered a singularly fortunate circumstance, for it relieves the new international bureau of the thousand and one initial

anxieties and difficulties incident upon every new foundation, and enables it to concentrate all its energies on widening the patronage and increasing the efficiency of an already existing and admirably-planned organization.

The intense interest which the news of the new foundation has aroused on the continent and on all sides and the cooperation already secured leave little room for reasonable doubt that the I. U. T. A., within a short space of time, will count among its subscribers the entire Catholic press of Europe, as well as a large and ever-increasing number of the independent publications, to say nothing of the parliamentary, ministerial and private patronage it will in time receive.

All kinds of news will be supplied, ecclesiastical, financial, political, economic, scientific, artistic and literary. The magnificent and truly heroic work of Catholic missionaries in all parts of the known world, a work that has been too little appreciated even in the Catholic press, and is almost, if not totally, ignored by the non-Catholic sheets, will be fully reported by the new agency. Anyone who is at all familiar with the periodical and propaganda literature of the various Catholic missionary associations knows what valuable contributions these missionaries are making to various sciences, such as geography, anthropology, ethnology, botany, to say nothing of the tens of thousands they have led into the paths of civilization and the light of the gospel.

No country would seem to offer a more promising field to the new agency than the United States. Whatever the reason may be, whether it is that they have grown more tolerant, or out of a wholesome fear of the largely-increased influence of the Catholic Church on public opinion during the last few decades, our great newspapers and magazines seem concerned to give as little offence as possible to the Catholic body, and, merely as a matter of business, they prefer to publish accurate news about Catholic matters to the extra, often great, expense of supplying the correction later, on the protest of some influential Catholic personage or association. To such publications the I. U. T. A. will supply all they desire, and will supply it as promptly and cheaply as any one of the existing agencies. On those, however, whom the old demon of bigotry still holds in bondage, it will act as a wholesome check to their ravings, which they will ignore at their peril.

The new agency has an imperative claim on the support and patronage of the Catholic body. It opens out a splendid prospect of largely increased efficiency and prestige to our American Catholic press, and brings the realization of Catholic dailies nearer. Steps have already been taken to organize an American branch of the stock company of the I. U. T. A., and to put it into intimate connection with the central bureau. Due notice of the progress of this organization will be given in these pages. The entire American press, Catholic, non-Catholic and secular, will, in due time, be canvassed for patronage

M. J. AHERN, S.J.

The South African Federation begins life with a debt of £116,502.628, over 580 million dollars, and an interest charge of £3,963.072 per annum. As its whole population is barely a million, each white man in South Africa has to carry an average debt of \$600. Canada, with a population of 7 million, has a debt of no more than 260 million dollars, not quite half that of South Africa; moreover, it has something to show for its money.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 22, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 32 Washington Sq., W., New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

"Let Us Hate Nobody"

While skimming over the morning paper in search of foreign news and chatty locals and spicy personals, the reader would give a little start of surprise if his eye were to alight upon a leader with the above title. The thoroughly Christian sentiment that it expresses ought certainly to animate us, but we hardly expect to see it thus plainly put in what is commonly the record of twenty-four hours of clever politics and business tact and petty human miseries. A short time since there occurred in Valencia, Spain, an event which was an occasion of distress and grief to all worthy people. It was the funeral of one who had once been conspicuous in every Catholic enterprise, but when his lifeless body was borne from under the roof which had sheltered him, living and dying, the way did not lead to the parish church for the last prayer and the last blessing and then to the *Campo Santo*, "the Holy Field," as God's acre is called in Spain's language of faith and piety. At what moment the change had come perhaps he himself could not have told us; but a mighty, an awful, change had come and had disturbed his life. Living, he had cast his lot with the enemies of the name of Christ. But dying? There was none to bear testimony to the return of the prodigal to his Father's house nor to even a heart-throb of grief for the harm that he had done. Outwardly, he had torn himself away from the spiritual mother that had borne him to God; outwardly, there death found him. It was a strange, disorderly throng that followed his corpse to the place not hallowed by benediction and prayer. With noise and outcry and shouts of defiance and derision, they trooped along as might victors in a street brawl. It was a sad day for the ancient and venerable city of Valencia, when the body was conveyed through its streets and with it there went no Catholic rite nor symbol.

But if people are worked up to a high pitch of excite-

ment they often say and do what they afterwards regret, when the storm gives place to calm reflection. Did those Valencia flouts subside into a silence full of remorse for a demonstration so untimely and so unbecoming? Far otherwise. In the next succeeding issue of their organ of propaganda they said to the children of the Church: "Now, Catholics, go and dance on his grave; one of your enemies is dead."

"Let us hate nobody," admonishes the paper where commerce and banking and the petty events in the life of a great city are gathered together for our information and amusement. "Why should we rejoice at our neighbor's misfortune? We do not and cannot know the secrets of his heart. Even when his eyes had closed upon this world, his soul had not yet fled. We know not what his thoughts then were. May not a wave of repentance have passed over that seared and scarred spirit? Hidden, mysterious, unsearchable, are the ways of God, and it is not for us to attempt to fathom them. We know our duty; let us pray that we may do it; let us pray that all men may know and do their duty; but let us not usurp God's place by pronouncing sentence against those whose lives taught us what our own lives ought not to be."

Counterfeit coin is a vile imposture; the counterfeiter is a public enemy. If, however, we see someone happy in the possession of a few brass and pewter trinkets in the firm persuasion that they are gold and silver coins, we ought to regret that he is so deceived about their true worth; and we ought to use all honorable means to undeceive him, both for his own sake and for the sake of his neighbor whom he may unintentionally defraud in exchange. Though his trinkets are almost worthless and are not at all what he supposes them to be, shall we improve matters by performing a war dance on him and his gimcracks? The deeper our conviction and the more intense our feeling on any proposition, the more likely are we to despise and reject whatever opposes what we maintain; and our mental state is but the homage, conscious or unconscious, that we pay to truth and its importance. We might have a feeling of more than transitory interest in a snap-shot of the summit of Cotopaxi, but that feeling would not be militant, aggressive, contentious; for Cotopaxi does not enter very intimately into our daily existence. Quite different is it when we think deeply and feel strongly. Hence, our tendency in the domain of religion to think and speak vigorously not only against the counterfeiter and his pinchbeck (and, surely, they deserve it all), but also against the ill-informed holder of the spurious metal. Would this course win him? Rather, might it not make him more set in his preconceived notions? Nobody, be he saint or sinner, really likes to be called a villain except by himself. Why should we glory because our neighbor is wretched? Would it not be better to attempt to enlighten his darkness and lead him to understand that mint fine metal is better for him than the closest of imitations?

Fooling the People

The contradictions in the mental and moral equipment of many of the French politicians of to-day have already been noted in AMERICA. A recent issue of the *Contemporary* invites its readers to wonder at a few more. Thus Briand, the Arch-Socialist and Anticlerical of a previous period, was thrown out of power because he was not sufficiently one or the other. And yet in the new Socialist Cabinet of the man who succeeds Briand there are, according to common report, eight men whom it is difficult to classify as Socialists. They are multi-millionaires. They are not *sans culottes*. Monis himself is the prosperous owner of vast stores of cognac and the principal shareholder in the Hotel Continental. Berteaux, who is a Government broker and a millionaire, has been made Minister of War. As war rumors can naturally affect the money market, it is the acknowledgment of sublime virtue in this exalted statesman to make him Minister of War; Delcassé is a landlord, as was his predecessor Pichon, and yet landlordism is to disappear in the Utopia of Socialism; Pams, who is going to right the wrongs of the downtrodden peasantry in his capacity of Minister of Agriculture, is the wealthiest member of the Cabinet, and Massé the Minister of Commerce, Boncourt of Labor, and Caillaux of Finance are all opulent citizens.

Naturally one asks will the Minister of Agriculture contribute to rural pensions; will the Minister of Labor provide out of his ample resources for the operatives in factories and other victims of the present system? Caillaux, the Minister of Finance, will have the hardest time in defending himself, for, besides his salary as Minister, he receives 250,000 francs as Administrator of the *Credit Foncier* of Egypt, 200,000 francs as President of the Board of the *Credit Foncier Argentin*, 220,000 francs as President of the Board of Rio de la Plata, and some other trifles besides. Yet he is pledged to embody in the forthcoming legislation an Income Tax Bill. He was very much embarrassed when an importunate and offensively logical royalist named Delahaye asked him how he reconciled his financial status with his political professions. Indeed, he is said to have blushed to the roots of his hair, but that was due to the suddenness of the attack. His hair will never grow gray from protracted worry about his inconsistencies. For he is not likely to be very urgent in pressing the Income Tax Bill for consideration. That proposal has been slumbering for fourteen years or more in the Government portfolios, and it is inconceivable that M. Berteaux is going to take it out. A tax on his income would be too great a contribution to his country, which has helped him so generously to accumulate his enormous capital.

Abraham Lincoln is credited with saying that "you can fool all the people some time, you can fool some people all the time, but you can't fool all the people all the time." He was not thinking of France when he presented this

nugget of wisdom to the consideration of his fellow countrymen. However, the American voter does not differ essentially from his French contemporary. He, too, can be fooled. Incidentally one may understand how it is that many of these French politicians who were brought up Catholics have become persecutors of the Church. There is money in politics.

Secretary MacVeagh on Pensions

The civil war pension list is a topic whose discussion public officials studiously avoid. Though it has practically lost its patriotic aspects and has become a political list, costing the government about \$160,000,000 per year, for reasons best known to themselves timorous politicians usually give the subject as wide a berth as possible. All the more credit, then, is due to the public officer who is not afraid to make a frank statement concerning the system of civil war pensions as it exists in the country to-day.

Franklin MacVeagh, Secretary of the Treasury, at the thirteenth annual meeting of the American Academy of Political and Social Science recently held in Philadelphia, made a vigorous plea for a civil service pension for government employees. He favored the project not merely as most important for the civil employees, but chiefly because he considered it absolutely necessary for the welfare of the government itself. "And while we have a perfectly enormous civil war pension list, which is not a credit to us," said Secretary MacVeigh, "the whole civil list is left without any protection or consideration." The unfairness of the system evidently is keenly recognized by Mr. MacVeagh, since he was bold enough to assure his auditors that the civil war pension list has become "a mere political machine."

We are not sure that the project of a civil service list advocated by the Secretary would not come in time to be quite as serious a burden upon the people and quite as ready a vehicle of graft as the pension list appears in the Secretary's judgment to have grown to be. Nevertheless the plan thus to favor civil service employees has weighty reasons to recommend it, not the least of which, perhaps, is the assurance which the establishment of such a list would inevitably afford. On economic grounds it would force our legislators to pay decidedly greater heed to the abuses which made Mr. MacVeagh's characterization of the civil war list entirely fair.

The Sunday Comic Supplement

So much has been said and written concerning the harmful influence of the Sunday comic supplement upon the minds of young people, one might be readily pardoned the judgment that the condemnation of them is practically universal among the right-minded. It is a genuine surprise, then, to learn that the offensive crudities and coarseness of their caricatures have staunch defenders

among those holding high place in the world of art. At a conference, in New York, of the recently founded League for the Improvement of the Children's Comic Supplement, two of the country's foremost artists, John W. Alexander and George De Forest Brush, amazed those present by the stand they took in opposition to the project. Both declared the supplement to be "all right."

"I cannot believe," said Mr. Alexander, "that the men working for the Sunday supplements—some of the brightest men in America—would do anything to harm children. If the supplements were suppressed it would be a national loss. A child's mind is naturally clean. If there are vulgarities in the picture sheets, the child does not see them." Mr. Alexander thinks, too, that the league is going about its purpose in the wrong way when it tries to educate editors. Of course he bases this judgment on the hoary fallacy that editors know the public wants and will change their tactics when the public demands it.

By strange coincidence almost on the day of the New York conference there was held in Munich, Bavaria; an enthusiastic mass meeting of men, mainly heads of families. It, too, was called by a recently established league—a strong interconfessional society whose aim is to fight public vice and immorality—and during its course reference was made to the growing evil of the comic illustrated paper, and to the viciousness which their inartistic coarseness fosters. We have on other occasions made mention of the energetic efforts being made in Germany to suppress smutty and trashy literature, and the comic illustrated journals have naturally been condemned as its potent ancillaries. There, too, opposition cropped out when least expected. The artist folks, some of them at least, are up in arms. Like Mr. Alexander and Mr. Brush, strange to say, the alleged reason of their entering the field is their love of art and their desire to conserve its interests.

The folly of their stand was cleverly shown by one of the speakers at the Munich meeting. He very correctly affirmed that the fight against the hideous comic supplement in no wise touches literature or art, since it revolves about a simple question of morals. Every fair mind must grant, said the speaker, that the smut and trash of the colored supplement pander directly to what is vulgar, coarse and evil in human nature.

It is against this the fight is waged. Meantime vulgarity and coarseness are just as plainly hurtful to true art and literature as they are to morality. Very eloquently and very sympathetically did the speaker describe the destructive influence of these picture sheets, affirming their necessary effect to be to tear out of the heart of the child the correct impulses which careful training at home and at school thought to have rooted in it forever.

We would suggest that Mr. Alexander consult with those who have to do with the training of the child mind before he again affirms that a child does not see the vul-

garities contained in the comic supplement. However clean the child mind be naturally, experienced teachers will assure him that it is unfortunately too ready a receptacle of what is vicious and depraved if it be not sedulously safeguarded by those of more trained sense and knowledge. And these teachers will point out to him the notably growing tendencies among young people to-day springing out of the vicious influence of these colored sheets. Perhaps in the face of their testimony Mr. Alexander will not deny four counts in their indictment: a tendency towards a disregard for constituted authority; a lack of respect for age and superior wisdom; a weak appreciation of the demands of duty; a disposition to follow pleasure and interest rather than obligation and order.

Editing Under Difficulties

In the chill of the morning, in the blaze of the mid-day sun, and until night throws her damp blanket over the porch on the opposite corner, lynx-eyed Luiz, Braga's detective, stands with his eyes glued on the modest office of a Portuguese newspaper. The editor has "accepted" the changed political conditions, for his paper still appears on the appointed days; otherwise, his, like so many others, would appear at irregular intervals or not at all. There is one exception. Some place in the country a tiny sheet keeps aloft the banner of the Legitimists, now represented by Miguel of Braganza, but it is too puny to be a danger even to the Braga republic; therefore it is suffered to exist.

But to come back to Luiz. The editor, lolling in the oriental magnificence of his sanctum, looks out and spies Luiz, the patriot of sleepless eyes and unwearied vigilance. The editor is sorry, for though he is safe from chill and heat, Luiz takes them by turn, with an occasional downpour of rain to vary the program. Luiz is watching, for sinister reports have been sent in about that editorial office, and the fate of the republic may hang on his alertness.

It is about 8 o'clock in the morning. He notices that three youths, rather shabbily dressed, are coming with bundles under their arms. Bombs, very likely, for the purpose of giving the patriots a taste of their own medicine. (Note by the editor: They are our apprentices; each brings his lunch from home.) Shortly after, Luiz observes the approach of a Jesuit in disguise; his pockets are bulging out; he is undoubtedly armed; more bombs, perhaps. (Note by the editor: That's our handy man, whom we sent to the jobber's; he shaves regularly.) Another Jesuit, even more deeply disguised! But he is so plainly a "highbrow" that Luiz is not deceived. (Note by the editor: Our manager comes in with the first mail from the post office; like all managers, he's very intellectual.)

Next, Luiz sees two Sisters of Charity who, notwithstanding the decree of expulsion, have remained in Por-

tugal, and now, with their identity artfully concealed, are coming on some treasonable message to the office of the editor; but Luiz recognizes them and jots down a few items for the use of headquarters. (Note by the editor: Our honored spouse has sent the dishwasher for the keys of the cellar, which we didn't intend to carry to the office, yet did, and the maid to get the few milreis which we promised to leave on the breakfast table, yet didn't.) Another conspirator approaches! He looks like a medical student; he is pale and somewhat wan; he carries a bundle of documents; they may be commissions in the anti-republican army that is to be mustered. (Note by the editor: At last there is our secretary, Dan, with the second mail. Is he beginning to keep late hours? At times he looks at the wall and sighs; again, he gazes out of the window and whistles softly; he seems to be careful of his hair, but his color is fading; sometimes he is looking at nothing and doing about the same. We think he will recover.)

"Now, Luiz," concludes the editor of *A Provincia*, of Vizeu, Portugal, for he has given us these details, "go back to headquarters and report that we are here in the quiet possession of our rights, and we are too busy with our own affairs to meddle with those of others. You need not stand in cold and heat and rain by turns for the sake of ferreting out any conspiracy of ours, for we are not engaged in that line of public work. Our work is seen in our newspaper; read it and learn."

It is not surprising that those who rose to power as the result of a conspiracy should hear conspirators in every whispering breeze and see conspirators on every Monday; but that does not make their system of dogging and spying less vexatious.

German Catholics will not fail immediately to recognize an especial significance in the recent Reichstag debate regarding relations now developing with the Vatican. The first reading of the Cultus budget in the Prussian Diet brought evidence of an undue excitement among certain of its members as a result of the publication of the anti-modernist oath. Of course, there is no real reason for this; throughout the controversy that has followed that publication the Vatican has acted with moderation and with a praiseworthy discretion, and the matter in dispute is one pertaining entirely to Church discipline, and in no way affecting the interests of the State or of Evangelical bodies in Germany. A possible explanation of the trouble lies partly in the fact that German non-Catholics do not appreciate the nature of Catholic Church discipline, and partly, perhaps principally, in the systematic misrepresentations of an antagonistic press, which would gladly see the introduction of a new Kulturkampf. Representative leaders in the Reichstag disclaim all thought of such an outcome, but one may not ignore the undertone of hostility running through many of the speeches made during the heated debate. Even

the fact that the Chancellor and the Minister of Worship acknowledge the conciliatory attitude of the Holy See in carrying out the disciplinary legislation involved in the requirement of the oath does not entirely quiet one's apprehension. This the more so, as the Chancellor announced that in future ecclesiastics who have taken the oath will find difficulty in securing appointments to gymnasien classes in German and in history, on the ground of possible prejudice in their teachings. The alleged reason is a silly one, and shows a complete misunderstanding of the purpose of the oath; as does, too, the claim made that insistence upon such an oath is to advocate a measure likely to disturb the peace existing among the Church organizations of the empire.

LITERATURE

THE PROFIT AND LOSS OF GREEK.

There is a difference between teaching and tutoring. The tutor has only one or two under his care and can and should fit his instructions to the needs of his students. A teacher must look to the good of many. Tutors can be electivists because they know needs and can reasonably prescribe means. Electivism, after all, is a prescribed course for one. Teachers cannot be electivists or specialists. They must choose for many, subordinate the private good to the public good, and so must look to the common interests in their work. In speaking of Greek studies we refer to teaching, not to tutoring. The teaching of Greek ought not to be archeological or philological or mythological, because those sciences are not of the greatest interest to the greatest number. They are for the tutor to elect; not for the teacher to prescribe.

The teaching of Greek may avail itself of the sure conclusions of all the sciences which swarm about the classics; it ought not to subordinate itself to the acquisition of any, because that would be to force upon the many what is of interest to the few. If Greek is to be saved, it must be taught with a view to bring out its abiding and universal interest. What was it that attracted and fascinated Italy at the Renaissance after seven hundred years of almost complete forgetfulness of Greek? It was Homer principally and the poetry of Homer. If the forerunners of the revival of Greek had to reach Homer through weary wastes of philology, through bewildering theories of authorship, through myriads of hideous myths, and the fragments of broken crockery and battered armor, then it is quite certain Greek would never have had a rebirth. Interest came before application; the love of the whole before concentration upon a part; the charm of art before the seriousness of science.

Happily there are many books which introduce readers to the wider appeal of literature. Such are the works of Professor Mackail, Professor of Poetry in the University of Oxford. His freshness of view, his restrained but sincere enthusiasm, the crystallization of characteristics into a sparkling phrase, are all admirably adapted to making Greek or Latin attractive. His edition of the "Anthology" is well known; his "History of Latin Literature" is a marvel of condensed and illuminating criticism; his "Lectures on Greek Poetry" (1910), the latest addition to the growing library of his works, is satisfyingly replete with the qualities found in earlier volumes. Noteworthy is the fresh use he makes of the device of parallel passages, a device which is likely to become hackneyed and conventional in less skilful hands. The Homeric epithet, the Homeric simile, and the Homeric "ethical line," each in turn is brought home to the reader with the novelty and charm of their original invention.

There is the ideal of the true commentator: to bring the reader into sympathy with the author, to touch up the colors which custom has dimmed and bring them to bear upon a receptive mind with their first brightness. No wonder Mr. Mackail has confidence in the cause of Greek. It lives so vigorously and buoyantly for him that he cannot conceive of it as anything else but immortal.

"The position of Greek," he writes in "Lectures on Greek Poetry," "as a factor in culture has never been more assured than it is now. It moves beyond reach of the attacks of those who fancy themselves its opponents, and the alarmed outcries of those who profess themselves its only friends. It exercises over the whole modern world an influence astonishingly potent and persuasive. The danger now is, not of Greek being studied too little, but of its being on the one hand pursued too hastily and carelessly, and, on the other hand, distorted under the pressure of a specialization which continually becomes more exacting in its demands."

It is encouraging to read this cheerful paragraph, which has been given here in an abridged form; and if our lot were cast among the learned shades of Oxford and not among the cries and feverish rushing of modern trade, it would be easier to share in this sanguine assurance of Mr. Mackail. The Mussulman and the barbarian have once before thrown Greek literature to the flames, and modern pleasure and modern greed will scarcely be more merciful. Yet if these monsters will ever be induced to spare, it will be because of writers such as Mr. Mackail, who by their illuminating enthusiasm for the author's message and ideal have made the pleasure and profit of the mind alluring to jaded sensualists and wearied money-makers.

Another writer who has been bringing out the artistic and better side of Greek study is Mr. W. Rhys Roberts. He has edited "Demetrius on Style" (1902), "Longinus on the Sublime" (1907), and now has added to "The Three Literary Letters" (1901) of Dionysius of Halicarnassus the same author's work on "Literary Composition" (1910). These are the writings of literary critics who read Greek as we read Shakespeare, who were not halted on their way to the author's meaning by endless notes on archeology and mythology. They went straight to the heart of their author, and if they paused upon his language, it was not apart from the full message he was bearing, but in order to understand that message better. They were Greeks reading Greek, and it is the happy and successful task of Professor Roberts to make us see and appreciate how they do it. When it is remembered how profoundly Professor Butcher's well-known work, "Aristotle's Theory of Poetry and Fine Art" has influenced modern literary criticism, especially of poetry and drama, there is good reason to believe that the introduction to the modern world of these other Greek critics in an attractive and sympathetic edition will have no less wide or less effective an influence. If Professor Roberts does no more than prevent modern American rhetoricians from heralding as new discoveries what have been commonplaces in literary criticism from the beginning, his work will have amply justified itself. And there is all the more reason for wishing him success in this field of art, as Professor Butcher's recent death deprives Greek literature of a great scholar and a true friend.

There are two marked tendencies in the study of Greek, the scientific and the artistic. Which should find its place in education? Both, of course; but not in the same way. Confining the discussion to the classical languages and not entering into the wider question of what place science should occupy in the general scheme of education, we may safely assert that the earlier study in Greek and Latin should be predominantly artistic. Such it has ever been and such it should continue. In the study of literature as an art is its practical utility. Professor John J. Stevenson has, in one of the late numbers of the *Popular Science*

Monthly, discharged several tremendous broadsides at classical education. When the smoke cleared away and the echoes died down, it was found that the esteemed Professor had aimed his artillery at the clouds.

His argument in brief amounts to this: the old pagans, from Homer down to Horace, had lax ideas on the marriage bond; the Greek and Latin scientists did not know the chemical constitution of water; therefore give up the classics and study the latest encyclopedia. How Professor Stevenson could have been so long on the faculty of New York University and not have discovered that Greek and Latin are not studied for their morals is a mystery. The practical utility of the classics is not in their information but in their formation. It is hard to have patience with people who speak of utilitarian studies and then sneer at the classics which are studied precisely because they are the most utilitarian of all studies.

We should certainly look upon that surgical operation as decidedly useful which made an eye see or an ear hear. It will be decidedly useless to put a piece of gold in my hand if my fingers have no power to grasp it. Now the classics are directed precisely to giving efficiency to man's whole mental equipment. The so-called utilitarian studies go looking around for landscapes and orchestras; the true utilitarian studies furnish the eyes and the ears. We do not take our morals from Latin and Greek authors or even from modern writers; we do not take our science either from the ancients unless they had all the data which we have to conclude from, and then the scientific conclusions of the ancients have not been surpassed, but we do go to Latin and Greek for efficiency, for the power of self-expression. An educated man has a memory that remembers and an imagination that sees clearly and with originality, and a taste which reasons logically; in a word, he has faculties which act, which serve him to express himself and to assimilate the expression of others. For each of these faculties there is an art. It is the profession of the classics to develop in the faculties of man efficiency or art, at least in its first stages.

The classical languages are the most perfect literary expression we have of man's faculties and so the most competent to teach the art of self-expression. The classical languages because they are foreign are for that very reason better suited for the purpose of teaching the art of expression. In our native tongue we run on with the sense; it is an effort to pause upon the expression. In a foreign tongue we are perpetually halted upon the words and sentences and larger elements of expression; we reflect upon them, we appraise their value, we criticise, in a word, we master the art. The earlier study of Greek, then, should lay stress upon the grammatical qualities, the imaginative force, the choiceness of vocabulary, the harmony of sentence, the truth, the beauty and power of language, all leading up to and centered upon the writer's full meaning.

FRANCIS P. DONNELLY, S.J.

Christian Art in China. By BERTHOLD LAUFER. Chicago. The Author, Field Museum.

It is, of course, a very well known fact that during the sixteenth and seventeenth centuries the Jesuit missionaries in China preached eloquently, suffered much, lived and died in a most heroic manner. Many people know that the Jesuits became prominent in the East as astronomers and scientists. But few know that among the Jesuits there were artists of distinction, who exerted a certain influence on the art of the Orient. Certainly very few people know that the followers of Saint Ignatius actually founded a school of painting at the court of the great Emperor K'ien-lung. Much less is it suspected that there are examples of this Jesuit art stored away in the American Museum of Natural History, at Seventy-seventh Street and Columbus Avenue, New York. Even the

Curator of the department in which they are stored is ignorant of their historic interest.

All this and more we learn from this small book by Berthold Laufer, published at Berlin, Germany, in 1910. The author of this valuable contribution to modern learning records in a very modest and simple way many original researches and various important discoveries. On all doubtful points he compares his conclusions with similar statements of other scientists who have written in French and German as well as English. Sometimes the reader is even invited to consider the original Chinese text.

The pictorial illustrations are black and white reproductions of some twenty-two antique paintings and engravings of unequal artistic excellence, but of the greatest historic interest. The originals from which these illustrations were made are, as previously noted, in the American Museum of Natural History, and are packed away in a dark closet on the sixth floor, which is the attic.

These twenty-two pictures were made for the most part by or for the Jesuit missionaries, and were circulated among the Chinese people. They were discovered by Mr. Laufer during his first expedition to China in 1901-4. It was during his second journey to the Far East in 1908-10 that he discovered in Si-ngan-fu another early picture of great importance, which was probably painted by a Jesuit artist in China towards the end of the sixteenth century. The subject of this last picture is the Madonna and the Infant Jesus: it is now in the Field Museum of Natural History in Chicago.

All the illustrations in Mr. Laufer's book are very interesting, and as well printed as is possible on the kind of paper used. As for the text, it is crammed and packed with curious details and valuable facts.

Let us take a sample paragraph: "Although Jesuit art never exerted a fundamental influence on Chinese art, yet the efforts of these humble and modest workers were not altogether futile. Their imposing works of architecture and gardening left a deep impression upon the minds of the people; they introduced into China painting by means of enamel colors, after the method of Limoges; they perfected the Cloisonné process; they taught painting on glass; they widened the horizon of native artists by the introduction of new ornaments, patterns and subjects by which they greatly promoted the porcelain industry and secured to the Chinese were a larger market in Europe. 'Jesuit Porcelain' is still well known to collectors of China."

We see by this paragraph that the author confines himself to the scientific point of view, giving us nothing but plain facts, presented in the bluntest possible form. And while this little book on Christian Art in China is replete with very vital information, it has remained a scientific pamphlet little calculated to attract attention. Although appearing in English, it is a special reprint of the records of the Institute of Oriental Languages in Berlin, and makes Part I of the thirteenth volume of East-Asiatic studies.

Nevertheless all of us who are interested in the history of Art, and all who look with affection on the heroic lives of the early Jesuit missionaries are deeply indebted to Mr. Laufer. We are indebted for his erudite presentation of little known facts. We owe him a debt of gratitude for his original research and remarkable discoveries. His simple narrative gives us new ideas and opens up a vista of possibilities far beyond the bounds of its restricted pages. And let it be frankly admitted that it throws upon us a serious duty and a responsibility for the future of the twenty-two pictures in the attic of the Natural History Museum. They are precious mementoes from the hands of devoted artists who consecrated their lives to a noble cause. And, as Mr. Laufer

points out, these frail works of art are valuable links in the building up of artistic history. WILLIAM LAUREL HARRIS.

Father Tim. By ROSA MULHOLLAND. London: Sands & Co. 90 cents.

The opening of Chapter XXV will give an insight into several characteristics of this charming story.

"The bell of Christ Church Cathedral was booming midnight over the city, its deep vibrations beating the air around St. Brendan's Parish, drowning all other sounds with its mellow music, the roll of its solemn drum. Father Tim was still in the church, prostrate on the steps of the sanctuary, pleading for a soul. The place was empty of all other life, and dark, except for the sanctuary lamp; the silence rustling with the prayers of centuries; the vacancy filled with the spirits of those who, from their places of light and sweetness, visit with joy the scenes of faithful struggles, once so penal, but now ended in bliss."

In these few lines we have a style, not untouched by magic, and the evidence of lively faith. The two together—up to the time of Newman an unusual conjunction—make marvelously for religion and literature.

"Father Tim" is the simple story of an Irish priest doing successively in towns and country the work of Christ. The plot is of the slightest texture, but incidents and events crowd one upon the heels of another so rapidly as to hold the reader absorbed. What marvelous, what living faith Miss Mulholland possesses! It will interest organizations enlisted against the drink evil to know that the book deserves to be ranked amongst temperance stories. "Father Tim" is in interest fully up to the ordinary successful novel of the day; in style, vastly superior; in faith—but here comparisons fail.

FRANCIS S. FINN, S.J.

The Idea of Development. By Rev. P. M. NORTHCOTE. New York, etc.: Benziger Brothers. 70 cents net.

One beginning this book is rather puzzled. Why should its author seek to show that Darwin's theory of Natural Selection, of which modern Evolution makes so little account, is not contrary to scholastic philosophy? The answer seems to be found in the third part, where the author, turning to the question, "whether there is anything analogous to Evolution in the development of dogma," takes up the defence of Newman's theory of the development of Christian doctrine. In this he finds the analogue of the Darwinian natural selection, like it reconcilable with sound principles, and like it abused by false disciples. Newman is the victim of the Modernist, as Darwin is of the Materialist. He confesses that the latter gave occasion to such abuse; indeed, in "The Descent of Man," he went a long way in the materialistic direction and ended as an Agnostic. He denies that Newman, properly understood, gave any handle to the Modernists. Whether his apology for the two will convince his readers, Catholic or heretical, is, we think, doubtful. "Properly understood" too often indicates stumbling blocks.

H. W.

The Observatory of the Ebro, in Spain, has begun to issue a new series of "Monthly Bulletins," which are the best that have come under our notice. The first number, which was received last December, contained the observed data for January 1910, with an introduction explaining the method in which these data were observed and computed. The work is divided into three parts, heliophysics, meteorology and geophysics. The first treats of the sun, the number, location, size and character of its spots, the faculae, spectroheliograms and the like. The second refers to the various elements of the weather, such as the air pressure, the temperature, rainfall, and clouds, and also

to the electricity of the atmosphere. The third treats of the earth's magnetism and of its quakes.

After this introduction, which is at the beginning of the first or January number only, there follow many pages full of numerical data of the observations, and after them three double-pages contain these same data in graphic form, each for ten days of the month. The curves are printed in black upon a network of small light blue squares properly spaced with heavier lines, so that the eye can see at a glance, and compare all the various observed data and follow them from hour to hour throughout the whole month. This is the best feature of the "Bulletin." This graphic presentation must entail very much labor and expense, but it is invaluable for testing theories, studying the connection and causes and effects of the various phenomena, and ultimately making it possible to forecast them with certainty.

The Observatory of the Ebro, as may be known, is situated in Spain, near the mouth of the river Ebro, not far from Tortosa. It is under Jesuit direction, and has been declared to be a public utility by the government. WILLIAM F. RIGGE, S.J.

The Legends of the Jews. By LOUIS GINZBERG.—II. Bible Times and Characters from Joseph to Exodus. Philadelphia: The Jewish Publication Society of America.

This is the second volume of Mr. L. Ginzberg's collection of Jewish legends dealing with Biblical personages and events. It contains stories about the sons of Jacob, Job and Moses up to the Exodus. The sources of these stories are not indicated. This information, as well as the explanatory notes to which the reader is referred in the course of the work, the editor reserves for the third volume. In the meanwhile the reader must patiently await the appearance of this future volume for the answer to any question that he may ask.

The narrators of these naïve stories are intent only on two things—to glorify their heroes by marvelous tales, and to moralize. All else is of little or no importance in their eyes. Imagination is given free rein, and is allowed to career at its own sweet will. There is an abundance of fantastic episodes which at times degenerate into the grotesque. That air of naturalness which almost beguiles us into believing the most extraordinary tales, is wholly absent. Hence there is none of the charm that attaches to so many fantastic popular legends. Still, during the Middle Ages, when popular taste craved for the marvelous, these stories were, no doubt, read and listened to with pleasure by the pious sons of Israel, and they will probably be enjoyed even now by Jewish children. Some of them, however, it should be said, are not intended for children. F. BECHTEL, S.J.

Non-Catholic Denominations. By Rev. R. H. BENSON, M.A. London: Longmans, Green & Co. 3s. 6d. net.

This is a valuable contribution to the Westminster Library, a series intended to supplement and illustrate from practical experience the moral, dogmatic and liturgical studies preliminary to the priesthood. Starting with the proposition that the day has passed in which the preservation of the Faith was the main duty of Catholics, Father Benson insists that the supreme commission of Christ to His Apostles to spread the Truths He entrusted to them is equally binding in these days of mutual toleration and comparative freedom. It no longer suffices to keep the fire alive in the domestic hearth; it must be fanned into a conflagration abroad. Missionary endeavor without the fold is as imperative on priests, and to a certain extent on the laity, as pastoral work within.

But the worker must be acquainted with the material on which he operates. "We must be able," said Cardinal Manning, "to play dominoes with those with whom we argue."

The ecclesiastical course supplies the principles on which heresies must be combated, but a knowledge of their various details, the amount of truth intermingled with them and the temper, tendency and view-point of each, is not within its province. Moreover, our text books often attack positions that have been abandoned. Protestantism has swung around from "Justification by faith alone" to "Justification by works alone," and the Bible has ceased to be its sole rule of faith. Even the argument from authority will have no weight with the Ritualist who, by an ingenious or ingenuous mental process, claims it as his own. Every sect contains a measure of truth as well as error, and an understanding of both is necessary in order that an exposition of Catholic doctrine should find lodgment in Protestant minds. To provide this knowledge is the purpose of the book:—

"To set forth sympathetically the broad outlines of the various religious systems that flourish in England outside the borders of the Catholic Church; to lay stress on what is true in them rather than what is false; and to indicate as far as possible in each instance the corrective Catholic principle that is lacking."

The Church of England being more definite in its formularies and containing in microcosm English religion as a whole, nearly half the 217 pages are devoted to its principles and parties; most of the remainder to the Presbyterians, Non-conformists, Congregationalists, Baptists and Wesleyans, with their principal subdivisions. To include all the multitudinous sects that sprang out of these bodies was found impossible and also unnecessary, as their ruling principles are sufficiently indicated in treating of the main divisions. The same will hold for their development in the United States, except, perhaps, in regard to Presbyterianism, which has been more tenacious of its original creed in Scotland and England than with us. A very useful chapter is added on Theosophy, Christian Science, Mind Healing and Spiritualism, which will be found as applicable to conditions here as in England.

The book is a model of its kind, and both for its manner and matter should be in the hands of all who are interested in restoring the stray sheep to the fold. Its exposition of Protestant errors is free from polemical bitterness, and full credit is given wherever truth or sincerity is discernible. The author had found the sympathetic unfolding of Catholic truth more effective of conversions than the most masterly destructive criticism; his own plain statement of the Protestant position, commended by fairness and tempered by charity, should prove more fruitful than the most brilliant denunciatory methods. M. K.

Loi d'Exil. Par EDMOND THIRIET. 3ième Edition. Paris: Tequi.

This book is a romance whose plot is interwoven with the suppression of the religious houses in France. Paul Maillet, the arch-villain of the story, is one of the conspicuous members of the Ministry, and sets out to crush the Church, but he happens at the same time to be in love with Isabel de Valois, who intends to become a Carmelite nun. Maillet, who is incidentally dreaming of becoming the savior of France by making himself a dictator, fails to convince the lady of the foolishness of her resolution. In his rage he proposes to revenge himself on her and her father by seizing their vast possessions. The whole story is very fanciful, but what strikes the foreigner is the extraordinary eloquence and elegance of language at the disposal of every one of the actors in the drama. The same peculiarity manifests itself in the parliamentary discourses of most of the speakers who ascend the tribune of the Palais Bourbon to assail or defend the Church. France seems to have exaggerated her polish. * * *

BOOKS RECEIVED

- Saint Charles Borromeo. A Sketch of the Reforming Cardinal. By Louise M. Stacpoole-Kenny. New York: Benziger Brothers. Net \$1.10.
- The Story of the Old Faith in Manchester. By John O'Dea. New York: Benziger Brothers. Net \$1.50.
- The Life of Blessed John Eudes. By the Rev. Matthew Russell, S.J. (Reviewed in Vol. IV, page 69.) New York: Benziger Brothers. Net 90c.
- Three Fundamental Principles of the Spiritual Life. By Rev. Moritz Meschler, S.J. St. Louis: B. Herder. Net \$1.00.
- Catholics and the American Revolution. By Martin I. J. Griffin. Vol. III. Philadelphia: The Author, 1935 North Eleventh Street.
- Short Catechism for Those About to Marry. By the Rev. Andrew Byrne. Rochester, N. Y.: St. Bernard's Seminary. Net 15c.
- The Little Girl from Back East. By Isabel J. Roberts. New York: Benziger Brothers. Net 45c.

EDUCATION

Representative Hebrews are among the latest recruits to the rapidly growing movement in favor of religious training in schools. A largely attended meeting was held by them at the Hotel Astor, in New York, early this month to discuss "The Problem of Religious Education for Jewish Children." The discussion called forth strong expressions in favor of immediate steps to solve the problem properly. It was affirmed, by speakers representing the orthodox Jewish churches of the city, that the only method of instructing Jewish children in religion was in special schools by properly qualified teachers of their own faith. The teaching of Hebrew was declared an essential in these schools, both for the study of the ancient scriptures and as a means of communication among the Jews all over the world.

The Princeton *Theological Review* for April has an article attacking the policy and practice of the Carnegie Foundation in its dealings with colleges originally founded by Christian bodies. The author, Rev. Dr. William S. Plummer Bryan, Pastor of the Presbyterian Church of the Covenant, Chicago, sharply assails President Pritchett of the Foundation for his own theological views and for what is quite candidly affirmed to be his presumption in defining the theology of the churches. It was predicted in the early days of the Carnegie Foundation that orthodox Protestants would speedily open their eyes to the vicious consequences sure to result from the compliance of Christian colleges with the conditions of sharing in the fund imposed. Dr. Bryan relates the story of a dozen or more colleges in its relation with the Foundation, and sounds a note of alarm for the Christian religion if such money power is to govern in the education of young men who are to enter the Christian ministry and sit in pews of Christian churches. The Chicago pastor has a plan to counteract the influence of the Carnegie Fund. He proposes

the raising by all Protestant bodies of a rival fund to the Carnegie for the pensioning of professors. And in urging united action to this end, Dr. Bryan makes an admission, which, if true, is a rather sorry comment on the loyalty to Christian principles on the part of the colleges he has in mind. "Many colleges now in the Carnegie Foundation parted from the Church with great reluctance," he writes. "Their attachment to the Church remains. The establishment of the Christian rather than the Carnegie Foundation might mark the glad day of their return."

The *Austral Light*, a monthly review published in Melbourne (Victoria), Australia, in its February issue of the current year contains an editorial reply to a correspondent, which might have been written for American Catholics. The correspondent had written to advocate political action on the part of Victorian Catholics to win State aid for Catholic schools. "Considering that we are well organized and well informed on the educational question," he wrote, "considering that Catholics do not want the secular system any more than they want the non-Catholic sectarian system, and considering that we are entitled to State aid in justice to our schools, why not go straight for it?" The wise and prudent answer made by the editor to this query may be thus summarized: It is well understood by all parties that the Catholics of this State, in submitting to the present education system, are submitting to force, that they do not acquiesce in the system, and that they protest against having to pay twice over for education. It is an unfortunate position that sectarian and secularist combine to prevent the Catholic body from obtaining justice, and that a combination of Catholic and secularist votes is necessary to defeat the designs of the sectarianist. We have to choose between a great injustice and a greater, and the practical difficulty in the way of the correspondent's suggestion lies in just this. We may be sure that when the time comes for an appeal, with a reasonable prospect of success, or even of usefulness, to the public and to Parliament, the opportunity will not be passed over, and in the meantime the education of public opinion is not being neglected. The defensive work against sectarianism is not altogether negative, for as the lesson becomes deeply impressed on the Protestant party that it cannot encompass religious education by its present unjust tactics, the more religious-minded and less fanatically anti-Catholic of its members may be led to consider the advisability of a policy of reciprocity with the Catholics. It is only along such lines that they can hope to succeed, and it is only along such lines that justice is likely to come our way.

From the secularist there is nothing to expect in the way of recognition of the educative work performed by our schools. In the meantime he stands between us and further injustice. Moreover, by his public contention that the introduction of the Bible into State schools involves, in strict justice, a State subsidy for Catholic schools, the secularist, without intending it, is fighting our battle. For he is suggesting to moderate men, who desire both religious training for the young and educational peace, the only means by which they can be secured. The present State policy suits none but pure secularists; it is unfortunately due to sectarian bigotry that the establishment of a system just to Protestant, Catholic and secularist is prevented. The editorial closes with a paragraph that deserves to be quoted:

"It is rather pessimistic to prophesy that the State will always be secularist in education, and forever perpetrator of a colossal injustice against its Catholic citizens. The immediate prospect of relief from burdens unjustly borne is not bright, but we are not without hope that sounder principles of education and a clearer conscience will yet prevail among non-Catholic citizens of the State. The State must abandon the secular system, or the secular system will, in the long run, destroy the State."

The New York University will hold to the Group System in its arrangement of courses of study. Students registering for work will not be permitted complete freedom of choice in the matter of class subjects, but will be restricted to an election from certain determined groups of subjects fixed by the Committee on Studies. This body is made up of professors named by the University faculty. The System, introduced into the University in 1894, was referred, some months ago, to a special committee of the faculty, who were told to report on changes they might deem necessary. It may be that some who suggested the reference desired a wider measure of electivism in the school's methods. If so, the report just handed in will scarcely prove gratifying.

The committee declared that no substantial changes are needed in the University's course of studies; they recommend merely some slight revision of the groupings of subjects suggested by the experience of professors during the years the present course has been in use. Its members have a word to say regarding the free play of electivism among students, and they say it quite frankly. They affirm that the complete freedom of choice in the matter of study subjects to be taken up by students, such as the well-known policy of Dr. Eliot seems to favor, is based upon pedagogically false principles.

PULPIT, PRESS AND PLATFORM

BABYLON AND CHRISTIANITY.

An instructive paper on Christ and the Critics, by the Rev. C. C. Martindale, S.J., appears in the *Liverpool Catholic Times and Catholic Opinion* of March 31. We give here only one extract, but the whole essay is well worthy of perusal. "Many will remember," says Father Martindale, "the bomb which Professor Friedrich Delitzsch exploded on January 13, 1902, at Berlin, when, in his famous lecture, 'Babel und Bibel, Babylon and the Bible,' he tried to prove that Old Testament religion was, in gross and in detail, no more than watered-down Babylonian religion." A more recent lecture of Delitzsch, at Königsberg, "significantly entitled, no longer Babylon and the Bible, but Babylon and Christendom," is subjected to Father Martindale's keen criticism and disposed of in the following manner:

"Briefly, what does Dr. Delitzsch contend? That when Christianity was born, the whole world into which it came was soaked with Babylonian myth, tradition, science, art. The Church, always ready to welcome pagan customs and ideas [St. Paul, for instance!], borrowed forthwith from Babylon, and overlaid the pure teaching of Christ (for Delitzsch at least admits that Christ really lived) with an armor of Assyrian oddities. But, argues he, the Church is doubly Babylonianized, for Christ's teaching itself was Jewish, and therefore already Babylonian. From the time they emigrated from Babylonia, the Hebrews are to have carried thence the myths of Creation and of Flood; the story of the Fall, and the notion of Death as penalty for sin; of the serpent as Adversary of God; of angel and of demon; of paradise and of hell. Their captivity in Babylon is to have emphasized all this; and the Babylonian settlers transplanted into Samaria are to have developed it, so that it is no wonder that such notions 'play so prominent a part' in the preaching of the Prophet of Nazareth and of His disciples.

"Now this theory of 'Panbabylonianism,' of seeing Babylon everywhere, is, in parenthesis, a wild theory, unshared by most reputable scholars, denied by facts, and doomed to essential modification at the hands of its creators themselves, and to speedy extinction in its present form. When the foundation is worthless, what is built upon it will not stand. Even Delitzsch has to confess that the Hebrews 'translated' the Babylonian myths into monotheistic shape—'merely monotheized' them, he argues. *Mercy!* But that is a gigantic step already, even allowing the original contention, that the Hebrews had 'borrowed' myths at all! It is a step no

other nation of antiquity had taken, or ever was to take. It was the very step Babylonia herself could never succeed in taking. Here already is the essential feature of Israel's religion, not borrowed from Babylonia. That the Assyrians had their story of a Flood, and so had the Hebrews, that does not prove that the Flood never happened! Because the *Berliner Tageblatt* contains a long report of Professor Delitzsch's lecture, and I, as a matter of fact, have drawn my information thence and also from other sources, that does not prove that Professor Delitzsch never lectured at all! Yet such would seem the argument. As for the Babylonian Fall story, its divergencies from the Hebrew are certain, its similarities conjectural. Its hero is called 'Adapa': only a false etymology connects this name with 'Adam.' He was not the first man; he committed no sin, and in consequence could not die because of one; he was tricked by one god into not eating some food another god offered him; the poem ends with his glorification. Add to this one defaced cylinder in the British Museum. On it are seen two fully clothed personages, probably gods (nothing suggests that one is a woman), seated under a tree. Behind one of them is a zigzag device which quite possibly is not a serpent, and, if it is, probably their protector. And in this the 'origin' of the sublime narrative in Genesis is sought! And so for the rest. Finally, if one thing is more certain than another, it is that the Jews came back from their captivity more rigidly monotheist than ever, and that with the partly paganized Samaritans they refused all association. No: Christ preached no diluted Babylonian mythology. 'What was false in 1902, when it was labelled "Babylon and Bible,"' pithily remarks the *Deutsche Israelitische Zeitung*, 'does not become true in 1911 because it is ticketed "Babylon and Christ."'"

SCIENCE

PHOTOGRAPHING STARS NEAR THE MOON.

The moon's light, especially when at the full, is so bright that it dazzles the eye and fogs the photographic plate, when one attempts to see or photograph stars in its neighborhood. It is so intense and so much diffused in the air that the photography of faint objects anywhere in the sky, as well as the study of their spectra and their light variation, become impossible when the moon is full. It is therefore with much interest that astronomers will watch the experiments in this line that King is conducting at Harvard, as we read in *The Observatory* for February. He thinks that the fogging of the plates is chiefly due to the moonlight that falls on the object glass. To obviate this he suspends a disk of the exact size of the glass at some dis-

tance in front of it so that its shadow will fall on the glass and keep the moonlight out of the telescope. He was thus enabled to photograph stars very close to the moon, and without any signs of fog on the plate. The disk was then removed and an exposure of a fraction of a second made on the moon. The plate then showed the moon in the midst of many stars.

The method is not yet perfected, but it holds out great promises, since it will enable astronomers to measure the moon's position with the same accuracy as that of a star, and thus eliminate all the troublesome errors due to irradiation, semidiameter, phase and personal equation.

THE SIMULTANEITY OF MAGNETIC STORMS.

A fierce controversy, which we have already referred to several times in *AMERICA*, IV, 13, 20, 22, is waging in *Nature* as to whether magnetic storms occur simultaneously all over the earth, or require several minutes to make the circuit of the globe. Dr. Bauer, who had advanced the latter theory, has made another reply to Krogness on March 2. On March 16 he was attacked by Chree. Birkeland says, on the same date, that he is on his way with Krogness to Khartoum, and intends to make observations on the point in dispute with very sensitive apparatus in cooperation with Scandinavian observers.

OFFICIAL TIME IN FRANCE.

France has at last fallen into line with the international method of reckoning time. As we all well know in the United States, we have several standard times, called Eastern, Central, Mountain and Pacific, being respectively 5, 6, 7 and 8 hours slow of Greenwich, the minutes and seconds being everywhere the same. This system is an eminently practical one for our railroads, its only inconvenience being in those cities where two times meet.

Twenty-five nations have conformed to this system since 1884. While Russia, Portugal and Ireland are still outside it, France was very conspicuous in its refusal to adopt it. However, it also has finally yielded, and on midnight of March 10 its clocks were set back 9 minutes and 21 seconds, so that henceforth, instead of Paris, Greenwich time is now the standard.

* * *

When is a star defined to be a double star? is the question T. Lewis asks in the *March Observatory*. He says that many observers will not measure certain doubles, either because they are too bright, or because they are farther apart than the arbitrary distance they have themselves assigned. He then gives several instances of how some pairs have closed up and some have separated, and shows that if the arbitrary limit system were in force, the first

would not have been observed in the past, and the second should be dropped for the future. It is difficult, of course, to know what to do in these cases, because stars beyond the range of the micrometer cannot be measured with precision, and stars that are separating very much may happen to have been only accidentally in the same line of sight; that is, they may be only optically and not physically double. The problem seems to be insoluble, and the writer himself offers no solution.

WILLIAM F. RIGGE, S.J.

Hereafter the midnight burglar will have to ply his handicraft in darkness or find himself tight within the clutches of the law. An alarm, dependent upon the extreme sensitiveness of the selenium cell to light, as devised by Mr. E. Dafal, a French engineer, has made this imperative. The apparatus consists of two essential parts, a transmitter and receiver joined by an electric wire. The former is a selenium cell, of cylindrical pattern, the latter a specially-wound magnetic relay for actuating the alarm. The alarm itself is of the galvanometer type, the coil of which swings through an angle of 90°, and which is adjusted in the magnetic field by a milled knob. The circuit is closed through the coil and a horizontal contact-piece of platinum inserted perpendicularly between the two terminals. The most commendable feature of this new device is that once actuated, no amount of tampering either with the transmitter or the line can cause the alarm to stop. The alarm may also be installed for signaling incipient fires.

* * *

The latest quotation for radium is \$2,-100,000 per ounce against \$3,000,000 a year ago. This depreciation is the more striking in lieu of the increasing demand for the rare earth, and is attributable to the large number of mines of radio-active minerals that have been rendered workable during the past year. London and Paris banks are renting out this precious agent at the rate of \$200 per 100 milligrams per year.

F. TONDORF, S.J.

PERSONAL

We learn through the *London Tablet* that the little Catholic colony in Kingston has received an accession by the arrival of the newly appointed Chief Justice of Jamaica, the Hon. Anthony Michael Coll, who had previously held the office of Attorney-General of Gibraltar.

Miss Ellen Haggerty, nearly ninety years old, died at her home in Brooklyn on March 26. For many years she was employed in a Brooklyn department store as a hat trimmer, and no one suspected until her will was filed in the Surrogate's office

on April 13 that she had been garnering her little savings. The aged toiler left nearly \$50,000 to charities. Under the will St. Peter's Church, Brooklyn, gets \$12,000, St. Michael's Monastery, Hoboken, \$2,000, the bishoprics of Louisville, Cheyenne and Natchez \$1,000 each, and the bishop of Fargo \$500. Bishop McDonnell of Brooklyn is bequeathed \$1,000 for the education of boys for the priesthood, and the Marquette League \$1,000 for the erection of a new chapel. The remaining bequests, ranging from \$1,000 to \$500, are to cousins and Brooklyn charitable organizations.

SOCIOLOGY

Cold water and fresh air are in high favor as protectors of health, and are going, it is believed, to conquer tuberculosis. Sir Almroth Wright, a very distinguished English physician, is of the contrary opinion. Too much washing, he says, destroys the protective outer skin. A laborer can contract all sorts of diseases, but he will catch none of them through a microbe penetrating his horny hand. One horny from head to foot, like a tortoise, would be the ideal microbe-proof man. As for the fresh air doctrine, he asks: why is it applied to tuberculosis only? If he came to America, where we are nothing if not thorough, even in our fads, he would find it applied more extensively than he thinks. Anyhow, he finds it a dreadful superstition.

"Who will decide when doctors disagree?" One of life's miseries is that often the same house holds violent partisans of contrary theories, the devotee of fresh air, no matter how cold, and the one who thinks it to be, like Achilles' wrath, the source of countless woes. For the happiness of the fresh-air school, we must say that Sir Almroth is an out-and-out microbist. But perhaps we shall find that in this, as in so many other things, "Virtus est medium vitiorum et utrimque reductum."

ECONOMICS

Cheap labor is an important matter, especially in the West. There are certain things a white man will not do, and it is necessary that these things should be done cheaply. One cannot pay three dollars a day for picking strawberries, nor without cheap labor the transcontinental roads could not have been built. White men cannot work in a sugar plantation, and so Asiatic labor is absolutely necessary in the Hawaiian Islands. The Alaskan fish packers are finding difficulty in the matter of labor. Business is increasing, and the supply of workmen is even diminishing. These have been obtained hitherto from the natives who come to the canneries during the season, and from the Chinese and Japanese of San Francisco. But the im-

migration laws are lessening the number of the latter; and so the packing companies are looking to Hawaii. A steamer left San Francisco to engage a thousand plantation hands for the canning season.

We hear that the Spinners' Association of Manchester, England, have bought 32,000 acres of land at Rosedale, Mississippi, where they propose to grow long staple cotton, using the most scientific methods of cultivation. They expect to produce it at 7 cents a pound, and ask why they should pay 15 cents to support the gambling in the cotton exchange. Theoretically the plan is excellent; we are doubtful as to how it will work out in practice. The division of functions seems to be a natural law of trade; probably because to do one thing well is all that one man can do. However, time will show how the undertaking will fare.

The Copper River and Northwestern Railway has been completed from Cordova, Alaska, to Kenneicott, where the Bonanza Copper mountain is situated. The road is 197 miles long and cost 20 million dollars, about \$100,000 a mile. The Alaska Central Railway, beginning at Seward, about 150 miles west of Cordova, across Prince William Sound, is in course of construction, and will tap the rich coal fields of the Natanuska River, about a hundred miles to the north.

ECCLESIASTICAL ITEMS

The thirty-seventh presentation of Bibles to the successive graduates of the Naval Academy, Annapolis, Maryland, took place on Sunday, April 9. One hundred and fifty-three, we are informed, accepted a copy of the Revised Version, five, presumably Catholics, copies of the Douay version. The presentation was made on behalf of the American Seaman's Friend Society. It appears that when the original gift of a fund was made thirty-seven years ago, the classes were much smaller than they are now and the interest from the fund easily covered the cost of the books. The society is now undergoing a strain to give Bibles to all, and an effort is being made to increase the fund.

Bishop Shaw, of San Antonio, has invited the Franciscans to return to his diocese, and it is expected that early in June a community of the Friars will reoccupy the old Mission of the Immaculate Conception, which was founded in 1731.

The West Presbyterian Church, Toronto, was purchased two weeks ago for the use of a Polish Catholic congregation, the purchase money, \$28,000, being paid by one generous Catholic residing in Toronto.

That city now has, in addition to the English speaking churches, congregations of French, Syrian, Italian, Polish and Ruthenian Catholics. A Lenten mission has also developed about 500 Ruthenians in Ottawa and 1,500 in Montreal. In the latter city Archbishop Bruchesi, who gave the solemn Benediction at the close of the mission, declared that he would get these Catholics a priest of their own race as soon as possible.

On Sunday afternoon, April 23, the Sixty-ninth regiment, as part of its celebration of the fiftieth anniversary of the departure of the organization for the civil war, will attend solemn pontifical Vespers at 4 o'clock in St. Patrick's Cathedral. Archbishop Farley will preside.

Archbishop Stagni, the new Apostolic delegate to Canada, has already made a most favorable impression on the Catholics of the Dominion. Bishop Fallon is quoted as saying that "Mgr. Stagni is a very lovable prelate, and speaks English with greater ease and fluency than any other Delegate thus far sent out."

OBITUARY

The Rev. James Doonan, former President of Georgetown University, passed away on April 12. Ten years ago he had a paralytic stroke, from which he never fully recovered. However, he was able until recently to say Mass and to give retreats to religious communities as well as to fulfil the duties of Chaplain of the University, over which he had presided from 1882 to 1888. His prominence as an educator brought him into contact with men of note in various walks of life and enabled him to wield a wide influence in many directions. He was well known to the priests and religious in the Eastern dioceses through his retreats, in which important work he was actively engaged for many years.

A man of rare gifts and accomplishments, Father Doonan endeared himself to his brethren in religion and to hosts of friends by an exceptional kindness of manner. He recognized no distinction of class, and was as accessible to the poor as to the rich, to the simple as to the exalted and the learned. His declining years were spent in comparative rest and seclusion at the College where he had received his early training, and where from a member of the staff in the later University he became President, and in that office attained distinction in a long line of distinguished men. At the time of his death Father Doonan was in his seventieth year. He celebrated his golden jubilee as a Jesuit in 1907.

The Rev. Patrick J. McGinney, S.J., well known in New England and the Middle Atlantic States, died at St. Agnes' Hospital, Baltimore, on April 6. For several years he was a member of the missionary band of the Maryland-New York Province, and had preached in nearly all the large cities of the Eastern States. He was born in Providence, October 24, 1850, was educated at Holy Cross College, Worcester, Mass., and was ordained by Cardinal Gibbons at Woodstock, Md., in 1880.

The Rev. John J. Rodock, S.J., for the past nine years an active missionary in the Island of Jamaica, died recently at Kingston. Father Rodock entered the novitiate of the society of Jesus at Frederick, Maryland, on August 8, 1874, in his nineteenth year. His work in the missionary field was most fruitful, his winning personality making him a great favorite, especially with children. He was the first of the American missionaries to Jamaica to end his meritorious life in the midst of his labors.

The Rev. John Price, pastor of St. James' Church, Pittsburg, Penn., died on April 11, in his fifty-ninth year. He was a native of New York and was ordained priest in 1877, after the usual course of studies at St. Mary's Seminary, Baltimore. For the past seven years he conducted the "Questions Answered" Department in the *Pittsburg Observer*, and the useful information on religious subjects he there supplied was copied into many of the Catholic papers not only in the United States, but all over the English speaking world. His success as a zealous pastor was equally notable.

LETTER TO THE EDITOR

To the Editor of AMERICA:

The admirable letter of M. J. Riordan, of Flagstaff, Arizona, in this week's AMERICA, gives some very practical information, for those who will take the trouble to learn, concerning the real status of the Young Men's Christian Association. Here in Brooklyn we have a very aggressive branch of the organization which, just at present, is engaged, with the usual methods, in an effort to extend its operations. In the course of these efforts a correspondent wrote to one of the local papers saying that the Young Men's Christian Association should omit the word Christian, saying further that it is a big club devoted to gymnastics and athletic sports, baseball playing, etc.

In answer to this an official replied, and gave this writer some important facts of the history of the Y. M. C. A. organization,

the following extracts from which are pertinent:—

"The Y. M. C. A. was founded by Sir George Williams in London, England, in 1844. It was originally a Bible class for drapers' assistants and others who had come to London from the provinces, and was intended to be a home for strangers in the metropolis.

"Naturally enough the Y. M. C. A., although it had its inception in a Bible class, rapidly developed numerous agencies or departments which have proved a great boon to young men: in the same ratio as the Pleasant Sunday Afternoon movement, starting as a Bible class to reach the 'unchurched,' has various agencies or branches in connection with it, such as tontine societies, sick benefits, book clubs, etc.

"A statement issued in the report of the jubilee convention in Boston, 1901, is not without significance, thus:

"The distinctly religious character of the movement more than anything else has contributed to its permanence."

"If not trespassing unduly on your valuable space would like to enumerate some of the agencies of the Y. M. C. A.

"Religious—Devotional meetings, workers' prayer unions, gospel addresses, meetings for men only, Bible classes, cottage meetings, tract distribution, etc.

"Outside Missionary Effort—Open-air preaching, service, missions to working-men, railway men, soldiers and sailors, services in mission halls, Sunday schools, hospital, workhouse, prison and lodging house visitation, tract distribution at theatres, mission halls, saloons and race meetings, factory and warehouse meetings, tent missions, etc.

"Importance of the Association—International jubilee of the Y. M. C. A. celebrated in London, 1894; the Corporation of the City of London conferred upon its founder, Sir George Williams, the freedom of the city.

"Archbishop of Canterbury preached specially upon the occasion in the Westminster Abbey.

"Bishop of Ripon preached at great thanksgiving service in St. Paul's Cathedral.

"The Y. M. C. A. had its inception in America at Cleveland in 1872."

These official facts, added to what was printed in AMERICA of April 8, make excellent arguments to meet the "non-sectarian" twaddle about the Y. M. C. A., so frequently offered when there is objection from Catholics to the encouragement of the Association among others than the "members of the Evangelical churches," to which its constitution limits its membership.

BEDFORD AVENUE.

Brooklyn, April 11.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 3

(Price 10 Cents)

APRIL 29, 1911

(\$3.00 a year)

Whole No. 107

CHRONICLE

House Approves Reciprocity—Federal Income Tax Nearer—Sixty-Ninth Regiment Celebration—French Heroes Honored—Mexico—Canada—Great Britain—Ireland—Italy—Spain—Portugal—France—Germany—Austria—Hungary49-52

QUESTIONS OF THE DAY

Non-Catholic Americans and Religion—The National Charity Conference—A Work of Providence53-57

IN MISSION FIELDS

Condition of the Church in the Chinese Empire 57-58

CORRESPONDENCE

Spanish Liberalism, Illiteracy and the Church—Famine in Central China—"The Crimes of a Convent"—Guatemala To-day58-61

EDITORIAL

Important Official Decrees—Peace—St. John the Divine—Freethought Federation—Adios, Diaz. 62-65

LITERATURE

The Hill o' Dreams and Other Verses—Later Lyrics—The Doorkeeper and Other Poems—Heart Songs—The Unfading Light—The King's Bell and Other Verses—Little Rhymes for Little Folks—Adventure—A Romance of Old Jerusalem—Marriage and Parenthood—Love and Marriage—The Story of the Mountain—Her Journey's End—Geschichte der Verehrung Marias im XVI und XVII Jahrhundert—"Lives of the Friar Saints"—Books Received.....66-69

EDUCATION

Mr. Balfour on Education—Statistics of Holy Cross College69-70

PULPIT, PRESS AND PLATFORM

The Catholic Church and the Bible Centenary 70-71

ECCLESIASTICAL ITEMS

The Next Eucharistic Congress—Knights of Columbus in Massachusetts—The Gibbons Memorial Hall—Reunion of Maynooth Union—Eleventh National Convention of the American Federation of Catholic Societies—Annual National Conference St. Vincent de Paul Society—A Generous Catholic Congregation.....71-72

SOCIOLOGY

The Gaelic League Delegates—What "Bargains" in Shirt Waists Mean—The Propagation of Rationalism in Japan.....72

OBITUARY

Rev. Louis A. Campbell—Right Hon Sir Elzéar Taschereau—Mother Mary Agnes—Rev. Edmund Buckler, O.P.....72

CHRONICLE

House Approves Reciprocity.—The Canadian Reciprocity bill, to secure the passage of which Congress was called in special session, passed the House by a vote of 265 to 89. Ten Democrats and seventy-eight Republicans voted in the negative. The bill was adopted with no amendments and in almost the same form in which it passed the House in the last session of the preceding Congress. More than thirty amendments were offered by Republican members when the reading of the bill by sections was taken up. Each amendment was defeated, generally on a viva voce vote, the practically solid Democracy and half of the Republican membership sweeping everything before it. House leaders on both sides of the chamber had warned the body that the President's reciprocity agreement must stand or fall as introduced, and that any change would nullify the work of the negotiators. The amendments proposed were designed chiefly to put various articles on the free list, the opponents of the measure apparently hoping thus to defeat it and also to put the Democrats in an embarrassing position by moving to insert various articles from the Democratic "free list bill," which is to be taken up this week. Representative Lenroot, of Wisconsin, finally moved to append the entire Democratic "free list bill," but this plan, too, was overwhelmingly defeated.

Federal Income Tax Nearer.—The adoption of an amendment to the Constitution of the United States em-

bodying a federal income tax seems likely in the immediate future. By a vote of 35 to 16 the Senate of New York passed a resolution indorsing the measure. It was ratified also in the Massachusetts House of Representatives by a vote of 130 to 69. Arkansas is now added to the States voting in the affirmative, as the previous endorsement of the House has now been ratified by the State Senate. The Florida House of Representatives adopted the proposed amendment by a vote of 61 to 4. To date the amendment has been approved by the legislatures of thirty states, and only five more are needed to make the requisite three-fourths of the forty-six states. The names of the States which have voted in favor of the amendment and of those that have voted against it are as follows: Affirmative—Alabama, Arkansas, California, Colorado, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Michigan, Mississippi, Missouri, Montana, Nebraska, Nevada, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, South Dakota, South Carolina, Tennessee, Texas, Washington, Wisconsin. Negative—Louisiana, New Hampshire, Rhode Island, West Virginia.

Sixty-ninth Regiment Celebration.—The Sixty-ninth Regiment of New York began on Sunday, April 23, the celebration of the fiftieth anniversary of the regiment's departure for the Civil War. There was a commemorative service in St. Patrick's Cathedral in the afternoon, at which Archbishop Farley presided, and the Rev. Matthew Gleason, chaplain in the United States Navy,

delivered the sermon. Only twenty of the fourteen hundred in the regiment who answered Lincoln's first call for volunteers still survive, and these honored veterans accompanied the column to the cathedral on Sunday. An added touch of sentiment was found in the fact that when the Sixty-ninth assembled fifty years ago to start for the seat of war it was Archbishop Hughes who pronounced the benediction on the men who assembled in and about old St. Patrick's. On Monday night there was a review at the armory, at which the veteran corps acted as reviewing officers. The Sixty-ninth participated in many of the great battles of the Civil War, preserving its organization as the first regiment in the Irish Brigade, which was under the command of General Thomas Francis Meagher.

French Heroes Honored.—A granite shaft, erected by the general Society of the Sons of the Revolution to the memory of the French soldiers and sailors who, in 1781, laid down their lives in the cause of American independence, was unveiled at Annapolis, Md., on April 18. President Taft and Ambassador Jusserand both made formal addresses. Representatives of the Sons of the Revolution from all parts of the country, the Society of the Cincinnati, the Maryland Historical Society and the Daughters of the American Revolution, were in attendance. Among the guests were Miss Amélie de Pau Fowler, a descendant of the Count de Grasse, and the Count de Chambrun, attaché of the French embassy and a descendant of the Marquis de Lafayette. The monument memorializes in particular those French troops under Lafayette and Rochambeau, who were encamped at Annapolis, and by their presence, in March, 1781, prevented the capture and sacking of that city. A number of French soldiers and sailors died from their wounds or from disease, and were buried on the site of the present monument.

Mexico.—Minister of Foreign Relations de la Barra, in an address to the Mexican Congress, declared that the mobilized American troops on the border were a constant menace to Mexico, for if at any moment the Washington authorities became dissatisfied with the turn of affairs they could order an invasion. He thus implied that the dissatisfaction might be unreasonable and founded on a mere pretext. —A Mexican traveler has commented severely on the shabby and outlandish appearance of the Mexican regulars. Cavalrymen are being recruited, but there seems to be no great effort to add to other branches of the service. The apathy of the government in enlisting troops is one of the most significant features of the revolution. —Two young American filibusters, Blatt and Converse, who were in jail at Ciudad Juarez, have been released as an act of grace by President Diaz. There was some doubt whether they were on Mexican territory when seized and whether they had not been conveyed as prisoners across American ter-

ritory on their way to jail. The Chamizal dispute, which is still under discussion, gave rise to the uncertainty. —The students of the government agricultural, medical and mining schools in the capital went on a strike and refused to attend the lectures. The first complained of their building; the second, of their professors, and the third chimed in through sympathy. They gathered in threatening groups on the streets and were dispersed by the troops, some students being slightly injured. These same students made a patriotic demonstration when it was supposed that a Mexican citizen had been lynched in Texas; this counter demonstration points to a great change in their attitude towards their own government in its present difficulties. —The Maderist attack on Ciudad Juarez was postponed while peace terms were being considered. Had it occurred, fatalities in El Paso, Texas, from stray bullets might have started a riotous demonstration against Mexico that the United States troops stationed there might not have been able to control without much bloodshed. It is hoped that Madero has received assurances that will soon restore peace in Mexico.

Canada.—Sears, the master of the Iroquois, lost off Vancouver, has been indicted for manslaughter. It appears that the vessel's decks were encumbered with freight and that nothing had been put in the hold. Moreover, it is said that Sears left the ship, abandoning his passengers to their fate. —For some time there has been a dispute between Manitoba and the Federal Government regarding the province's boundaries. The latter proposes to give the former 6,000,000 acres of land and a yearly subsidy of \$300,000 to settle it. —The Harbor Commissioners of Montreal have contracted with Vickers Sons and Maxim for a floating dry dock of the first-class, with a lifting capacity of 25,000 tons. It is to cost \$3,000,000, on which the Dominion Government guarantees 3½ per cent. for 35 years. The Harbor Commissioners give 30 acres of reclaimed land. The contract for the Quebec bridge has been let to the St. Lawrence Bridge Co., composed of stockholders of the Dominion Bridge Co. and the Canadian Bridge Co., for \$8,650,000. —A parliamentary paper shows that Canadian railways own or control 6,755 miles of line in the United States and American railways, 1,473 miles in Canada. —The Quebec courts having decreed the nullity of a marriage of Catholics before a Protestant minister, according to Article 127 of the Code, which recognizes the marriage regulations of all denominations, Protestants, as usual, are busying themselves in this matter exclusively Catholic, and the Protestant Bishop Farthing preached a violent sermon calling for an appeal to the Privy Council. The lawyers, therefore, got to work next day and looked for the aggrieved party or parties, in whose behalf they might appeal. To their chagrin and the mortification of the Bishop, who seems to have spoken before he was sure of his facts, they

found that both parties were satisfied with their condition under the law; and so the appeal fizzled out.

Great Britain.—Four by-elections are about to take place in Liberal constituencies and one for a Unionist seat. The results will be watched with great interest as indicating the present feeling of the nation regarding the Government.—The decision of Justices Ridley and Channell in the Exeter election case has irritated the Liberals considerably. An attempt to override it in Parliament failed, since the Speaker decided that the House should not interfere. Mr. Justice Channell followed the decisions of his brother judge, but declared that he had not his confidence that they were right. On the other hand he did not see that they were wrong.—Mr. Athelstan Riley's treasure trove amounts to no more than a dozen guineas or so. Another sensational find, reported at the same time from the Norfolk coast, has been reduced to similar insignificance.—Winston Churchill brought suit for libel lately against a Unionist campaign speaker, who had repeated the rumor, often circulated, that Churchill had shown cowardice during the South African War, and had broken his parole. The action was undefended, and, as the plaintiff sought no damages, it was settled by an acknowledgment of the baselessness of the charge.—The plague in India still increases in the United Provinces. It may interfere with the royal visit and the Coronation Durbar next December.—The battleship *Monarch* has just been launched in two days less than a year from the laying of the keel. As the boilers, funnels, a large part of the auxiliary machinery were in place, as well as much of the armor, the builders have outdone all previous feats in the way of quick building. Not so long ago such a vessel would have required three or four years to build.—The direct line to Jamaica is to be restored. The colony abandons reduction of duty on foodstuffs to provide its share of the subsidy. Since the taking off of other direct steamers the banana trade with England has been interrupted almost entirely.

Ireland.—An effort is being made to have the Customs and Excise under the control of the proposed Irish Parliament and not, as under the Home Rule bills of 1886 and 1893, "imposed and levied by the Imperial Parliament only." Out of a total revenue in 1908-'09 of \$46,250,000, the Customs and Excise Duties, nearly altogether indirect taxes, amounted to \$28,105,000, or about 70 per cent. of the whole, so that if these are retained by the British government, Ireland would have no control over seven-tenths of its own revenue. Mr. Lough, M. P., who is supposed to know the mind of the Government, declared recently there could be no peace or progress in Ireland without financial autonomy. The Actuarial Committee would, he believed, in settling her financial problems, have regard to her present poverty and the great financial wrongs inflicted on her in the past.—Emigration in 1910 reached 32,457, an increase

over the previous year of 3,693, and equivalent to 7.4 per 1,000 of the population. Nearly 90 per cent. were between the ages of 15 and 35. The largest number was from Ulster, 12,271, and the smallest from Leinster, 4,258. The total emigration from Ireland since 1851 was 4,187,433. The highest for any one year was 190,322, in 1851, and the lowest 23,295, in 1908.—Mr. Birrell stated in the House of Commons that \$36,000,000 had been advanced under the Land Purchase acts during the year, and over \$160,000,000 since 1907. Some four hundred millions were advanced from 1903 to 1907.—Mr. Asquith gave no information and promised none to the member who wanted to know whether Mr. Bryce had joined the Ancient Order of Hibernians. Mr. Bryce being a Protestant, is ineligible to the A. O. H., but being an Irishman is qualified for membership in the Hibernian Society of Baltimore, in which men of any denomination who are Irish by blood or birth are eligible.—The department of Industrial Development has sent a Commission to Ireland to foster the tobacco industry which, in a limited area, has prospered beyond expectation.

Italy.—The man who attempted murder in St. Peter's, when interrogated about his motive, simply replied that he was an anti-clerical. He wanted to kill the Pope, but that not being possible, he fired at the first priest he saw. To do away with the bad impression in the public mind, the authorities are giving out that the man is crazy.—On April 20, Prince Arthur, of Connaught, arrived at Rome, as the representative of King George and the British people at the Italian Jubilee. A letter from the King congratulated Victor Emmanuel on the attainment of Italian Unity, and expressed the friendship of the British nation for the royal house and people of Italy.—It is proposed to have the Peace Congress meet next autumn in Rome. Against this, Count Michel Tyszkiewicz, the President of the Society of the Friends of Peace of Kiew, protests. He bases his action on the fact that it will be insulting to Catholics to make the meeting an appendage to the Italian festivities, and would be ridiculous to assemble in a city that has been seized so recently by an armed force.—The farcical trial of the Camorristi still continues to shock the world, and meantime a murderous vendetta, in which several people were killed, one of them in a church, is raging in the hamlet of Senerchia.—At the Exposition in Rome, a fire broke out on the summit of Mount Mario, where the Ethnographical Section was making its display. The flames were communicated to the adjoining woods.

Spain.—Some uneasiness has been caused in government circles by the news that the secret treaty between Spain and France on the Morocco question has been stolen from the French archives.—The disorders in Morocco and the possible need of dispatching Spanish

troops thither at an early date arouse gloomy forebodings about Spain's immediate future.—The Cortes have been prorogued until May 8, when President Canalejas will present his projected associations law for consideration and adoption, or rejection.

Portugal.—Since the proclamation of the republic the public debt has increased by four million dollars.—The Minister of Justice, Affonso Costa, in addressing the Grand Orient of Portugal, regretted that all people did not appreciate the justice with which the Braga administration was acting, and declared that the provisional government was endeavoring to establish the principles of Freemasonry; he said that its action was not against religion, but against the Catholic Church, and was of the opinion that after the lapse of three generations Catholicism would cease to exist in Portugal.—The administration has already published nearly two hundred decrees with the force of laws. One of the most important is that determining the qualifications for registering and voting at the approaching election of members of the Constitutional Convention. Voters must be twenty-one years of age; the conditions for enjoying the suffrage are that they shall know how to read and write, or shall be heads of families. Among the disfranchised are all Portuguese by naturalization only; spendthrifts under guardianship; defendants in a criminal case; convicts and paupers, and those actually with the colors. A petition for extending the suffrage to women was received and taken under consideration. The judges of election and the members of the returning boards will be named by the administration, which is confident of being sustained at the polls. With such precautions, its confidence seems well placed.—The decree of separation between Church and State was published on April 21. The administration expects to obtain \$30,000,000 by the seizure of Church property. The French liquidation scandals are too recent to warrant such an assertion. Though details have not appeared, it is said that the Portuguese bishops, with the exception of the Bishop of Oporto, who has already been deposed and dispossessed, will receive life pensions.

France.—Anarchy reigns in Morocco, and the French Government proposes to send four more battalions to reinforce the troops in Fez. The rebels are surrounding the capital. The Sultan's army, in command of Captain Bremond, is attempting to reach Fez; but on April 12 he telegraphed to Paris for more money and ammunition. Spain is planning to send troops. There are reports in France that the French and Spaniards are not in accord.—The census of Paris makes known to the world that the great city has 2,884,986 inhabitants, a growth of 124,225 since 1906. It is thus the third largest city in the world.—The Parliament gave no manifestation of sympathy for the Italian Jubilee, and the reason alleged was fear of a Catholic manifestation. The French Ambassador at Rome was consulted, and he advised the

Government not to bring up the question unless they were sure of a unanimous vote.—On April 22, there was an unconfirmed rumor of the capture of Fez by the rebels.

Germany.—Emperor William expressed his gratification upon receiving word in Corfu, where he is at present resting, of the intended visit of an American fleet to German waters. He approved, too, of a tentative program for the reception and entertainment of the fleet submitted to him. Among others these details of the program are mentioned. His Majesty expects to arrive at Kiel on the Hohenzollern, the royal yacht, on June 21. During the festivities of the Kiel week a gala dinner will be given on the yacht in honor of the Americans, a formal banquet will be spread in the rooms of the Imperial Yacht Club, at which, as well as at the splendid ball in the Marine Academy, the Americans will be specially distinguished guests. Following the receipt of the Emperor's cordial note regarding the projected visit, the Foreign Office in Berlin addressed to the United States Embassy a formal note of welcome to the fleet, whose visit to Kiel during the last week of June the acting Ambassador has already announced. It is planned to have a squadron of German battleships sail from Wilhelmshaven to Kiel to meet the American fleet. This latter will be made up of the battleships Louisiana, Kansas, New Hampshire and South Carolina.—The efforts of prominent citizens of German Poland to be permitted to remove the remains of Cardinal Count Ledochowski from Rome and to inter them honorably in the princely churchman's native land have finally been approved by Emperor William. It will be remembered that the Cardinal died July 22, 1902, in Rome, whither he had gone to reside in 1876 after two years imprisonment to which the Prussian Government had condemned him, because of his energetic resistance to the anti-Catholic May laws. In mid-April 1874, the judges of the Court sitting in ecclesiastical cases in Gnesen-Posen had presumed to expel him from his office as Archbishop of that city, and in protest against this action, as well as because of his distinguished merits as an Archbishop, Rome had named the prelate, still in prison, a Cardinal of the Roman Church.—The Catholic Bishops of Prussia announce in a common note to their people their purpose to hold a conference, at which all the prelates of the kingdom will be present, in Mayence during the coming August. The date of the conference coincides with that of the meeting of the Catholic Congress of Germany.

Austria-Hungary.—Announcement is made that Emperor Francis Joseph will journey to Budapest early in May to take up his residence there for some weeks. During his stay in the Hungarian capital he will receive King Peter of Servia. The visit of this latter sovereign will be accepted by all as an evidence that normal relations have been restored between the Empire and Servia.

QUESTIONS OF THE DAY

Non-Catholic Americans and Religion

Like Chesterton in "Orthodoxy," I have made a great discovery in the province of the obvious. I am amazed that so many trained observers and hard thinkers have overlooked it, and that I stumbled on it, as a wayfarer, tripped up by some obstacle, falls upon a ledge of gold.

For many years back the non-Catholic religious press and the ministers of all denominations have bewailed the supposed decay of religion among men. They have accounted for the devotion of Catholic men, as the effect of superstition, priest-control or fear, but as far as the men of the Protestant world are concerned, they are all but hopeless. It is said that they do not go to church, do not pray and that religion has ceased to be a living force in their lives.

If you seek evidence of this contention among non-Catholic men, you will find it plentiful—at least it looks like evidence at first sight. You will find scores, even hundreds who casually remark: "No, I don't go to church. I consider one religion about as good as another." You will find many who never read religious books, who are unfamiliar with the Bible, except by hearsay. There is one statement in which nearly all these men will agree—that they are not religious.

My discovery is this: The majority of these men are religious, though they are far from thinking so. They do more hard thinking about religion than do churchgoers. They are more concerned about it than anything else in the world, except the work that gains them bread. Their main difficulty is that they are in a maze. Like Stephen Blackpool in "Hard Times," they say: "It's a great muddle."

They may be divided roughly into two classes: those who were brought up in the strict discipline of some sect, and those who have grown up without definite religious training. In the first case, they have plumbed the shallows of the sect, and disgusted, have tried to put religion out of their lives, and failed. In the second, they have absorbed almost unconsciously an undigested mass of errors and ideas partly true and partly false. The printed matter which they read presents all sorts of objections to Christianity as a true and practical religious system, but the thesis for Christianity has never been demonstrated to them adequately. Their creed is short; they believe there is a Supreme Being.

These men, I am speaking now of serious and upright men who try to do their duty, are unhappy. As they grow older and the vision of death rises, they become more unhappy. I find that most of them formulate a sort of practical code: to do what they think is right and let the future take care of itself. But this is a sorry solution of life's problem and no one knows this better than themselves. They are morbid on this topic, like a

man who has committed a crime and feels he must confess it to someone. When they are alone with you they want to talk religion. It is the great riddle and they hope to stumble on the answer. When a man is sure about his Faith, it is the last thing in the world he wants to talk about. But when a man is blundering here and there in his search for the Truth, it is hard to keep him from talking about it.

The startling fact is, that these men, though they display great ignorance of doctrine and history, have thought long and deeply on religion as a personal problem. In spite of all appearance to the contrary, the one burning topic among non-Catholic Americans, besides politics, is religion.

These hard-headed, successful men of the world cannot be fooled by sensational and posing preachers. They know that snatching the fag end of the latest fad or crime and ringing the changes on it, is not preaching the Gospel. They sense the falsity of the whole performance and are sick of it. Occasionally they will warm to some evangelist who seems to believe what he says, but they know it is emotion and not demonstration, and no real aid to them.

Protestantism logically tends to absolute individualism in religion. That is one principal reason why Protestant men have ceased going to church. According to its tenets, a man may remain at home on Sunday and do more solid thinking about his soul than if he went to some meeting-house and listened to a minister trying to say something new. Non-Catholic Americans are too honest to go to church when they consider the whole service a sham.

But to conclude from this that they have ceased to take an interest in religion, that it does not influence their minds and consciences, that they are contented materialists, would be a great mistake. They have come to see that what has been presented to them as religion is a fraud, but they have nothing to take its place. They are looking for light, but are rather hopeless about finding it. So far from believing that non-attendance at meeting denotes a decay of religion among non-Catholic men, I am inclined to think just the contrary. It is like a forest fire that burns beneath the surface, or a river that drops into a chasm and becomes subterranean.

They are frankly disgusted with Christianity as it has been presented to them: its lack of authority, its emptiness, its unpracticalness, and yet they cannot get it out of their heads that somewhere there is real Christianity. They know almost nothing about the Church, and Catholics are proverbially loath to inform them. Indeed, it requires a Catholic who knows human nature very well, especially Protestant human nature, to give them any real information.

Indeed, there is a great field here for the right sort of missionaries. When you think of it, what a tribute it is to the Church and what magnificent humility it evinces that men of no specific religious denomination

will sit down and tell a priest things they would not tell their own brothers. Yet it is no uncommon experience. I imagine every priest recalls many such instances. They are interested in religion, and almost boyish in their curiosity and honesty. They delight in talking with a priest who meets them half-way, and only God knows what grace may be given on such occasions.

It is a great pity that so many are practically insulated from opportunities to quicken the promptings of their better nature: that the Church sweeps on in her great work and can do so little for them. I know of no class of men in the world who have finer traits than hundreds of non-Catholic Americans I have met. They are tied down by wives, families and work. They are sick and tired of chanticleer parsons, and the sort of thing that goes for religion with their acquaintances, and the burden of life is heavy.

I feel that many, if they were free to do so and had the courage, would call on some priest of their acquaintance, some priest who had taken the trouble to be friendly and patient with them, and say: "See here, Father, I am sick of these imitation religions and am getting old. I don't know much about the Catholic Church, but I know enough to see that it is worth all the others put together. I want to be a Catholic." You may call this far-fetched, if you will, but I think the average priest who has seen much of non-Catholics will agree with me.

However, this is not the question. It is: Are non-Catholic Americans as a class irreligious? Tired of Protestantism? Yes. Sick of cant? Yes. A bit cowardly about profession? Yes. But irreligious? Not a bit of it. There is more real religion and respect for the Catholic Church in the non-Catholics of any state in the Union than people imagine.

C. W. COLLINS.

The National Charity Conference*

Those who make the retreat of St. Ignatius (and their number is becoming large, thanks to the work of the Laymen's Retreats), know that it begins invariably with the consideration of the end of man, the end of creatures, the rule for the use of these and the need of indifference to carry out that rule. This exercise is called the foundation, and no one ever dreams of omitting it. Outside the Church the case is different. We read of retreats in which nothing is said of the foundation, of sin the result of ignoring it, of hell the punishment of sin. Beautiful things are brought out about the consecrated life, the social mission of the clergyman, etc., but to little purpose, since the foundation has not been laid. One of the essential differences between the Catholic Church and its imi-

tators is in their view of the foundation. To the Church it is a reality. Resting immovably upon the Apostolic foundation with Christ the chief cornerstone, it refers continually to it in all its undertakings. The imitators, for whom it is only a word, follow their own ideas making them the measure of their works.

Instinctively then, the first National Conference of Catholic Charities busied itself with foundations. Its organizers chose most wisely as the subject of the first formal address, "The Ideals of Catholic Charity," which was handled most excellently by Judge O'Doherty, of Louisville. He brought out the fundamental distinction between charity and philanthropy, showing the former to be supernatural, the putting into execution of the great commandment of the love of God and of our neighbor, with God as its final term. He reminded his hearers that Catholic charity has no notion of abolishing poverty and suffering. Its duty is to mitigate and relieve these as far as possible, and above all to sanctify them.

Mr. Thomas F. Woodlock of New York spoke on the "Developing of the Social Conscience." Recognizing that the working-classes are discontented, that they have legitimate grievances, and that their power to apply some remedy is growing daily, he asked what should be the attitude of Catholic members of society towards these facts? Quoting Hilaire Belloc's address at the English Catholic Congress, held a few weeks before, he stated that outside the Church the relief proposed is either the exaggerated paternalism of the Servile State, in which public authority, directly or by compelling the great capitalists to it, would provide for the workingman's every need, thus making capital more and more powerful and reducing labor to pupillage; or else Collectivism, which would put both capital and labor into the hands of the Socialistic State. Both methods are unchristian, since both cramp man's individual development and abridge his natural dignity. Then, stating the obvious fact that the Church has no special economic theory for to-day any more than it had for the past, he concludes that it proposes as the remedy of all our evils the everlasting principles of justice which give everyone his due, and as the practical means of applying them, the religion revealed by Christ. He confirmed his argument by the words of the Bishop of Northampton to the English Congress, who called attention to this fundamental principle, that the bond between Christian faith and Christian charity is essential, not accidental, and that if it be severed, charity perishes, and with it all hope of social regeneration.

Fathers A. P. Doyle, C.S.P., John T. McNicholas, O.P., and a Franciscan Father discussed in special papers the most important question of the relation between poverty, and the loss of faith and the neglect of its practice. They had collected data on the subject, and their conclusion was, as was to be anticipated, that in itself poverty is never the *cause* of either the one or the other, but that, on the contrary, under the growing burden of poverty, faith becomes stronger and stronger to bear it. On the

*First National Conference of Catholic Charities. Proceedings published by direction of the Executive Committee. Catholic University of America, Washington, D. C.

other hand, it is too often the *occasion* of both, inasmuch as the poor are peculiarly exposed to proselytizing, to the vices of the streets, to the attraction of unchristian social theories and of cheap infidel and immoral literature, to the neglect of Mass, through lack of decent clothes and of money for the collection. Hence the need of protecting them against all these dechristianizing agencies, or, in other words, of promoting practically the Catholic life among them.

While discussing "The Problem of Dependency," Mr. Robert Biggs, of Baltimore, touched the grave question of methods, comparing those of the St. Vincent de Paul Society with those of organized secular humanitarianism. No one can deny that the question deserves most serious consideration, and Mr. Biggs gave thoughtful suggestions which will help in its solution. The audience seemed to feel that he put Catholic methods in the worst light and secular methods in the best. Since, however, he was not a hostile critic, but was laying the foundation of an inquiry into how we can improve our own system, that is not to be counted altogether a fault, as the contrary way might lead us to be satisfied that there is nothing to amend. The question has been started. The fact that our charities are being organized as they have not been hitherto, and the institution of the Conference will bring its solution. The supernatural principles laid down in this, to be the guide of all future meetings, will save us from falling into the disastrous error of all secular organizations, that charitable work is to be judged exclusively by its material results.

Mr. Bigg's paper raised another question, viz.: How far should Catholics cooperate with Protestants and secular humanitarian organizations. This has to be faced and decided. On the one hand, the danger of unrestricted cooperation is obvious. It may mean an implicit denial of Catholic principles by both workers and those for whom they work, leading to their explicit rejection. On the other hand, we live amongst men and women not of the Faith, and a policy of rigid abstention seems impossible. The regulations of the Holy See for other countries will be a safe guide in this difficult matter.

In 1909 the Italian *Unione Economico-Sociale* proposed to modify the open Catholicity of its statutes in order to draw to itself associations inspired with only the general notion of Christian justice. This the Pope would not tolerate. The Christian associations of Italy, he said, must be openly and decidedly Catholic, as becomes societies born and grown up under the shadow of the Church. His views with regard to France are clear from his condemnation of the *Sillon*; and any misunderstanding of them is made impossible by the formula he gave to a French pilgrimage (16 April, 1910): "Neither forsake the fellowship of our own, nor set foot in the camp of the adversary." In both countries these rules are being followed strictly.

Turning to Germany we find a difference. Some twelve years ago organizations of workingmen were formed to

protect their rights in the economic order. According to the decision of the Congress of Mainz, they were interconfessional, including Catholics and Protestants on the general basis of Christianity, and to-day they number 260,000 Catholics and 40,000 Protestants. Unhappily some, on the pretext that economic questions are to be settled by natural law only, so reduced the influence of Christianity that their spirit became rather indifferentism. The bishops of Prussia condemned this error, pointing out that as the Christian religion introduces into the life of man special obligations which natural law can touch only in general; associations, even though directed to the solution of economic questions must be animated with Christianity. Consequently not a few turned against the interconfessional associations and formed others exclusively Catholic. Then came quarrels and recriminations. The report went abroad that the Holy See was on the point of condemning the interconfessional societies. But last December Cardinal Fischer on his return from Rome denied this, assuring his hearers that the Sovereign Pontiff's wish was to conserve them but to remove their defects. A letter from Pius X soon afterwards confirmed this. His idea was that both classes of associations should continue to do each its own work in its own territory in the interests of religious and civil life.

In Catholic countries, then, where what is not Catholic is hostile to religion, no cooperation is to be allowed: in mixed populations this same regulation does not hold. With regard to Germany, it must be noted that the interconfessional associations originated with Catholics, that their membership is overwhelmingly Catholic, and that the direction of them is efficaciously in Catholic hands. The contrary is the case with us. The associations with which there is question of our cooperating are, both as regards membership and administration, entirely in Protestant or secular hands. With us, too, social work is very widespread. There are associations for providing the poor with corporal goods, such as baths, playgrounds, summer outings, etc., and these may be administered in a purely philanthropic spirit, or they may be made the means of proselytism. In the latter case cooperation is impossible, but what of the former? The same is true of temperance societies, refuges for friendless girls, etc. Then there are associations for the removal of public evils, physical or moral, as the anti-tuberculosis societies, and societies for removing public scandals from the streets, which, on the one hand, give less occasion to a spirit contrary to Catholicity, and of which, on the other, the object can be obtained only by the united efforts of all good citizens. Evidently Catholics may join with Protestants and Infidels to drive away the purveyors of iniquity, though they may be obliged to refuse to cooperate with them in supporting refuges and gymnasiums, even though these are only negatively opposed to our religion. These matters must be considered by the Conference sooner or later. The decision in such vital questions belongs to those whom the Holy Ghost has set to rule the Church

of God, without whose direction, or at least approval, neither individual nor association may undertake either alone or in cooperation with others any social work.

HENRY WOODS, S.J.

A Work of Providence

I.

Every German Catholic who loves his religion and his fatherland can or rather should cry out: "Blessings on the heads of Ludwig Windhorst and Franz Brandts," the one because of his grand ideal, the other because he converted that ideal into a reality. These two men,—Windhorst with a marvelous gift to pierce the veil of the future and to know its needs; Brandts, with a supreme talent for organization, and a devotion as unselfish as it was tireless,—were in the hands of Providence to plan and to build an institution which should meet the dangers of the day as no other could. Windhorst was the architect, Brandts was the builder, and the institution is none other than "Der Volksverein für das Katholische Deutschland," and without it the Catholics of Germany might to-day be as helpless and as rudderless as are their coreligionists in neighboring France.

Even a superficial observer of affairs in modern Germany must come to the conclusion that Church and State are seriously threatened by a growing immorality and a spirit of revolution. Another fact that stands out prominently is that the Catholics with their splendid hierarchy and Church societies, and with their strongly intrenched party organization, are the only power in the empire that is making a vigorous resistance to the elements of moral and political disintegration. At the last national elections the Socialists polled the largest vote, over three and a quarter millions, and next to them in numbers was the Catholic Centrum, with one million less. The ten remaining parties or factions together counted about as many votes as the two leaders. On account of the opposition of the Socialists, the government can do next to nothing without the Catholic support in the German Parliament. From the religious point of view, the church-going Catholics easily outnumber the actual church members of all the sects together and, as in America, so in Germany, the Protestant pastors are protesting against empty pews.

Nevertheless, the position of Catholics is not without danger. They are systematically opposed—it might almost be said, persecuted,—by many powerful forces, which among themselves are at variance with one another, but like Herod and Pilate of old, they become friends again on this issue. The Conservative Protestants in the "Evangelical League" still dream dreams about Roman supremacy and German subjection. The Liberals and the Socialists alike attack, but from different angles, the very fundamentals of Christian dogma and morals, the Liberals scattering their poison among the

cultured and better classes; the Socialists spreading doubt and hatred among the laborers and the poor. Just as in society and at the club, so in the factory and in the *wirtshaus* religion is discussed, which means in most cases, the Catholic Church condemned and the Roman Pontiffs reviled.

It will amaze Americans to know that it is not unusual for a Catholic workman to be attacked by his fellow-workmen on such involved questions as the Bull of Pope Boniface VIII, "Unam Sanctam," on the power of the Pope over temporal sovereigns, or the Syllabus of Pope Pius IX and the temporal power of the Church. The Inquisition, St. Bartholomew's Eve, papal infallibility and even predestination have been "settled" for all times and, of course, at the expense of the Catholic Church. As in the past, so at present, the Holy See is always in error—it cannot move or deliver an utterance that does not immediately attract the attention and consequently the condemnation of Liberals and Socialists of every degree.

The anti-Catholic press,—and its number is legion,—devotes column after column to such strictly Catholic topics as the First Communion decree, or the anti-Modernist oath, or again the rights of parish priests. As a consequence these become questions of the hour, and even find their way into the heated debates of the Reichstag. Plentifully fed by their press, the Liberal and Socialist "thinkers" sally forth with their "data and arguments," and the first inoffensive Catholic that crosses their way becomes the target of their abuse, as well as of their newly-acquired "history" or "theology," as the case may be. This unfortunate state of affairs has its effect on not a few Catholics, and the writer met more than one case where elderly and even pious ladies "regretted the Borromeo Encyclical," or thought that "perhaps the Pope went too far in his Frequent Communion decree," or wondered "how anyone could defend the order to exclude newspapers from the seminaries."

It is no exaggeration or pessimism to say that to-day a silent *Kulturkampf* is being waged in Germany, more insidious and therefore perhaps more dangerous than its predecessors of the seventies. Faith and morality are everywhere assailed from a thousand presses and from a thousand platforms, now in the form of a Socialist Calendar or of a scientific review, now from the improvised rostrum of a labor-meeting, or from the dazzling stage of the theatre. Faith is assailed by rationalism in all its forms and morality by all the powers together. The bookworld, with its avalanches of literature and science, history and criticism, is, for the most part, a disguised rationalism, or specifically anti-Christian and anti-Catholic. The watchword is "Ruin the morals and faith will follow." Verily the German Catholic of to-day must be made of stern stuff—loyal and true.

But God tempers the wind to the shorn lamb, and so in due time He raised up a Windhorst and a Brandts and gave to the German Catholics a "Volksverein" to equip them for the war, to direct them in the battle and

to teach them how to profit by the victory. Windhorst, towards the close of his life, following in the almost forgotten steps of Bishop Ketteler, was determined that a society should be founded, which should embrace every loyal Catholic in the Fatherland, with the purpose of bettering their social and economic conditions, and thereby effectively to strengthen their political and religious status among their fellow-countrymen. After many conferences and more difficulties, at Cologne, on October 24, 1890, in the shadow of the great cathedral, the "Volksverein," the pride of Germany and the admiration of the Catholic world, came into being.

At Windhorst's suggestion, Herr Franz Brandts was elected President of the new organization, and during the next month a call to action was sounded throughout the country. Brandts was a manufacturer of München-Gladbach, and naturally that place became the society's first headquarters. Though in an out of the way corner of the empire, M. Gladbach seemed not unworthy of the honor, for being the German Manchester, it offered a vast laboratory for every experiment in the modern "Sociale Frage" (social question). But it was another reason that made Brandts the first president of the Volksverein and München-Gladbach its first centre. Back in the seventies, Herr Brandts realized the need of social reform, and like a practical man, he began at home, in his own factories and with his own workmen. These efforts soon attracted attention and M. Gladbach was distinguished as the pioneer city of German cooperative industry welfare.

By degrees Brandts interested others in his work, and eventually organized the association "Arbeiterwohl"—a body of Catholic social thinkers and workers, which agitated for legislative reforms, for a better understanding between capital and labor, and as its name indicates, was especially active in introducing better conditions into workshops. Brandts' factories led the way; here were fair wages, protection of life and limb, health regulations, insurance and savings banks, and above all the personal service of Brandts himself. But that was not all; soon this model employer turned his private park into a playground for the children of his employees, converted the entire first floor of his own mansion, called "St. Joseph's House," into a day-nursery, a recreation hall and a dining room, where warm meals are served at very moderate prices. Closely associated with Brandts in these reforms and in the progress of "Arbeiterwohl" was its General Secretary, Dr. Franz Hitze, a priest and a practical sociologist of the first rank, who as a member of the Reichstag and of the Prussian Diet, has done more for labor laws than any other man in Germany. Thus Brandts and Hitze agitated for social reforms along sound Christian principles from the seventies to the nineties, when "Arbeiterwohl," tried with years of experience and strong with deserved success, formed the groundwork of the new and mightier "Volksverein."

"His Little Excellency," as Windhorst was affection-

ately called, knew the value of "Arbeiterwohl," and hence he turned to Brandts and to Hitze, counting on their experience and enthusiasm to lead the new enterprise to success. Events have proven that this confidence was not misplaced. Windhorst wished the "Volksverein" to be his last testament to the German people, and he was singularly fortunate in his executors. After twenty years Brandts is still at the head of the "Volksverein" and Hitze is still his counsellor and friend, his "fidus Achates." As the work grew, Brandts wisely gathered younger leaders around him, men trained in every phase of their work, such as Pieper, Hohn and Brauns, who are to-day the guiding spirits of the mighty organization.

FREDERICK SIEDENBURG, S.J

IN MISSION FIELDS

CONDITION OF THE CHURCH IN THE CHINESE EMPIRE.

After a voyage round the world, the Rev. Father M. Kennelly, Jesuit missionary in China and regular correspondent of AMERICA, has returned to Shanghai. Before leaving San Francisco he discussed freely the condition of the Church generally in the Chinese empire, and gave an interesting talk on the Catholic missions and the reform movement now going on in that country. For the following account we are indebted to the San Francisco *Monitor*:—

According to Father Kennelly the rapidly growing Catholic population of China is now ministered to spiritually by forty-five bishops and twenty-one hundred priests, nearly half of which number are native Chinese. One and a half million souls converted to the Faith is the record to date of the missionaries of the Church among the followers of Confucius. There are six thousand elementary schools conducted under Catholic auspices in the Flowery Kingdom, in which upwards of two hundred thousand pupils receive an industrial and manual training. The outlook for the Church in China is unusually bright, but even so, there is a tremendous task still ahead of her, and many sacrifices and much labor are yet to be endured.

Father Kennelly has been attached to the mission of Shanghai for a quarter of a century, and is the only English-speaking Catholic missionary in the province of Shanghai and one of the ten in the Chinese empire.

"We are frequently asked if we are making progress with our work among the Chinese," he said. "We have averaged 100,000 converts yearly for five years. In my own mission at Shanghai, we have 160 Jesuit priests aided by 40 native Chinese priests, and have about 200,000 Catholics, or as many as the total number of converts to other denominations in the whole empire.

"What may we hope for in the future as regards this great work? We have perceived that the Gospel is favorable to the Chinese, and that it was made for him as it was for the other nations. The truths of the Church

will never disturb the peace of mind of the Chinaman. The 100,000 annual converts are pledges of the popularity of the Catholic faith among the Chinese. At present the missionaries are protected by a treaty with the government, but I think that the time will soon come when China will follow the example of other countries and grant full peace and toleration to our Faith."

Dealing with political, social and economic conditions in the Chinese empire, Father Kennelly declared that the great "reform" movement was the paramount issue in China at the present time. The fact that China has experienced an awakening is not to be doubted, he said, although the readjustment of a nation of the tremendous population of China, wedded, as it has been, to antiquity for centuries, must needs be a task that will occupy many years. However, it was Father Kennelly's belief that the next quarter of a century would witness a revolutionizing of Chinese ideas, so that the people would look toward the future instead of the past.

The establishment of a modern educational system is one of the most important of the means which the new China is employing toward erasing the effects of the ancient civilization. Up to the present time, however, there has been much difficulty in introducing the technical and higher forms of education through the lack of efficient teachers. To remedy this condition the imperial government is sending out annually hundreds of young Chinese students to the schools of other countries.

In building her railroads China has absolutely refused to accept foreign capital or submit to foreign control. She wishes to build her own transportation lines and accomplish other great enterprises all by herself. This is because she dreads foreign interference and the complications which she has experienced in the past. Two years ago China made the promise to exterminate the opium evil in ten years. She has proceeded, as far as possible, to prevent the cultivation of the opium poppy, and to stop the sale and the use of the drug throughout the empire.

Father Kennelly says that if there is a "Yellow Peril" it exists in the commercial competition of China in the future. He predicts that in time to come China will be the strongest rival of the United States as a commercial and manufacturing nation.

—•••—
In Holland every year there is a silent and solemn procession—it is called the *stille omgang*—which proceeds through the streets of Amsterdam, and after returning to the starting point disbands, the different divisions withdrawing to the various churches. This year the procession assumed enormous proportions. The participants assembled at 5 o'clock in the morning. It was made up exclusively of men, who first went to communion in the parish churches. In the afternoon a great meeting was held in the Paleis voor Volksvlijt, where vigorous speeches were made by distinguished men expressing their loyalty to the Pope and protesting against the spoliation of which he was the victim.

CORRESPONDENCE

Spanish Liberalism, Illiteracy and the Church

TORTOSA, SPAIN, April 8, 1911.

The religious question is again growing acute in Spain. At the same time the versatile anti-Catholic press agents continue to inform the foreign newspaper world that the Radical Liberal programme, and especially the borrowed French Association Law, is a move to weaken Catholic Church influence, which in Spain, they say, is opposed both to primary education and to solid secondary educational work. These writers give to the foreign press the high figure of 63.78 per cent. of the 1900 census of illiteracy in Spain, and, without explanation of figures or facts, cast the blame upon the Church.

The second volume of the official census of Spain informs us that this 63.78 per cent. includes as illiterates even babies in their mothers' arms. In other words, Spanish official illiteracy begins at birth. Hence, the injustice of offering this 63.78 per cent. as a basis for comparison with countries where official illiteracy begins only at ten or eleven years of age. That the figures of the 1900 census of illiteracy were high, no Catholic Spaniard denies. However, they may reasonably object that the facts in regard to this illiteracy are deliberately misrepresented; that a school census of approximately 2,000,000 children in municipal schools and 350,000 in the private schools of the country during the late Conservative administration should be entirely ignored or falsely attributed to Liberal, anti-Catholic zeal for education. All Catholic Spaniards admit that in some provinces the figures for illiteracy were appallingly high; in others, such as the fervently Catholic Basque country, with its difficult native language, they may well point to the low per cent. of illiteracy, especially since these low figures represent in general a mastery of two widely distinct languages, Basque and Castilian. That Catholic Church influence is responsible for the low figures in these latter provinces is undeniable; that it is not responsible for the high figures in other provinces is a truth easily confirmed by anyone who will read the ecclesiastical history of Spain during the past century.

It is a story of battles with unjust Liberal and Radical legislators, of confiscation of the Church's property, expulsions of her teaching orders and congregations, and of open violence and oppression. To save what was left from the wreck of years of unjust persecution, Pius IX. drew up, with the ministers of Queen Isabel, the Concordat of 1851. For the spiritual welfare and peace of the nation the Church relinquished her claims to confiscated ecclesiastical property sold by the government. The personal wealth of many of the Liberal party, which is again attempting to persecute the Church, had its beginning in this confiscated property. Though the Concordat promised peace, the years following were again years of sad trial for the Church, and 1855 brought new and strenuous anti-Catholic legislation. From then on to 1868 we find the Church passing through the first stages of the period which was to have its climax in the terrible days of the atheistical Republican uprising, with its murders of priests and destruction or confiscation of churches and Catholic schools. From 1868 to 1875 Spain was in turn ruled by every conceivable form of government, all hostile to the Church. It was during this period of civil wars that educational work in Spain was practically destroyed. The Spanish historian, La

Fuente, tells us that "liberty of education was converted into the anarchy of ignorance." It was fully 1880 before affairs were back in their normal state. What the Church's influence did during the twenty years following the days of trial the above quoted census of 1900 tells us; what the Liberal group, which is now planning persecution for the Church, failed to do is also vividly told in the same census.

The figures which we give may be verified in the volumes of the official Spanish census of 1900. The detailed census of 1910 has not yet been published. In our test we limit ourselves to those provinces which afford an incontrovertible basis for comparison. That the hundreds of convent and private ecclesiastical schools in the provinces of Madrid and Barcelona, and the labors of parish priests and zealous sodalities in these provinces were greatly responsible for the reduction of illiteracy to 22.25 per cent. and 39.68 per cent., respectively, for all over six years, is undeniable. The three provinces Alava, Guipúzcoa and Vizcaya compose the Basque country, which with Navarra forms the most fervently Catholic part of Spain. It is of interest to note that Canalejas was the representative of Alicante in the Cortes; 61.22 per cent. is found in this electorate.

PERCENTAGE OF ILLITERATES OVER SIX YEARS OF AGE.

Province in which Catholic Church influence is strongest:	Provinces in which Liberal influence is strongest:
Alava19.79%	Jaén65.79%
Guipúzcoa31.75	Murcia62.91
Viscaya32.25	Málaga63.56
Navarra30.10	Granada65.62
Burgos26.36	Alicante61.22
Santander26.04	Almería64.27
Segovia28.18	Badajoz60.77
Soria32.42	Córdoba60.29
Salamanca36.43	Sevilla50.43
Palencia25.95	Cádiz51.90

Average.....28.93% Average.....60.68%

Who is responsible for illiteracy in Spain? Certainly, not the Church.

We will now take another interesting view of the case. In the capitals of these same provinces where educational opportunities should abound, we may examine with profit what the Church and the Liberals may each claim for their respective influence. We present data from the same 1900 census of the percentage of illiterates between ten and twenty years of age or, in other words, of those born since 1880, when the Church was again able to use her religious teachers and thus exercise to a greater extent her influence in the capitals of these fervent provinces. The percentage of illiterates over twenty years of age, which we place in the second column, will show more clearly what effort was made to educate the young:

Capitals of Above Catholic Provinces.	Capitals of above Liberal Provinces.
Illiterates. 10 to 20 Over	Illiterates. 10 to 20 Over
Yrs. 20 yrs.	Yrs. 20 yrs.
Vitoria 8.73% 16.58%	Jaén71.10% 57.69%
San Sebastian.. 7.36 27.43	Murcia70.63 65.53
Bilbao12.57 23.22	Málaga56.82 56.53
Pamplona11.29 23.87	Granada54.67 53.85
Burgos14.16 22.18	Alicante52.12 53.41
Santander15.02 26.54	Almería64.14 61.79
Segovia17.49 24.59	Badajoz50.49 53.51
Soria15.86 25.83	Córdoba52.49 49.07
Salamanca16.16 32.94	Sevilla*36.03 40.57
Palencia21.15 29.32	Cádiz*28.05 35.76

Average.....13.98% 25.25% Average.....53.64% 52.77%

*There are numerous convent schools in these two cities.

It is unnecessary to ask which influence, Catholic or Liberal, sent more children to school, and this long before the "clerical" Conservatives had drawn up their compulsory school law. The full significance of our second deadly parallel is realized when we learn that in the Liberal stronghold, Jaén, this 71.10 per cent. represents 4,039 illiterate boys and girls between ten and twenty years of age, and this in a city of 26,434! In Pamplona, in staunchly Catholic Navarra, there were but 738 illiterates between ten and twenty years of age among a population of 28,886. The photographs sent to the American press of "Pro-Canalejas Meetings," with thousands crying: "We want modern education," if not borrowed snap-shots of former great Catholic meetings against Moret and the lay schools, offer an amusing argument against the Radical Liberals of Spain. As meetings in defence of the Canalejas program have assumed importance only in those provinces where Liberal ideas have been predominant for more than fifty years and where the figures for illiteracy are appallingly high, it would seem that these followers of the Radical Liberals had just cause to cry for modern education, especially when they see what has been done in those provinces where the Church has not been hindered. That Madrid ministries are not responsible for the vigorous educational work done in these Catholic provinces is best shown by the fact that in the Catholic manifestation of October 2 we find in Navarra alone some 275 town councils assembled in Pamplona to protest against the Canalejas anti-Catholic program, and its planned interference with the educational work of their province (see AMERICA, October 29).

To those familiar with secondary educational work in Spain the attempt of anti-Catholic correspondents to present the Radical Liberal group as the only defenders of solid educational methods comes as an amusing surprise. For ten years Spanish educators have been protesting against the Romanones plan of studies. By this plan of the actual Liberal President of the House of Deputies, and Canalejas' rival in anti-clericalism, solid secondary educational work has become an impossibility. The law of April 12, 1901 deprived the rising generation of all hope of a broad liberal training in Spanish secondary schools.

The teaching of Greek became an impossibility; Latin had been declared by the shallow editorial writers of *El Liberal* and *El Imparcial*, of Madrid, as "a study for priests," and was consequently relegated to an obscure place. Latin is now studied for two years. The solid philosophical courses for which the Spanish colleges were always famous are now impossible for schools following the Government's plan of studies. Government examinations in Government institutes now give a boy of fifteen or sixteen years a bachelor's degree for a six years' course as follows: 1st year (usual age of pupil ten years): Spanish Grammar, General Geography, with special attention to Europe; General Study of Arithmetic and Geometry, Penmanship. 2nd year: Complete Arithmetic, Latin, Geography of Spain, Gymnastics. 3rd year: Geometry, Latin, History of Spain, French, Gymnastics. 4th year: Algebra and Trigonometry, Precepts of Literature, Universal History, French, Drawing. 5th year: Physics, History of Literature, Logic and Psychology, Physiology and Hygiene. 6th year: Chemistry, Ethics, Rudiments of Law, Natural History, Agriculture. It is against this enslavement of their schools that Catholic educators and writers are protesting. They demand higher standards

for a bachelor's degree. They claim, and not without reason, that the Romanones educational law has destroyed all initiative in the colleges and institutes of the country; that it has saddled upon the schools a defective and badly arranged compulsory plan of studies entirely out of harmony with the experience of the past and of requirement of a broad, liberal culture, so necessary for those who are to continue their studies in the Spanish or European Universities. Such is the secondary educational situation in Spain. With these facts before them the readers of AMERICA may judge for themselves who are the defenders of solid secondary educational work in the country. Certainly, it is not the men who drew up the law of April 12, 1901.

The Spanish educational review, *La Educación Hispano-Americana*, for February, in reviewing the Report of the Commission of Education, Vol. I, 1909, and Vol. II, 1910, expresses surprise at the meagre information supplied by Mr. Elmer Ellsworth Brown's official United States Government statistics in regard to education in Spain. After stating that in AT LEAST this case Spaniards are not to blame for the scanty information offered, the Review says: "To speak frankly, as the School Census of Spain was published in 1904, by the Geographical and Statistical Institute (El Instituto Geográfico y Estadístico, Madrid) North Americans might in 1910 be more exactly informed in regard to our affairs." We recommend this excellent review to those wishing to keep in touch with educational work in Spain. It is published by Gili, Barcelona.

CHARLES J. MULLALY, S.J.

Famine in Central China

SHANGHAI, MARCH 12, 1911.

Central China is at present in the throes of a terrible famine. The area affected is the Northern part of the two provinces of Kiangsu and Anhwei, or an extent of territory of about 20,000 square miles, with a total population of from three and a half to five million inhabitants. The immediate cause of the disaster was a heavy and prolonged rainfall which took place in August last and was followed by floods and destruction of crops to an extent unparalleled in previous times.

Northern Anhwei is watered by the Hwai River, a large and capricious stream fed by several affluents and which often overflows and then spreads devastation throughout the low-lying plain. In the late flood as many as eight large cities and townships have suffered: Pochow, Koyang, Mengcheng, Nansuchow, Lingpi, Szechow, Wuho and Hwaiyuen. At Pochow, the crops were totally destroyed, thus reducing all of a sudden 300,000 persons to a state of destitution. At Koyang, there are 120,000 persons on the famine list and double that number at Mengcheng. The district that is most affected is Hwaiyuen, situated at the junction of the Ko river with the Hwai. More than half the country around is entirely flooded; the greater part of the population, numbering a million, is without any food.

The Shanghai Catholic Mission carries on work in all these places and reckons in the flooded district 10,000 converts, the increase last year being over 2,000, while 20,000 others prepare for baptism. In the distressed state of the country, little or no missionary work can be done at present, catechumens have to be dismissed and schools closed till better times dawn and help comes from outside. The next crop of wheat will not be gathered before June next. Till then how many will die of hunger and cold!

Rev. Father Perrin, S. J., head missionary at Yingchow-

fu, writes thus on the situation: "Rain fell during a whole week at Yingchowfu and created havoc at Koyang and Mengcheng. It is the worst disaster that befell the people since 40 years. Everywhere houses have collapsed, the harvest is ruined and foodstuffs unobtainable except at high prices. Hundreds die of starvation, exposure and cold. At Koyang, 10,000 people—mostly famine refugees—resort to robbery and plunder and scour the country, holding for ransom the well-to-do folks and any who appear to them to hoard a little rice, beans, millet or other eatables." Father Gauchet, whose centre is at Nansuchow, confirms the above sad story. "I have reached Suchow," he says, "by boat. Everywhere along the river banks wreckage floats on the waters, villages are ruined, the inhabitants in some places having taken refuge on the roofs. We were sorry we could not succour them in any way. At 8 p. m. I reached my church and presbytery. The church was still standing but the walls inclined and threatened to fall unless propped up without delay. The school is reduced to a single room occupied by the teacher; the others are still soaked with water and cannot be used till we are able to repair them. The outer wall has entirely collapsed and robbers and others can pilfer us day and night. We are, however, fortunate in escaping so well. In the city, the sub-prefect's official residence collapsed early and the houses of many others, rich and poor, have met with the same fate. The walls enclosing the city have partly fallen into the moat, thus leaving large breaches through which robbers can enter and ply their trade unmolested." Father Liu, a Chinese Jesuit, describes thus his own misery: "the people here are living on the bark of trees, leaves and some roots they procure in the ground. Women and children are sold like animals, mostly for a paltry sum, a dollar or two. Robbery is rife. Several of our converts have died of hunger and cold. If I could get \$5,000, I would be able to help them till the harvest is gathered." North of the last mentioned place, the missionary and his flock are likewise in a sad plight. "Out of 300 families," he says, "140 have nothing to eat, 120 others have a little food for about a month. I have 200 families preparing for baptism; all are suffering from the disaster and I am unable to do much for them. In a well-to-do family nearby, every member gets a ration of 4 ounces per day and God knows what poor stuff it is! I have distributed a hundred weight of rice to 400 persons; it will not help beyond a few days. I have still 180 children in the school, but how long will it be possible to maintain them, I do not know."

The above tells its own sad story and bespeaks amply the widespread misery that prevails in North Anhwei.

As a sequel to the recent visit of representative American merchants and others to China, it has been decided that a return call will be made by a representative body of Chinese merchants. The two Ministers of Foreign Affairs and Commerce have voted the sum of 200,000 taels as their contribution towards the expenditure, and if insufficient, merchants of all the provinces are to make up the amount required.

M. KENNELLY, S.J.

"The Crimes of a Convent"

Moscow, March 25, 1911.

I don't know if the outcry of the Russian press against "convents" has reached your ears; it has well-nigh deafened ours. The enemies of the religious life have endeavored to befoul the immaculate mantle of the Church and have raised a savage cry against all religious institutions. Their theme has been "The Crimes

of a Convent," and they have grown hoarse with its frequent repetition; but they have studiously kept back the fact that the occasion of their outburst was a monastery of Russian Monks under the jurisdiction of the Holy Synod, the body which is supposed to look after religion in the Russian State Church, and has nothing to do with Roman Catholic affairs.

What actually happened is as follows, and I guarantee the correctness of my statement, for I did not remain satisfied with what appeared in the papers unless I could confirm it from other sources. In the town of Cestochon there is a shrine of our Lady, which is served by monks of the Russian Church, who are more properly officials of the Russian government. When it was recently noticed that many precious jewels belonging to the shrine had been stolen, it was not hard to discover that the perpetrators of the sacrilege were some of the so-called monks under the leadership of one Damasus Macoch, of the same monastery, and that they had squandered their ill-gotten goods in a scandalous way in both Warsaw and Cracow. Macoch murdered his female friend's brother and, with the help of a servant in the monastery, threw the corpse into the river. The servant also confessed a share in other crimes of Macoch, including the murder of several monks of the establishment. The bodies were exhumed by the authorities, and it was found that poison in deadly quantities had been used, as the servant had said. Macoch was arrested and turned over to the Russian authorities.

The prior of the schismatical monastery was aware of many irregularities among his monks, but seems to have known nothing about the poisoning. An attempt was made two years ago to have him replaced by a more energetic man; but the Russian government would not hear of a change. In spite of his weakness, the prior had made some effort to better conditions in his monastery and had ordered the expulsion of Damasus Macoch; but the Russian government interfered and forbade him to undertake the reforms.

Macoch was charged with a long list of very heinous offences, yet shortly after he was in the power of the Russian government he broke jail, and is still at large. Indeed, it is the common belief that the officials themselves set him at liberty. The Jewish and Freethinking press have given the fullest details of his enormities, but they have not uttered a syllable to inform their readers that Macoch had no connection with the Catholic Church. They have satisfied themselves and their love of truth with the oft-repeated declaration that all monks are at heart murderers, traitors, lewd livers and poisoners. Their political influence may secure immunity for Macoch and his detestable band of ruffians, but their crimes are too well known to be denied.

(Rev.) JORDAN SIEDLISKA, O.P.

[NOTE.—The wide currency given in the United States to the first news of Macoch's sacrilege prompts the publication of the above clear statement of the facts.—ED. AMERICA.]

Guatemala To-day

GUATEMALA, C. A., MARCH 15th, 1911.

Manuel Estrada Cabrera has been elected for a third term President of Guatemala, in spite of a clause in the treaty of peace concluded between this republic and Salvador by the mediation of the United States, in which clause it was recommended that Estrada Cabrera should not be reelected.

At the time of the elections there was no other candidate but Estrada Cabrera, nobody would have dared mention another name in opposition, and much less would anyone have dared vote for another man. Men were morally forced to form clubs, whose object was to subvert the reelection. Unwilling, though they were, they went to work in dead earnest, and like so many Don Quixotes fighting an imaginary foe, they held meetings, spoke their speeches and paraded day and night, vigorously acclaiming their one and only candidate, as if there were a host of aspirants to the presidency.

The only real rivalry was that among the various political clubs to see which could rally the largest number of voters for its parades and for election day.

When the quite superfluous announcement was made that Manuel Estrada Cabrera had been elected for the third time by a more than unanimous vote (for there were many "repeaters," and he was the only candidate), there was no end to the rejoicing and feasting. To-day the whole country is given over to celebrating, for it is inauguration day. Any foreigner who might step in on us would undoubtedly think that our people are the happiest and most prosperous on earth; seeing the bunting, the flags and the flowers, the triumphal arches that would be a credit to New York City, the long lines of soldiers, and the enthusiastic citizens, he might say in his simplicity that the unfavorable reports about Estrada Cabrera are vile calumnies; but if he enters the private house of the man who in the torchlight parade made himself so conspicuous by his shouts and enthusiastic "vivas" and listens to the conversation that is carried on at a safe distance from eavesdroppers, he will come to the conclusion that tyranny has done its worst with these unfortunate people; for by terrorizing them it has succeeded in reducing them to the lowest depths of degradation; by breaking their spirit it has virtually blotted them out.

He will understand how one man or a few men can tyrannize over a whole country and be wildly acclaimed besides. The man who made such a display in the parade will tell his wife that he did so because his enemy was near at hand and ready to denounce him if he acted otherwise. The consequence would have been not only loss of position, if he had any, but continued molestation in his business or in the work of his plantation; he would have been from that time on a marked man. On the other hand, his present way of acting will make his person and property somewhat more secure. It is, in other words, by playing upon the fears of the people, who have become timid through constant oppression, that the man in the saddle keeps his seat.

Estrada Cabrera has become enormously rich, and is feared even by the ruffians, who do his bidding; but it is the fear not of just indignation, but of the lash, that holds them to his service. For months he has not set foot outside his house. Some say he fears assassination; others say he is slowly dying of an incurable malady. Certain it is that at the recent meeting of the national Congress it assembled in his house and not in the capitol. He has a large military force constantly under arms (it goes up well into the thousands) and employs hundreds of spies, and all this to safeguard his miserable person. He would do much more for himself, and for the welfare of Guatemala, if he would do something to check the abuses that have crept into the administration of the laws, for this would be a move towards restoring prosperity, which has long been unknown in the country.

TIO LOLOS.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 29, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by The America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 22 Washington Sq., W., New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Important Official Decrees

Apostolic Delegation, 1811 Biltmore Street,
United States of America, Washington, D. C.
No. 8422-d.

This No. should be prefixed to the answer.

18 APRIL, 1911.

To the Editor of AMERICA:—

Please to find enclosed for publication in AMERICA copies of two letters recently received from Rome.

Sincerely yours in Christ,

D. FALCONIO,
Apostolic Delegate.

APPLICATION OF THE DECREE "MAXIMA CURA," TO THE UNITED STATES.

SACRED CONGREGATION
OF THE
CONSISTORY.

ROME, 13 MARCH, 1911.

Number of Protocol 312/11.

To His Excellency, Monsignor Diomede Falconio, Apostolic Delegate to the United States,
YOUR EXCELLENCY:

In response to your letter of the 17th of February, it becomes my duty to inform you that the Decree, "Maxima Cura," in regard to the removal of parish priests has full force in the dioceses of the United States; it being, as the Bishops of that country have rightly held, a general law of the Church.

The decision of this Sacred Congregation given on the 23rd of February for the dioceses of England removes all doubt in this regard. The Holy Father, moreover, to whom I recalled the matter in an audience of the 3rd of March, expressly declared his mind; that is, that the prescriptions of the said Decree are in force for the United States also.

With sentiments of especial esteem, I subscribe myself

Cordially yours,
C. CARDINAL DE LAI, Secretary.

THE NATIONAL FLAG IN THE CHURCHES OF THE UNITED STATES.

SUPREME SACRED CONGREGATION
OF THE
HOLY OFFICE.

ROME, 31 MARCH, 1911.

To His Excellency, Monsignor Diomede Falconio, Apostolic Delegate to the United States,
YOUR EXCELLENCY:

From the Sacred Penitentiaria there was sent to this Supreme Congregation the most valued communication of Your Excellency

dated 17 February 1911, (No. 8012-d) in which there is the inquiry, "Whether, in the United States, the National Flag can be permitted in the church during religious ceremonies and on the occasion of funerals."

This inquiry having been set forth in a plenary meeting on the 22nd of the present month, the Most Eminent and Most Reverend Cardinals, Inquisitors General, my colleagues, the circumstances mentioned by Your Excellency having also been examined, promulgated the following conclusion: "Attentis expositis a R. P. D. Delegato Apostolico, quatenus absit omnino quilibet Ecclesiae vel Sacrae Liturgiae contemptus nihil ob stare." (Translation. In view of the considerations set forth by His Most Reverend Lordship, the Apostolic Delegate, in so far as there will be no disrespect resulting in regard to the Church or the Sacred Liturgy, there is no objection.)

Wishing, in the meantime, every good to Your Excellency,
I remain your devoted servant,

M. CARDINAL RAMPOLLA.

Peace

Sir Robert Perks, of London, who is heralded as "the foremost Methodist layman of the world," has crossed the ocean to enlist the sympathies of this country in the triumph of Methodism in Great Britain, and also to bind America and England with hooks of steel in an everlasting peace.

"The great foes of Methodism in England," he informs his audience, "are the liquor interests, the Catholic Church, and the Romanizing tendencies of Anglicanism." Unconsciously he repeated for his New York audience the famous war cry that was so fatal to the man who uttered it, and to the cause it was intended to assist. He has summoned Dr. Burchard from the grave.

With regard to the liquor interests, the New York Sun, in its issue of April 18, records as a fact that the "British Thirst" has not yet been slaked. The money spent last year for drink in the British Isles ran up to £157,604,658, an increase of more than two millions over the cost of libations during the year 1909. And, although this may be explained to some extent by the higher price for alcoholic beverages, yet the accusing fact rises up like a ghost before us that beer was guilty of an increase of 535,997 barrels, and wine of 1,268,812 gallons in last year's consumption. In that evil everyone will admit that Sir Robert has a foe every way worthy of his steel, and we sincerely hope he may become another St. George in slaying or maiming the dragon.

As for Romanism and Romanizing Anglicanism, the prospects are not so promising. In the first place this doughty paladin of Methodism admits that he has a very disorganized army behind him. "Unfortunately," he says, "Methodism in England is divided into Wesleyan, Primitive and United." Secondly, he bases his prognostications of success, not on the duly ordained clergy, but on laymen of all classes, "from bricklayers to members of Parliament." "Put a white tie on most of them," he continues, "and they come out all right with the confidence of everybody, and as they itinerate they come into public committee membership and political office." They are not to preach the Gospel, but to descant upon "temperance, peace, and social reform"—

subjects about which it is not necessary to be a Methodist to judge correctly.

Thus a new dispensation is to take the place of the Gospel of Christ. It will depend on a white necktie and political offices. It discards the supernatural but will certainly not fill the empty churches.

The next obstacle to the triumph of Methodism in England is the Established Church, and Sir Robert wants its clergy to give up their livings or to be forced out of them, so as to fight Methodism on equal terms. That, of course, will not happen without a struggle, for Sir Robert hastens to say that the hostility between Methodism and Anglicanism is growing more bitter every day, though he throws all the blame on the other side. Of course, the Anglican lamb has an unconquerable hostility to being eaten, even by a Methodist. As a necessary preliminary, he insists, Simon pure Romanism must be destroyed. If it were not there Anglicanism would not imitate it. But there was a great English poet who told his countrymen, many years ago, that the Catholic Church was the "milk-white hind that was fated not to die." So Sir Robert had better abandon hope. Greater men than he have tried but failed.

All this is old stuff and one is wearied of repeating it. But the wonder is, how, if Sir Robert with his bricklayers and members of Parliament, cannot heal the wounds in the Wesleyan body, and cannot diminish the bitter hostility that exists between the religious sects of Little England, he nevertheless has the courage to attempt an everlasting peace between two such selfish nations as England and the United States. Better begin with the brethren first.

St. John the Divine

In consecrating a part of their cathedral on April 19 the Episcopalians of the United States gave a vivid illustration of the broadness of their creed. They paid no attention to St. Paul's injunction with regard to heretics, but effusively, and, indeed, anxiously, welcomed Methodists, Presbyterians, Congregationalists, Lutherans and others beneath the lofty dome which will resound, sooner or later, if Episcopalianism be true to its traditions, with denunciations of the doctrines of those same denominations. Or has Episcopalianism added its voice to the general clamor that creeds no longer count? Surely, the indiscriminating hospitality of April 19 was very significant, and especially so because of the exquisite care that was taken to keep in the background any conflicting differences of dogma. Indeed, although Anglicans of the present day are so eager to claim the name "Catholic," yet Dr. Greer in his address sedulously avoided the expression. He told his audience of the Christian woman who established the first hospital, the Christian bishop who built the first asylum, the Christian monk who first cared for the blind, and the Christian Council of Nicea which established institutions for the poor. But he never

once, according to the printed report, mentioned the name Catholic. Did he fear the Methodists and Lutherans and Calvinists who thronged around him? And why was it that he did not rise above the mere natural virtues of patriotism and philanthropy? Has he no message from the Gospel, and what did he mean by the tautology of "the Incarnate Jesus Christ"?

Of course, Catholics could not take part in the ceremonies. Their presence would be a public approval of what they know to be a fatal and reprehensible deviation from revealed truth; but possibly they found comfort in the fact that St. John's is a copy of the old Catholic cathedrals which the ancestors of the millionaire builders on the Heights had done their best in former times to destroy or deface. It was a partial atonement for the sins of the past.

Nevertheless one of our correspondents protests very vigorously against a notable feature of the celebration; or, rather, against a permanent fixture of the cathedral itself. This is his complaint:

"They have dedicated a chapel to Columba, a great Irish saint of the 6th century. That canonized Irishman will not thank them for the honor intended, for he will find himself among uncongenial surroundings. He will miss the Mass, the priest, and the bishop in his chapel, and he knows the origin of the schism and heresy imported to America from an island hostile to his race and faith. A very small percentage of the people who frequent his chapel will know anything about his life, and all of them will condemn as idolatry the faith he professed, and as superstition the vows of poverty, chastity and obedience which he and his brother monks practiced. However, the Episcopalians have a precedent elsewhere among their coreligionists for appropriating Irish saints to embellish heretical churches. In Dublin they misappropriated St. Patrick's, to use no harsher word, and in Cork St. Finbar's. If the saints in heaven could suffer they would grieve to see their ho'y names thus abused."

With this sentiment all Catholics agree. For, apart from the incongruity of the thing, devoting a chapel to a Catholic saint in a Protestant cathedral is perilously like what was done when the Presbyterians, to deceive a number of poor, ignorant and friendless Ruthenian immigrants, counterfeited the Mass in their meeting houses. Perhaps one day we may have a counterfeit Mass at Columba's shrine. It is only one step from the chapel to the altar.

But, apart from this, the uninitiated would like to know what prompted the choice of a monk to adorn this celebration? We ask the question because ever since England exchanged the Pope for Henry VIII as head of the Church monks have been held up to scorn and ridicule. They were lazy, and dirty, and ignorant, and licentious, and English literature from the outbreak of the Reformation has been reeking with abuse of them. It does not matter that they were among the most saintly and scholarly men of the kingdom; their vast domains, re-

claimed mostly from the wilderness for the benefit of the poor, their splendid institutions of learning and their marvelous abbeys and churches, which are still the architectural glories of England, were looted, despoiled and expropriated to enrich the nobles of the realm or to fill the Government's exchequer, while all of them, black friars and white friars and gray friars, were flung into the fields to starve or led to the block to be executed. And now, lo! in distant New York the descendants of the men who did all these things assign a place of honor in their gorgeous cathedral to an arch representative of the helpless victims of English literature, history and political iniquity.

Then, again, why all this honor to an Irish monk? Were there no Englishmen to choose from, or is this another act of reparation for the wrongs of the past to the Sister Isle?

Was he selected for his alleged anti-papal proclivities? He was a great lover of the Bible, but so were all the monks. Was it because he clashed with Rome about Easter and the tonsure? There is no truth in either charge, and in any case chronology and the cut of one's hair do not determine one's faith. Nor did he set out to convert the heathens without a papal mandate. On the contrary, he was doing precisely what Rome wanted. For Pope Gregory was just then reprimanding the British clergy for refusing to convert the hated Anglo-Saxons, who, because of that, received their Christianity from the "Italian Mission." But, prescinding from all that, what had Columba to do at any moment of his life with either Britons or Anglo-Saxons? His work was exclusively with the Picts and Scots. He went among them in 563, and it was only in 634, viz., seventy years later, that Aidan, one of his successors, appeared in Northumbria, where Paulinus, the Roman, had already preceded him. It will be a difficult task to prove that the Anglicans of St. John the Divine derive their Christianity from the Irish monk who so long ago beached his coracle on the shore of Iona.

On the whole, now that all the splendor and excitement has passed, we cannot perceive that the consecration of St. John the Divine has been helpful to religion in general. It does not even connote any corresponding growth of Episcopalianism. It is not the work of a religious body eager to promote the knowledge of its doctrines, but of the few rich men who gave so lavishly of their possessions. Indeed, all doctrinal pronouncement was suppressed on that day of days, when a splendid opportunity presented itself of letting the world know what Episcopalianism stood for and new strength was given to the widespread and anti-Christian error of the day, viz., that the dogmas which differentiate the various religious bodies of Christians are really of no vital importance. St. John the Divine has been degraded into a meeting house of all sorts of jarring beliefs, from that of the ministers who deny the Divinity of Christ and who rejoiced in the silence about it in the very church

of the Evangelist who made the Godhead of the Messiah his chief theme, down to the adoring reverence of the consecrated Irish monk, who was dragged from the dead past to make a Protestant holiday. Dr. De Costa, who was once an Anglican clergyman, used to say that the cathedral on the Heights would be the Cenotaph of Episcopalianism.

Freethought Federation •

There was a time when the words "freethought" and "freethinkers" did not contain the full viciousness of significance now generally conceded them. That was a time, however, when "freethought" had not come into its full development as a system, before "freethinkers" ventured boldly to proclaim their revolt against all that is comprehended in the traditional signification of the term religion. To-day a freethinker is one who scouts all belief in God and soul and immortality. Most wanton in its attacks on revealed religion the freethinking body has come to be recognized as a specially dangerous troop in the vast army of rationalism drawn up in hostile array before the Church of God, and the wish has been frequently expressed that a thorough study of the growth and life of the organization be made for the benefit of those who must meet and repel its attacks.

Father Otto Zimmermann, writing in the *Stimmen aus Maria Laach* (March, 1911), proposes to satisfy this desire, and if the promise contained in his opening article be realized in those which are to follow, his critical and historical dissection of freethought and its dangers will be a thoroughly fair and masterly one. In his initial paper Father Zimmermann gives a brief word of explanation regarding the early evolution of the system and passes at once to the consideration of freethought in its modern aspect.

As will be recalled, the International Federation was founded in 1880, in Brussels, the names of such Germans as Liebknecht, Büchner, Moleschott, and Carl Vogt figuring prominently in its inception. The history of its rapid spread, however, shows that its aims appealed most effectively to the Latin nations. France has proved to be its land of promise. Its connection with the Portuguese revolution last year, and its insidious influence in the current exploitation of revolutionary ideas in Spain are now denied by no one. Among the German peoples its progress is slower, though none the less marked. In Austria it seems to be only an incident in the socialistic movement.

Outside of Europe, if one neglects a branch of the Freethought World Federation, lately established in Yokohama, available statistics afford certain information only as to its progress in the United States. Here the "Freethought Federation and the American Secular Union" dates its rise from the discussion, in 1892, of the question whether or not the Chicago World's Fair should be thrown open on Sundays. The invitation to a gen-

eral Congress, held in Chicago, November 25-27, 1910, declared the purpose of the Union to be: "to perfect the separation between Church and State, and to oppose all legislation that appears in any way to favor religion." A strong branch of the International exists in this country, made up of Germans, who support an organ, the *Freethinker*, regularly published in Milwaukee. The well-known leader, Carl Knortz, complains, however, in the *Monist* that, "with the exception of the societies of Turners and a few detached bodies, he finds few who are in full accord with the freethought world movement." The Bohemians here in the United States are affirmed to favor the Federation. In a convention of Czechs, assembled in Chicago, in 1907, two hundred and fifty organizations accepted its official program, and a factional split which occurred shortly thereafter among them throws light on the tendencies of the body in America. The older men wished the activities of the Federation to be directed solely against religion; the younger partisans, on the contrary, espoused the cause of a party pledged to work along political and social lines as well. Such is the purpose, they declared, of the freethought movement in Bohemia.

Europeans in close touch with the Federation have long affirmed that Continental Freemasonry was largely responsible for the rapidity with which Freethought has swept over that continent, and the *Stimmen* article has something to say regarding the intimate connection of the two organizations. Happily, neither this phase of the story of the Federation, nor the other one of its purpose to disturb the social peace by its revolutionary attacks on existing conditions, has as yet come into prominent play in the United States. Still it is well not to be over-assured. The principles of the advocates of freethought, if principles they may be said to have, are incompatible with American institutions. It were wise, then, to inform ourselves of the perils inseparably united with the spread of the movement, to be ready to meet them manfully.

Adios, Diaz

"The President of the republic, the Vice-President of the same, and the Governors of the States can never for any reason be reelected."

This is the proposed constitutional amendment laid before the Mexican Congress on the 4th inst., in the name of the delegation from Lower California. It is impressive in its bluntness, and the speech which accompanied its presentation was startling in its directness of statement.

The fact that any person should venture to suggest such an amendment is deeply significant; for, as the country has known but one President for a generation, so in some of the States there has been but one governor during about the same length of time. Some of these governmental "set pieces" have recently sent in

their resignations, and the public are eagerly awaiting similar action on the part of others. "It has to come," comments *El Tiempo*, "for the law of circumstances, the most exacting of laws, demands it; and those venerable grandees, laden with years and merits, will go far away to live where the bustle of the world and its vanities will not reach them, where nothing will remind them of their quondam greatness, and where, with no risk of interruption, they can bewail to their hearts' content the ingratitude and forgetfulness with which their untiring watchfulness and zeal for the public weal are treated by the millions whose happiness they had sought." Thus it speaks of governors now in office. Could anything prove more clearly the change that has come over Mexico?

When Vice-President Corral's request for leave of absence was discussed in Congress, Deputy Peon del Valle said openly that he was against granting it; what he wanted was Corral's resignation. It was the first manifestation of freedom of utterance that the Congress had heard in years; for the deputies have long been no more than the manikins in a Punch and Judy show, whose one function was to squeak and wriggle in obedience to the wires. But whatever might be thought of frank utterance in the Congress, which, after all, is, theoretically, a coordinate branch of the Government, the matter is very different when we peruse what the licentiate Luis Cabrera gives to the press. After telling us in the columns of the very sedate and cautious *El Tiempo* that the recent cabinet changes signify no lessening of the preponderant influence of General Diaz in the government, he adds: "I exhort and conjure General Diaz and the whole administration to lay down their arms, to procure union, to put away the proud rebellion that hides itself behind the vague phrase of the 'preservation of the principles of authority,' and to treat frankly and patriotically with the revolutionists about the restoration of peace; and if that can be obtained only by the sacrifice of the political position of General Diaz himself, who has always declared that he sought nothing but the well-being of his country, he must lay the sacrifice of his feelings as a ruler and statesman on the altar of Mexican tranquillity and independence and must retire to private life."

These are bold words, bold even to the verge of rashness; yet the writer is not in prison, the newspaper in which they appeared has not been suppressed. It is sad that there was so much need of them.

As we noted in these columns over four months ago, (Dec. 3, 1910) it looked as if Diaz, who had been necessary, thought that he would always be necessary for Mexico; and therefore he did not step down and out when the proper hour struck. His faulty reading of the signs of the times, his insistence on the election of the unpopular Corral, and the physical decline consequent upon his advanced age, now cause him to be shoved off the stage, instead of retiring in a blaze of glory, as he might have done.

LITERATURE

SOME BOOKS OF VERSE.

The Hill O'Dreams and Other Verses. By HELEN LANYON. New York: John Lane Company. Price, \$1.00.

Later Lyrics. By JOHN B. TABB. New York: John Lane Company. Price, \$1.00.

The Doorkeeper and Other Poems. By JOHN W. TAYLOR. New York: Longmans, Green & Co.

Heart Songs. Verses. By MERCEDES. Beatty, Pa.: St. Xavier Academy.

The Unfading Light. By CAROLINE DAVENPORT SWAN. Boston: Sherman, French & Company. Price, \$1.25.

The King's Bell and Other Verses. By WILLIAM F. POWER, S.J. Braine-Le-Compte (Belgium): Zech & Son.

Little Rhymes for Little Folks. By P. J. COLEMAN. Somerset, Ohio: The Rosary Press.

Only a very small part of the verses issuing from the houses of the publishers drifts to us. If poetry, as is rumored, is a drug upon the market, we witness the strange anomaly of continued activity in supply in the absence of any demand. The strangeness of such a phenomenon makes us doubt its reality. In any case, the large number of publications in verse at present is a certain sign that much energy and attention are being given to the art of song; and we can feel confident that the widespread forces thus directed may here and there send up blooms worthy of our high literary tradition.

Perhaps not more than one versifier in a hundred prints his verses; and, perhaps, not more than one in ten, of those who do print them, should do so, except for personal reasons. Still, we welcome the growing bulk of these publications as a kind of defiance of that rather raw and untutored judgment which places the "accomplishment of verse" below a strong man's notice. We have yet to learn that contempt or absence of special skill in anything, even in the arts, is in itself a proof of superior common sense. A man should humbly confess his incapacity; it is unfortunate, and often ridiculous, not to be aware of it; but,—to boast about it!

Two general observations occur to us in looking over the volumes whose titles appear at the head of this notice. The first is that there is a rather wide diversity of a certain kind among the authors. Of two we have no information outside of their names; of the remaining five two are Catholic clergymen and college professors; one, a president of a British Medical Society; one, a Catholic nun; and the last, the editor of a magazine. Add to this the general excellence of their work and we have a pleasant illustration of the functions and value of verse-making outside of strictly and exclusively professional literary careers.

Our second observation is that all these volumes are mostly lyrical in the character of their contents. They are, in this respect, quite in harmony with the spirit of the literary period through which we are passing. There seems to be abroad a want of power to make sustained flights of song. Epic, dramatic, and narrative poetry are languishing. The poets may be guiding themselves by the popular trait which finds it difficult to give serious and prolonged attention to anything. But we suspect that a certain nervous restlessness of the times has affected poets and readers alike; an age, which sees the stories of Sir Walter Scott published in abbreviated forms, cannot be considered "spacious" in the Elizabethan sense. It has little patience with slowly evolved effects, the stately progress of elaborate details whose im-

portance is mainly cumulative; it wants its poignancies swift and sharp.

We are not finding fault with the poets or the times. The distinctive character of one age may be inferior to that of another; but, while it remains distinctive, it is worthy of our respect, and any attempt to ignore it in favor of a literary form, which was the natural expression of a by-gone day, is a serious defect of artistic vision. Vitality in art is derived from the living impulses of the hour.

Thus, the "Celtic Movement," the strongest contemporary influence in English poetry, has in our opinion achieved its greatest triumphs in lyric; its worst failures, in dramatic forms of verse. Helen Lanyon in "The Hill O' Dreams" seems to announce the arrival of a new and strong recruit to this remarkable movement which has enlisted in its service a large force of brilliant artistic talents. Her poems have the main characteristics of the school which she represents, plainness, elaborate simplicity, the delicate and subtle idealization of homely things. She has found her sources of inspiration in the natural traits of the Irish people; seldom in the supernatural life which gives them their distinctive charm both individually and as a nation. Beautiful, therefore, as the poems are, we cannot but regret that a higher beauty has been missed. Still, when the eccentricities of thought and mannered affectations of the Celtic revival have been discounted and its superabundant spirit of young enthusiasm has subsided, in the residue of silver silt may perhaps be found some of the sweet poems in this little volume.

It would be hard to discover a greater contrast to the soft, filmy mists of the Celtic manner than the lapidary style of Father Tabb. The magical light shines in both, but with the difference between the firefly of woodland hollows and the severely cut diamond. It is not so much a difference of thought or inspiration, as of form; and here lies the problem for the analyst of poetry. With the same metres, the same tendencies to brevity of expression, to mysticism and the spiritual symbolism of nature, the poetry of Father Tabb is almost as far removed from that of the Celtic revivalists as if it were written in another language. And yet both are characteristically modern. One must write about Father Tabb's poetry either very briefly or very elaborately. As our present space is limited, we shall content ourselves now with the former of the two methods, reserving a hope of treating it at the length which it deserves, on some other occasion.

With the growth of art in the poet, personal and subjective experiences become concealed more and more by immersion in a kind of universal consciousness. The greater poets, while telling us much about themselves, tell us very little of an intimately individual sort. This sharply engraved self-revelation gives to the work of minor poets an attractiveness which halting measures, hackneyed rhymes and phrases, and questionable taste, cannot always destroy. "The Doorkeeper," with its interesting biographical preface, has the personal note, with none of the disagreeable features sometimes too noticeable in the amateur's verses. It is a modest little volume, which, in spite of its unpretentious appearance, contrives to be a triumph of book-making. It is a pleasure to eye and hand and a fit shrine for its gentle and sincere verses. John W. Taylor, M. Sc., F.R.C.S., was a distinguished English physician, who died last year. Apart from its curious interest as coming from a non-Catholic, the following "Ave Maria" will give a fair idea of the author's art and religious spirit:

Blessed Mary, full of grace,
Gazing into Jesus' face,
Oh, that I His Face may see
Mother Mary, pray for me.

Blessed Mary, full of love,
All our greatest far above,
Oh, that I may love like thee;
Mother Mary, pray for me.

Blessed Mary, pure and white,
May my sleep be sweet to-night.
Clean and holy may I be!
Mother Mary, pray for me.

Blessed Mary, when I wake—
Thy work was for Jesus' sake -
For His dear ones may mine be!
Mother Mary, pray for me.

Blessed Mary, patient still,
Quiet under blame or ill,
Oh that I may silent be!
Mother Mary, pray for me.

Blessed Mary, borne on high,
After this life, oh, that I
In thy home with mine may be!
Mother Mary, pray for me.

Son of Mary, Who didst bless
Common life with holiness,
Dwell within this house, and be
Lord of life eternally.

Devotional also in a large measure are most of the remaining volumes. "Heart Songs" are verses redolent of the cloister's subdued fragrance. As we might expect from one, whose singing is a mere interlude between the high duties of the religious life, taking its motive from them and giving voice to their rich silences, the little book in lavender and gold is devout with a devotion not strained or over-fanciful. It is a very pleasing record of the peaceful processes of thought and feeling in Catholic convent-life.

"The Unfading Light," describes in a general way the faith which inspires most of the contents in the volume by Caroline Davenport Swan. In these days of slim brochures and generous margins, this collection is somewhat astonishing in its quantity. The quality, too, is of a high standard; so high indeed that one is tempted to set aside its claims for admiration on the score of its fine thoughtfulness and to judge it severely according to strictly artistic canons. The evidences of a nice sense in the use of epithets and phrases are abundant; and yet at critical junctures, the end of a rhyming line or the close of a sonnet, for instance, haste or something else makes the author careless. We think it must be haste; because in the sonnets and in the elaborately wrought and unrhymed lines of "Monotones," where the rapture has not been so careless, the adjectives and phrases have not been, so often as in the songs, those which happened to be closest to hand. Delicacy and strength, so manifest in poems like "The Soul's Withdrawal," make this volume worthy of attention and inspire the hope that the poet's criticism of her art will grow in stern and wise discontent. The binder did his worst to our copy of the poems by inserting one "form" twice and omitting another entirely. Thus we were disappointed when we turned to the page which should have contained "Vespers in New York."

Father Power has evidently spent much of his time in the college class-room and has conceived a high regard for the students' point of view:

"Moonlight and sham, in most fantastic dress,
Can ne'er make up for inward nothingness.
And 'tis a providential boon indeed
Most modern bards are parlous hard to read."

Thus, in his "Prelude" he takes the college youth into his confidence. Said youth ought to be disposed favorably by

such marks of fellowship and community of ideas; and, if he ventures further into these pages, he will not be disappointed. The larger number of the poems are narrative and not too long, based on striking incidents in history and biography. "The King in Disguise," to mention only one and that not by any means superior to others in the volume, ought to be widely known.

For younger persons, as the title indicates, is Mr. Coleman's dainty, paper-covered gathering of verses. The writer has essayed a difficult task and one which inevitably suggests comparison with a master like Robert Louis Stevenson. It is harder to write rhymes for children than for adults; and, if we may say that grown up readers are apt to like these "Little Rhymes" better than are children, we doubt whether the criticism involved in the statement will be considered favorable. "To Dublin Town" has the true ring; the man is forgotten in the boy. "Portmanteau" words do not scare children nearly so much as oppressive condescension; and in some of these rhymes the bending down from superior heights will now and then arouse, we fear, some resentful suspicions on the part of democratic childhood. The "Crystal Pool" is a delightful child-poem: we hope that "crystal," "leaves like ivory," "embossed," "a night of June," will not hurt it in the eyes of youthful readers. The photographic reproductions are charming; but is there not a little incongruity in the combination of photographic realism with the imaginative atmosphere of verses? JAMES J. DALY, S.J.

Adventure. By JACK LONDON. New York: The Macmillan Co. Price \$1.50.

For the scenes of "Adventure" Mr. London chooses the Solomon Islands. His leading characters are a ladylike man, an Englishman, and a young American woman who is not lacking in gentlemanly accomplishments. A third character, an adventurer the world over, supplies the party of the second part for an extraordinary duel. In the background, there are a body of natives of the Sandwich Islands, who accompany the woman, and in the man's retinue a large following of lesser breeds, cannibal head-hunters.

There is, of course, plenty of adventure. The local coloring is good and the characterization of the two principal figures not wanting in skill. In Mr. London's lexicon there's no such word as dull. Neither is there such a word as supernatural. Why Mr. London's characters should "greatly dare," as they generally do, it is hard to say. Mark Twain has written a study of the ant's foolishness in the way of endeavor. The little creature carries heavy burdens, choosing the most difficult paths,—and all this to no purpose. When one reads of the tremendous toils and sacrifices achieved by Mr. London's people—one wonders why. They are living apparently only for this world. Wherefore, their achievements strike one as being "full of sound and fury, signifying nothing."

Had the author faith, there would be less hardness, more sunshine, more humanity. "Adventure" is a clean story; but the author seems to be forcing his invention and is by no means at his best. FRANCIS J. FINN, S.J.

A Romance of Old Jerusalem. By FLORENCE GILMORE. St. Louis: B. Herder. Price 50 cents.

One of the favorable signs of the times is the striking multiplications of books having to do with Christ the Man-God. May not this fact be ascribed in great measure to the desire and persistent endeavor of our present Pope "to draw all things unto Christ"? If Miss Gilmore's booklet could be described in one word, that word would, I believe, be pretty. The story is pretty from the first page to the last. Having Christ for its

central figure, and treating him in a tone of Catholic reverence and piety, mingling pleasing legend subtly but not confusingly with Gospel truth, the story will appeal alike to simple faith and Norman blood. Miss Gilmore should rejoice to think that in putting forth a story so simple and so charming, she is actually co-operating with the splendid endeavor of Pius X.

FRANCIS J. FINN, S.J.

Marriage and Parenthood. The Catholic Ideal. By the Rev. THOMAS J. GERRARD. New York: Joseph F. Wagner. Price, \$1.00.

Love and Marriage. By ELLEN KEY. Translated from the Swedish by ARTHUR G. CHATER. With an introduction by HAVELOCK ELLIS. New York: G. P. Putnam's Sons. Price \$1.50.

Both of these books deal with a vital question, the complex subjects of the relations of the sexes, of the obligations of the married state, and of the organization of the family as the foundation of society. The two writers, however, differ radically in their handling of the question. Miss Key's volume offers a striking example of the extreme views put forward by advocates of the recent exaggerated claims for woman's emancipation; it presents, as well, a capital illustration of the offensiveness to Christian modesty which a too candid thoroughness begets in studies dealing with sex problems and intended for popular reading. The conclusions and recommendations of the Swedish thinker will certainly not be accepted by the Christian moralist, who is guided by his recognition of God's rights in the matters discussed far more than he is influenced by a desire to safeguard the convenience and the well-being of the individual man or woman. The Christian moralist, too, no matter how painstaking and scholarly Miss Key may profess to have been in her investigation of her subject, will regret that her unhealthy probing into sexual relations has not permitted her to be more mindful of the Apostle's word regarding the mention of certain topics. Reticence in these matters has ever been considered an excellent quality in books for popular reading.

Unfortunately, false views of marriage and parenthood are growing common. These concern the most intimate, the most delicate, and the most sacred marriage relationships, and some knowledge and discussion of these topics are forced upon us lest false doctrine be permitted to make headway simply because the true is not present to resist it. Father Gerrard, we believe, meets the situation well. In simple, clear style, and with a delicacy which the protective modesty of a Christian conscience demands, he describes the Catholic ideals regarding marriage and parenthood. To promote and foster these ideals in the face of the loose later-day moral standards to the contrary is the aim the author has in mind in the carefully selected topics he discusses.

* * *

The Story of the Mountain; Mount St. Mary's College and Seminary, Emmitsburg, Maryland. Begun by MARY E. MELINE and continued by Rev. E. F. X. MCSWEENEY, S.T.D. Vol. I. I. Emmitsburg, Md.: *The Weekly Chronicle*.

As Dr. McSweeney, who took up the work after the death of Miss Meline, also died while writing this "Story of the Mountain," the frequent breaks in the narrative may be easily explained. They had not yet succeeded in arranging the vast amount of matter at their disposal. Thus, for instance, on one page we find a letter from Dubois to Bruté, the expenses incurred for a negro slave, a note from the father of one of the boys, a concession made to the college by the Legislature, etc. In spite of this, however, the book is a mine of information, and will be eagerly searched by future biographers for facts about the great men who from the very beginning shed such lustre on "the Mountain." All the old mountaineers will

read with pleasure the interesting notes which the industrious compiler has gathered together.

* * *

Her Journey's End. By FRANCES CLARKE. New York: Benziger Bros. \$1.25.

Pauline Faulkner, a wildish kind of a damsel, has been adopted by a rich woman who, strange to say, is an industrial magnate; a fiction which introduces a partial study of the labor question. Pauline's father had been obliged to disappear from public view for reasons that are not explained; nor are we enlightened about the nature of the occupation of the chief villain of the story, who appears under several names. All this makes the plot difficult to follow. Some of the scenes are very melodramatic, especially the rescue of Pauline in the desolate swamp to which she had been carried.

* * *

Geschichte der Verehrung Marias im XVI und XVII Jahrhundert. VON STEPHAN BEISSEL, S.J. St. Louis: B. Herder.

The first thing that strikes the reader of the "History of the Devotion to the Blessed Virgin in the Sixteenth and Seventeenth Centuries" is the wealth of information contained in this scholarly volume. Indeed, it would be difficult to give in a limited space a more satisfactory account of the history of the Ave Maria, the Angelus, the various forms of the Rosary, the House of Loreto and the Litany of the Blessed Virgin.

The numerous and well printed engravings, whilst they constitute a most attractive feature of the book, are given for the purpose of illustrating the modifications which the devotion to our Blessed Lady underwent under the influence of the ever-changing tastes and tendencies of the generations that inspired them. The author rightly considers the works of religious art the mirror of the life and faith of the men and countries that produced them. The statues and paintings tell us what people thought of the Mother of God, how they pictured her image to themselves, what spiritual favors they hoped to obtain through her intercession. Keeping this principle in view the author invariably explains the meaning and object of the pictures. To do this he deems all the more necessary, as the present generation is but too apt to overlook the religious ideas expressed in Christian art.

Even in a brief notice some of the author's conclusions deserve special mention. In the fifteenth and sixteenth centuries, he says, sermons and poems are not always free from exaggeration. In them the Mother of God is styled "Goddess of angels, goddess of heaven." Such expressions, however, are no proof that Mary was considered equal to God. They must be attributed to an intemperate zeal for classical Latin. *Sanctus* not being classical in the meaning of "saint," *diva* and *deû* were used instead of it. Catholics, of course, need not be told that the Church never exalted the Mother of God above her Divine Son. It is for the benefit of the non-Catholic reader that the author states this elementary truth. Those accustomed to look at the bright side only of the Middle Ages will be surprised to learn that the devotion to our Blessed Lady has grown since the beginning of the Modern Age.

Among the announcements of Catholic books for early publication by Longmans, Green & Co. is noted the first volume of the new series of "Lives of the Friar Saints," entitled "The Life of St. Bonaventure," the second founder of the Franciscans. The lives of the greater number of the canonized Saints of the Orders of St. Francis and St. Dominic, are, comparatively speaking, little known to English-speaking Catholics. The publishers, therefore, hope to produce the books at a uniform and very moderate price to put them within the reach of all.

BOOKS RECEIVED

- Frederick Ozanam; Professor at Sarbonne. His Life and Works. By Kathleen O'Meara. Preface by His Eminence Cardinal Manning. Preface to this Edition by Thomas M. Mulry. New York: The Christian Press Association Publishing Co.
- Cases of Conscience for English Speaking Countries. Solved by the Rev. Thomas Slater, S.J., Vol. I. New York: Benziger Brothers. Net \$1.75.
- The War Upon Religion. Being an Account of the Rise and Progress of Anti-Christianism in Europe. By the Rev. Francis A. Cunningham. Boston: The Pilot Publishing Co.
- Little Cities of Italy. By André Maurel. With a Preface by Guglielmo Ferrero. 30 Illustrations. New York: G. P. Putnam's Sons.
- The Practical Catholic. Maxims suited to Catholics of the Day. By Rev. Gabriel Palau, S.J. Authorized American translation by Francis A. Ryan. New York: Benziger Bros. Net 60 cents.
- A Mediæval Mystic. A Short Account of the Life and Writings of Blessed John Ruysbroeck, Canon Regular of Groenendaal, A.D. 1293-1381. By Dom Vincent Scully, C.R.L. New York: Benziger Brothers. Net 75 cents.
- A Conversion and a Vocation. Sister Mary of the Sacred Heart. Sophia Ryder. First Novice of the Order of the Good Shepherd in England. Second Edition. New York: Benziger Brothers. Net 90 cents.
- An Anthology of Modern English Prose (1731-1892). By Annie Barnett and Lucy Dale. New York: Longmans, Green & Co.

EDUCATION

MR. BALFOUR ON EDUCATION.

An Anglican society, established to assist the spread of Christian education, is this year celebrating its centenary. The history of the organization is a worthy record of achievement in its chosen field of effort. Twelve thousand schools have been founded during its hundred years' existence, and its executive body has paid out a sum of more than nine millions and a half pounds sterling in furthering the cause of religious instruction in schools. Mr. Balfour, the leader of the Conservative body in the British House of Commons, was the principal speaker at a recent public commemorative meeting of the society's anniversary. The school problem has long been a vital question in British politics; it has long played a part in the questions agitating the great political organizations in the empire, which, unless all signs fail, it will soon assume among the exigent politics of our own country. It will be of profitable interest, then, to weigh Mr. Balfour's declarations and to study his views regarding the possibility of conciliating the claims of freedom of conscience with the prescriptions of the legislation for public instruction.

We may note that lay, or non-religious education, has few supporters among the English; its partisans, where found at all, being usually identified with the Socialistic groups. In England the conflict is waged between the advocates of an educational system strictly confessional and those who favor the principles of the Bible League. This latter body contends for what Mr. Draper, of New York, has recently proposed, an unsectarian Christian system made up of the fundamental and elementary

religious truths on which all religious bodies may be said to be in agreement. This minimum of Christian instruction is satisfactory to none save the non-conformist body, and its members would probably not accept it in theory. Still, in defect of schools conformable to their own ideals, they are satisfied to embrace it as practically sufficient.

* * *

On this point Mr. Balfour expressed himself with unmistakable clearness. In his opinion it is a folly to look upon education as made up of two phases, the religious and the secular, which are separable one from the other in the actual training of the child. Education, he affirms, is one whole process comprising a multitude of formative influences which may not and must not be looked upon as detached and disjointed. To attempt to isolate, as it were, in one compartment, the development of the child mind, rooting itself in the religious convictions of the child, and in another the opening up of its powers following the instruction it receives concerning the world and literature and science, is to completely misunderstand the psychology of the child and to neglect the best means to form and cultivate character.

* * *

In older generations educational work was usually entrusted to charitable and religious associations organized with a special aim to attend to it. Latterly, in our modern day, the State in its masterful pretension to supreme control of society has attempted to oust these bodies and to inject itself into the work. In consequence all over the Christian world discussion has arisen concerning the place the civil government has a right to fill in the education of children. Some believe they solve the problem by surrendering to the State the task of profane instruction. Mr. Balfour does not accept the solution, and he very plainly makes known to his hearers the reasons why he does not. To him this solution is disastrous, and for many reasons. He insists upon one. "If," he says, "instruction be made compulsory, as it has been made in most countries in western Europe, the impossibility of the plan is obvious. The State cannot say to the head of the family: 'You must entrust your child to me and I shall take care of his training. I shall leave to you his religious formation. I shall see that he is properly instructed in arithmetic, orthography, writing, and reading, but you must do what is required to give him proper religious instruction.' If the State chooses to take the child out of the influence of the home and to look to his training during many hours of the day, the State cannot avoid the responsibility of the child's integral formation and it cannot shift

its accountability for all other details of that formation save those comprised in profane teaching."

* * *

The reason of this contention of the British statesman is easily understood. Certain words need to be clearly explained lest they lead one into error. To refrain from doing a thing is not always to assume a purely negative attitude, it frequently implies a positive act; an omission, in consequence, is at times itself a serious fault. The fact that the State refrains from touching religion in education is a dangerous attitude to adopt. To ignore the essential influence of religion in education is practically to condemn religion. And this practical condemnation of religion by the State is made a more heinous matter by the manner in which the State adapts itself to the plans of those who hold other views regarding religious training in schools.

* * *

This is the light in which Mr. Balfour views it. Speaking to the members of the association above referred to, he says: "And the State has ordinarily showed itself rather shabby in dealing with organizations like your own. It says to you: 'If you agree to replace the government in its special mission, the government will allow you to consecrate your activities to this spiritual mission. We will concede to you the right to teach religion, on one condition. You must spend enormous sums and you must put upon yourselves a heavy burden of sacrifice in order to build your schools, and impart public instruction.' In one word, in forcing you to assume the expenses which manifestly should be borne by itself, the State makes you pay dearly for the privilege of training children in their Christian faith."

* * *

Mr. Balfour has a word to say, too, regarding the poor sophism current among modern freethinkers, that instruction ought to be kept separate from dogma. He pointedly insists on the truth that elementary training is necessarily dogmatic, and that when one seeks to explain something to a child—he might very well have added to many a man and woman as well—one must use precise and accurate phrasings. "I am informed," he continued, "that mathematicians themselves confess that the fundamental truths of their science are full of difficulties in the logical and speculative order. When, however, they start to impart to their pupils the initial lessons regarding the four fundamental operations, they do not introduce them first of all to these difficulties. They teach them arithmetic, and they do it using decidedly dogmatic notions. In any other way they would impart no knowledge. Instruction, if it means anything, means the explanation

of simple truth dogmatically professed by a master. Dogma is to be deemed an accurate synonym of instruction."

* * *

The distinguished English statesman went on to show the folly of another solution of the religious phase of the school problem. And this portion of his address merits the careful attention of quite a number of well-meaning educators here in America. Mr. Balfour holds to be absurd the proposition giving to State authorities the privilege of extracting from the deposit of Christian truth a common elementary symbol which will prove to be acceptable to all professing Christians, no matter how they may vary among themselves in the details of their belief. To suggest the teaching of such a symbol in State schools, as a satisfactory meeting of the requirements of religious instruction for all pupils is no way to settle the controversy. "As far as I am concerned," said England's Conservative leader, "I have always cherished the hope that our elementary State schools eventually would be so conducted as to secure to every child the kind of religious instruction his parents desire him to receive. Probably I should say, since no human system is perfect, to the large majority of our children. This is the sole solution which appeals to me as strictly compatible with our ideas of religious liberty, of parental responsibility, and of the primordial necessity of religious training in children's education. I hold it to be an evil, aye, the greatest of all evils, to permit children to be brought up in schools in which no provision is made for religious formation. And I solemnly express to-day my hope that England will never accept the responsibility of public instruction without religion. Let us then frankly face the situation; recognizing, as we must, the insistent demands of parents for the Christian education of their children, let us map out a public school program in which the legitimate claims of parents will be acceded to, and provision will be made to render possible religious instruction at the expense of the State, at least in the case of the large majority of the children of this land."

* * *

Mr. Balfour's concluding words may be quoted for the special benefit of the secularists among us: "We are all persuaded that the State which seeks by its legislation to effect a divorce between religion and the elementary teaching of children, is following the worst conceivable policy for the service of future generations."

* * *

Catholics will cordially approve the stand of Mr. Balfour. Were further declaration of their position in the question needed, it may be found in a recent statement made by Archbishop Messmer of Milwaukee.

"We have founded our Schools," he says, "without the State, we have kept and supported them without the State, we have brought them up to the present high standard of efficiency without the State, and with the help of God we shall continue this glorious work without the State. Not that I would refuse the State support, justly due to us, for the results we furnish by the secular education given in our schools. But I would at the same time maintain the absolute independence of our schools as to their religious character and internal management. Let the State examine our children and if our work is up to the standard required by the State, then in the name of all that is fair and just, let the State pay its share towards the support of our schools. If our work is not satisfactory, we shall not ask for the state compensation. What American, be he Christian, Jew or infidel, can object to such a fair demand which will 'give to Cæsar the things that are Cæsar's and to God the things that are God's'?"

At a meeting of the Connecticut Valley Branch Alumni Association of Holy Cross College, Worcester, Mass., the Rev. Thomas E. Murphy, S.J., president of Holy Cross, said that there are in the college 520 students following the classical course, a larger number than in any other Catholic College in the United States. He gave statistics showing the professions which alumni follow: clergymen, 380; physicians and surgeons, 178; lawyers, 172; teachers, 124; students of theology, 67; students of medicine, 34; students of law, 40; journalists, 16; miscellaneous, 41. The total number of alumni is 1,226.

PULPIT, PRESS AND PLATFORM

"The Catholic Church and the Bible Centenary" was the theme of a sermon preached in England recently by the Rev. Norbert Jones, C.R.L., the following abstract of which was printed in the *Liverpool Catholic Times*:

The Catholic Church not only created the Christian pulpit, she also gave the world the Holy Bible which she read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards whom he founded. This abuse the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proves that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cranmer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of

England. Even to those unable to read, the Catholic Church gave the "Poor Man's Bible," written in a language all could read and understand. It was unhistorical to assert, then, as certain speakers had done during the recent tercentenary, that Wycliffe was the first to give the people an English Bible. It was now abundantly clear that Wycliffe borrowed whole Books from the older English Catholic Bible, which he plagiarised and appropriated as though it were all his own, a clever but a very dishonest trick. Let them read the scholarly book on this subject by Abbot Gasquet, entitled "Wycliffe and the English Bible," in proof of this fact, supported by Protestant standard authorities. Much has been made of William Tyndale's so-called Bible, but we now know it was a corruption from a badly translated German one, partly Luther's Bible, but much more added by Tyndale himself to further Lutheranism. Words were put into it by him that were not in the original version at all in order to attack the fundamental doctrines of the Christian Church. Moreover, he added to God's Word long and copious footnotes and marginal references crammed with most abusive and inflammatory notes assailing all the sacred teachings and the worship of the Catholic Faith. No less than two thousand literary errors and mistranslations were found in Tyndale's so-called Bible. Nor did Tyndale translate the Bible as a whole, but only the New Testament and one or two Old Testament Books. Others had been falsely ascribed to him which history now has shown to be purely fabulous.

The Catholic Church had already the whole Bible in English and Englishmen did not want the spurious concoction of Tyndale's which, like English State Protestantism, was most un-English, nay, an inferior article not up to standard but "made in Germany." Tyndale was not burnt at the stake for anything to do with religion, but for fomenting by his writings, with confederates of his, political turmoil and fanaticism against the authorities of Church and State in Augsburg (Germany). It was done by the German Emperor, not by the Church. He had much to do with inciting the revolutionary horrors there which culminated in the thirty years' war. He and his party only used religion as a cloak for furthering their own political shibboleths. To call him a religious martyr is simply a perversion of historical facts.

As to the authorized version of the Protestant Bible, it certainly deserved the eulogiums bestowed upon it as to its pure and elegant English language and style. Here, however, a few significant

facts to the credit of the Catholic Church should be supplied, which were omitted by the preachers and speakers during this Protestant tercentenary of the authorized Version. In the first place, the English Catholic Douay Bible was fully two years older than the authorized Protestant one. The Catholic Rheims version in English was nearly forty years older still. Those who made the authorized Protestant version, about which so much is being said of its originality, drew largely from the Catholic Rheims translation, so excellent an aid did they find it to be; in fact, as a Protestant writer says: "It represents a modification of a medieval Catholic version of the Vulgate, and represents the tongue of no historical epoch, but is an artificial product selected with exquisite care from the sacred felicities of two centuries and a half" (Edmund Gosse's "Modern English Literature").

"The influence of the Catholic Rheims version on the Protestant authorized version is very considerable, and the compilers of the latter borrowed largely from this older Catholic English version, with no other acknowledgment than a gibe" (Dr. Curleton (Protestant) on the Authorized Version). Then, with all that has been said, the Protestant Bibles of every version are seven Books short of the whole Bible as accepted by Christendom at large. There are seven more Books in the whole Bible, which the Catholic Church possesses, so hers is the Standard Bread of God's Written Word, while the authorized is below the standard quality in weight.

The British and Foreign Bible Society has no centenaries. It is but a century old. The oldest and the only Divinely-founded Bible Society is the Catholic Church, and her centenary counts two score already, for she started in the first year Anno Domini, and covers all the past centuries from then till now. The mass of Protestants to-day neither have, nor do they read, the Bible, nor do they care for it. Go round to the majority, one will find the cheap and suggestive penny-dreadful, the penny Sunday paper full of the week's unsavory crimes, and the rationalistic pamphlets sold on certain bookstalls, but in very few will one find the Bible. An Anglican vicar searched round his parish and found no Bible in any house except that of a devout Catholic family. The Catholic Church never put anyone to death for the Bible, but many of her priests and people were put to death for its defence and preservation during the persecution of Diocletian (fourth century). To her alone we owe the Bible to-day, and from her pulpit all who attend, both Catholic and

Protestant, will hear to their great spiritual profit the doctrines of the Bible and the preaching of Christ Crucified.

ECCLESIASTICAL ITEMS

The twenty-second International Eucharistic Congress will take place in Madrid, Spain, on June 24-29, 1911. There will be three general sessions: June 26 and 27, at half-past four o'clock, p.m., and June 28, at half-past ten o'clock, a.m. A special committee has undertaken to provide accommodations for workingmen who may assist at the Congress. In the list of subjects suggested for papers by the delegates to the Congress may be noted the Eucharistic Traditions of Spain, the Mozarabic Rite, a Eucharistic bibliography of Spain and Spanish-speaking countries, the Irish Colleges in Salamanca and Valladolid, Eucharistic Leagues, local, national and international, the work of the Tabernacle Societies for supplying vestments to poor churches, and a paper on the most notable musical productions in honor of the Holy Eucharist.

At the annual dinner of the Massachusetts State Council, Knights of Columbus, at the Hotel Somerset, Boston, on April 19, there were 500 Knights in attendance. State Deputy William J. O'Brien, who presided, stated that the order in Massachusetts has made greater advance in the past year than ever before. The Rev. P. J. Supple represented Archbishop O'Connell, who was unable to attend. Father Supple said in part: "This order will do well to preserve intact the feeling of brotherhood which the Church exemplifies as no other institution in the world. The needs of the Church are great at the present time, and the issues which confront her call for union of all her forces. The time for the organization of all Catholic forces has come." Supreme Knight James A. Flaherty said that "the question of affiliation with the Federation of Catholic Societies would be given consideration by the national body." Andrew J. Shipman, of New York, in an address on "A Vision of American Citizenship," urged all Catholics to take a most active part in all public questions and social activities. Mayor Fitzgerald told of the great possibilities of an organization such as the Knights of Columbus in Boston and the part it should play in the city's advancement. District Attorney Pelletier was chairman of a reception committee of one hundred members of the order.

Subscriptions for the Cardinal Gibbons Memorial Hall at the Catholic University, to commemorate the golden jubilee of his Eminence's ordination to the priesthood and his silver jubilee as Cardinal, are

mounting rapidly. Mgr. George W. Devine, pastor of St. John's Catholic Church, Baltimore, heads the clergy with a donation of \$2,000. Mr. Michael Jenkins leads the laymen with a total of \$7,000, which is given as a memorial to his wife, who died recently. Archbishop Farley, of New York, sent in a check for \$1,000 and Mgr. T. J. Shahan, Rector of the Catholic University, gave a like amount. Not only are Catholics contributing, but men of other denominations are helping. Mr. Theodore Marburg sent \$1,000 and Mr. Ross W. Winans \$500. From small towns throughout the State of Maryland have come donations ranging from \$5 to \$500, and now the fund has grown to about \$45,000.

The annual reunion of the members of the Maynooth Union of the United States took place at the Hotel Astor, this city, on April 26, under the presidency of the Rev. D. L. Lavery, of St. Louis, Mo. The Right Rev. Mgr. Charles McCready, of New York, is the organizer of this union of old Maynooth students.

Bishop Hartley, of Columbus, has taken the lead in furthering the arrangements of the executive committee now engaged on the local details for the eleventh annual national convention of the American Federation of Catholic Societies, which will meet in his see city, August 20-23.

The annual national conference of the Society of St. Vincent de Paul has been called for June 4-7, at Boston, Mass. About 400 delegates, men and women from all parts of the United States, are expected to attend.

We take the following items from the Report of the Society of St. Vincent de Paul of Chicago, for 1910:

Number of conferences reporting	52
" " active members.....	889
" " visits made.....	14,408
" " situations procured..	290
Receipts	\$24,600
Expenditures	17,935

Special work committees submit reports on their work in hospitals, public asylums and missions in four districts. Nearly ten new Conferences have been organized during the past year. Altogether, the impression conveyed by the interesting Report is one of consolation that so much Catholic charity has been exercised, mixed with a great deal of regret that more Catholic men in the large city of Chicago are not actively interested in the society of Saint Vincent de Paul.

Complaints that Catholics are not generous in subscribing notable amounts for Church purposes seem to be contradicted

by the experience of Auxiliary Bishop Mundelein, of Brooklyn. He is pastor of St. John's Chapel, one of the smallest parishes in the Borough, the membership being about 3,500 souls. A new church and school are much needed, and the Bishop has taken up two collections for the building fund. In the first he received \$48,000, and in the second \$78,000. In this result of \$126,000 for just two offerings, he is priding himself on holding the parish collection record for the United States.

SOCIOLOGY

The Gaelic League delegates, representing the Language and Industrial movements in Ireland, have addressed successful meetings and established organizations in New York, Boston, Springfield, Philadelphia, St. Louis and other centres, with the object of stimulating interest and obtaining financial support. They are armed with strong endorsements from the bishops, clergy and lay leaders of all classes, urging the moral and national advantages of reviving the language, music, industries, customs, and the intellectual and social life that were characteristic of Ireland at its best. In connection with the language movement and for its benefit four young ladies are giving an exhibition of industrial work and of the various kinds of Irish lace.

In his new book, "Idola Fori," W. S. Lilly tells how he met two ladies enraptured over a bargain. They had bought a dozen beautiful shirt-waists in Regent Street, London, at half a crown, that is sixty cents, each. They termed the bargain miraculous; and, to celebrate it, asked him to dine. The hostess gave a five pound note for the dinner, and did not get much change. Taking leave of his friends, Mr. Lilly walked towards Kensington. Seeing a girl in danger of being run down by a carriage, he caught her by the arm and saved her. She collapsed and was on the verge of hysterics. "No, sir," said a constable, "it is not drink, but hunger." Mr. Lilly questioned her and found that she was a shirt-waist worker, and worked for the shop of the miraculous bargain, making shirt-waists at four shillings a dozen, or fourpence each, to be sold for half a crown to ladies who did not scruple to pay five pounds for a dinner. It seemed incredible, but on investigation her story was found to be absolutely true.

Many things in Japan are admirable, and again many things are deplorable. Of these one of the most deplorable is the propaganda of Rationalism to which, with its fierce attacks on Christianity, such news-

papers as the *Japan Mail*, surrender their columns. Sawayanagi Masataro, devoted to Old Japan, has published two volumes in which he laments the decay of filial piety, the foundation of Japanese morals, which he ascribes to the new spirit, the decline of Buddhism, Individualism, western education and the neglect of family etiquette. We may remark in passing, that he exaggerates filial piety so as to make it a vice, since he would have no other rule of right and wrong than the father's will. Of the five causes of the decay, the immediate one is individualism; and Inoue Tetsujiro, agreeing with him, puts down Christianity as the chief cause of this, as it teaches personal rights, of which Old Japan knew nothing.

Both Rationalist and Reactionist oppose Christianity; the former because it contradicts his exaggerated individualism, the latter because it contradicts his exaggerated self-effacement. To the thinking Japanese this should be a strong argument in its favor, since true virtue stands midway between the contrary exaggerations of vice. Moreover, if the Japanese know anything of western history they must have observed that Rationalism is essentially destructive. It has never made a patriot, it has led no nation to greatness, it is the enemy of what is noblest in man. As for exaggerated filial piety, it not only makes one man's arbitrary will the rule of another's conduct, but it also suddenly and violently transforms the same individual from a mere instrument of another into an irresponsible master of the actions of others. To-day he is his father's slave; to-morrow, a father, he is the despot of his children—an absurdity.

OBITUARY

On April 18, Rev. Louis A. Campbell, for nearly a quarter of a century the efficient pastor of St. Catherine's parish in Austin, a suburb of Chicago, died in Milwaukee, Wis. Father Campbell was born in La Salle, Ill., fifty-six years ago. Early in the 70's he went to Chicago, entering the business house of his uncle, Patrick Brennan, whom the old-timers of the Holy Family parish will recall as a leading member of that west side community in the days of its early greatness. In 1878 the deceased priest offered himself as a candidate for the priesthood to Bishop Thomas Foley and after the usual seminary studies he was ordained for the diocese of Chicago. The young priest's first charge was the Newsboys' Home, which he founded and conducted with signal success for three years. A brief service as curate in St. Jarlath's followed, after which he was named pastor and charged with the building of the new St. Catherine's in Austin.

The suburb was then sparsely settled and numbered but few Catholics within its limits, and Father Campbell had the gratification to live through the days marking the growth of a parish since become one of the most flourishing in the Archdiocese. Spending practically his entire life as a priest among them, he was known and loved by nearly every man, woman and child in Austin. For some years his health had been failing, and for the last few months he had been under treatment in the Sacred Heart Sanitarium in Milwaukee, where he passed peacefully away.

The Right Hon. Sir Elzéar Taschereau, former Chief Justice of Canada, died at his home in Ottawa on Good Friday. He had had a distinguished career at the bar and on the bench and was one of Canada's foremost judicial authorities. Born in Canada in 1836, Sir Elzéar was educated at the Quebec Seminary and called to the Bar in 1857. He was appointed a Judge of the Superior Court of the Province of Quebec in 1871, and a judge of the Supreme Court of Canada in 1878. He received the degree of LL.D from Laval University in 1890, and two years later was promoted to the position of Chief Justice of Canada. This office he resigned in 1906. His works on legal procedure are highly esteemed in Canada and "The Criminal Law for the Dominion of Canada" and "Le Code de Procédure Civile de Bas-Canada" have become handbooks for the profession. The Most Rev. S. G. Gauthier, Archbishop of Ottawa, presided at the funeral service, which took place in the new Church of the Sacred Heart.

On April 7, Mother Mary Agnes, of the Community of the Immaculate Conception, died at Mount St. Mary's Convent, Leeds, England, in her seventy-first year. She was the last survivor of those who founded the Community in Leeds fifty years ago. She helped also to establish the orphanage for girls attached to the convent and collected funds for this work in Ireland and the north of England.

On the same day occurred the death of the Rev. Edmund Buckler, O.P., at the age of seventy-seven. He was received into the Church by Father Faber in 1851 and became a Dominican a few years later. Honored by his brethren with the office of Prior which he held successively in several convents of his Order, he also endeared himself to the people by unfailing kindness of disposition and his fatherly interest in all who sought his counsel or aid. He celebrated the golden jubilee of his priesthood last September.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 4

(Price 10 Cents)

MAY 6, 1911

(\$3.00 a year)

Whole No. 108

CHRONICLE

Senate Breach Wider—Senator Frye Resigns—House of Representatives—Philippine Question Revived—Held as *Times* Dynamiters—Mexico—Canada—Great Britain—Ireland—Portugal—France—Belgium—Germany—Austria-Hungary—Turkey.....73-76

QUESTIONS OF THE DAY

The German Centre, Yesterday and To-day—The Pope and Europe—Who Exalted Braga?—A Work of Providence, II.....77-82

IN MISSION FIELDS

On the Fishery Coast.....82-83

CORRESPONDENCE

The Blight of Anti-Clericalism in Rome—Spanish Cabinet Changes—The Rising in Albania.....83-85

EDITORIAL

The \$50,000 Bible—State Care of Children—Catholic Women's Colleges—Sunday Comic Supplements—The Dean of the Despots—Notes.....86-89

CONCERNING CARIBS.....89-90

LITERATURE

A Roman Diary and Other Documents Relating to the Papal Inquiry into English Ordinations MDCCCXCV—The Brownies' Whispers—The Siege of Boston—Frederick Ozanam—Books Received.....90-92

EDUCATION

Young Men in Old Men's Places—Sane Methods in College Work—University Specialization Encroaching on the Small College System—Defective American Educational Methods as Shown in Rhodes Scholars at Oxford—The School Question in England.....92-93

ECONOMICS

War on the Ocean Traffic Trust—Death Duties in England—Temperance and Diminished Beer Profits.....93

SOCIOLOGY

New Scheme for Simplifying the Calendar....93

PULPIT, PRESS AND PLATFORM

The Apostate Priest Vardesi to be Sued for Libel.....93-94

SCIENCE

To Make Weather Forecasts Scientific and Reliable—New Method for Purifying Feed Water—New Substitute for Radium—Why the Sky is Luminous on a Starlit Night—Sterilizing Water by Bleaching Powder—Aluminium Bronze for Coinage.....94

ECCLESIASTICAL ITEMS

Laymen's League for Retreats and Social Studies—Progress in the Cause of Bishop Neumann's Beatification—Archbishop O'Connell Going to Belgium—Mrs. Walsh Honored by the Pope—Impostors Collecting for Colored Mission Work—The Louisiana Catholic Federation.....95-96

OBITUARY

Rev. William St. Elmo Smith.....96

LETTER TO THE EDITOR

Cincinnati's Sisters' Schools.....96

CHRONICLE

Senate Breach Wider.—The disaffection in Republican ranks which threatens Republican supremacy in the Senate assumed grave proportions during the week when the regular Republicans in caucus refused to meet three demands of the progressives. These demands were that Senator La Follette be given a place on the Committee on Interstate Commerce; Bristow on Foreign Relations, and Cummins on Finance. One demand was granted that Mr. Bourne be appointed to the Appropriations Committee. Senator Gallinger, chairman of the Republican Committee on Committees, held that the committees were already filled and that it was inexpedient to enlarge them, adding that the progressives had been shown all due consideration and given all the committee assignments to which they were entitled. The action of the insurgents emphasizes the present state of disorganization of the Republican party. The insurgents demand consideration as a separate party and not as Republicans. They do not appear to consider the regular Republicans on the committees as representing them any more than the Democratic Senators represent them. In fact, they represent them less, for the insurgent Republicans are much closer to the Democratic side than to the Republican side and it is likely that they will vote with the Democrats at least as frequently as with the party to which they nominally belong. When the names suggested for these committee appointments came up for approval in the Senate, however, only two of the insurgents voted in the negative.

Senator Frye Resigns.—On account of ill-health, Senator William P. Frye, of Maine, has tendered his resignation as temporary presiding officer of the Senate. Senator Frye, now in his eighty-first year, has been a member of the Senate since 1881 and expects to serve out his present term, which expires March 4, 1913. At the end of that time he will have completed forty-three years in Congress, ten in the House and thirty-three years in the Senate. For seven years he ruled over the Senate, taking the gavel at the death of Vice-President Hobart, and again when Col. Roosevelt became President upon the death of President McKinley. Senator Frye's dealings with his colleagues were uniformly dignified, courteous and impartial.

House of Representatives.—The bill for the apportionment of representatives in Congress under the thirteenth census, as adopted by the House, provides for a new House of 433 members, instead of 391, as at present. Under the new apportionment, the State of New York gains six members, Pennsylvania four, New Jersey two, Illinois two, Massachusetts two and California three. The unit of representation is 211,877. —Victor Berger, of Milwaukee, the Socialist member of Congress, wishes not only to abolish the Senate but to deprive the President of the veto power and to take from the courts authority to invalidate legislation enacted by the House of Representatives. All this he proposed as an amendment to the Constitution, which, if asked for by five per cent. of the voters in each State, shall be

submitted to a general referendum. "The Senate has run its course," said Mr. Berger, "and it must some day, as with the British House of Lords, yield to the popular demand for its reformation or abolition."

Philippine Question Revived.—Representative Cox, of Ohio, is at the head of a movement of Democratic Congressmen to make the Philippines and their independence a party measure at this session of Congress. At the next meeting of the majority caucus he will ask that a resolution calling upon the War Department for a statement showing what the islands have cost the United States since the American occupation, be made a part of the majority program. This resolution Mr. Cox regards as an entering wedge toward neutralization of the Islands. "The Philippine situation," said Mr. Cox, "is the most menacing before us. Wars of the future will be over lands in the Orient. If the people could see what the Philippines have cost, I am positive that the islands and their future would be accorded serious and immediate consideration. Neutrality of the islands could be arranged for by treaty."

Held as "Times" Dynamiters.—John J. McNamara, secretary and treasurer of the International Association of Bridge and Structural Iron Workers, his brother James B. McNamara and Ortie E. McManigal, accused of complicity in the blowing up of the Los Angeles *Times* newspaper plant last October, when twenty-one men were killed, were lodged in the Los Angeles jail on April 26. John J. McNamara was arrested at his home in Indianapolis; the two other men were arrested in Detroit on April 12, and thence taken first to Chicago, where they were guarded night and day in a private house. John J. McNamara has always been regarded as a quiet unassuming man of good character. The evidence by which the detectives hope to connect the prisoners with the dynamiting of *The Times* plant has not all been made public. The luggage of the two active agents is said to have contained infernal machines and devices for setting off explosives. To connect the iron workers' secretary and treasurer with the explosives the only fact disclosed is the alleged finding of explosives concealed in the building occupied as a headquarters of the union and of more explosives in a barn, the owner of which is said to have declared that they had been placed there by the secretary and treasurer of the union. It is hoped that the authorities will proceed with the utmost fairness and with scrupulous regard for the regularity of the methods employed to obtain conviction.

Mexico.—The temporary armistice between the government and the Madero forces has not caused a suspension of all warlike action, for there are bands of revolutionists who do not recognize Madero's headship. They are scattered through the country and have

been active even in the Federal District, but they seem to be bent on plunder rather than revolution. The Socialist revolution continues as before the cessation of hostilities, for it is equally against Diaz and Madero. A rich planter named Jose Gonzalez was captured in a skirmish with the revolutionists near Torreon, and although he offered a ransom of one hundred thousand pesos, he was placed against a wall and shot. The strike of the students in the school of agriculture was due to poor food and unsanitary conditions; that in the medical school was declared because the students that had failed in their examinations were those and only those who were known to be unfavorable to the re-electionist program. They attacked the president of the school with a volley of over-ripe tomatoes, sapodilla plums and eggs, and then made a demonstration on the streets. Both presidents have been superseded and the students have returned to their books.

Canada.—The Conservatives have resolved to fight Reciprocity inch by inch in Parliament, hoping to bring about a general election on the question.—A conciliation board has been appointed to attempt the settlement of the coal strike in Alberta and British Columbia.—Trouble is brewing between the Canadian Pacific Railway and its mechanics, though there is a prospect of averting it.—The navigation season opened in Montreal with the arrival of the Royal George, April 28.—Protestant agitation over the Hébert marriage case continues. Marie Clouatre, one of the interested parties, has been induced to withdraw her consent to the decree of the civil court and to apply to have it rescinded. If she persists the case will eventually reach the Privy Council. The English papers support the agitation more or less. Not long ago the Conservative press appealed to the Catholics for support against Reciprocity, pointing out that, should annexation follow, they would lose the religious rights they now enjoy. Unless the same press can prevail upon its followers to refrain from seizing every opportunity to attack those rights, Catholics will probably think that it makes very little difference whether they are lost in annexation, or at the dictation of a truculent Protestant faction.—The immigration of negroes into the West is causing some discontent.—The opening of the Grand Trunk Pacific Railway to Edson, beyond Edmonton, is bringing a large influx of settlers into the Peace River country.

Great Britain.—The Unionists have regained Cheltenham by a narrow majority in the election consequent on the unseating of the Liberal member. The Liberals retain the seat vacated by Lord Haldane by a majority reduced through Liberal abstentions natural in a by-election regarding a safe constituency. The two parties in Parliament now number: Unionists 273, Liberals 269.—Lord Kitchener, though raised to the peerage twelve years ago, has just taken his seat for the first time,

foreign service having prevented him hitherto.—The Rhondda Vale colliery strike still continues, having lasted six months. Attempts at agreement have been partially successful, but the main differences continue without prospect of approaching settlement.—The *Times* announces that the Chilean warship *Esmeralda* left Santiago de Chile for the coronation review on April 22. It does not say whether the first part of the voyage was made overland or through the air. Germany should build ships of this amphibious type for the invasion of England it is said to be planning. But perhaps, the *Times* notwithstanding, the *Esmeralda* sailed really from Valparaiso.—The Government has introduced a Bill requiring aliens to give sureties for good behavior for the five years after their arrival. Breaches of the peace will lead to expulsion, and an expelled alien returning will be liable to two years imprisonment.—The Wallesley Council (Cheshire) contracted for 12,000 souvenir coronation mugs in Germany. Much indignation is the result. One person has promised an English-made mug to every child who refuses publicly the German article when offered, or breaks it in presence of the authorities (which is bad training for children), and many parents have undertaken that their children shall not attend the presentation ceremony. The cheapness of the German mug is the Council's excuse.—The armored cruiser *Princess Royal* is the latest addition to the navy. It is of 26,350 tons, 70,000 horse-power, armed with eight 13.5 inch guns and a secondary battery of twenty 4-inch guns. The speed is designed to be 30 knots.—South Africa follows the example of Australia in refusing to send a representation to the Festival of Empire.

Ireland.—On the Amendment to exclude Home Rule from the scope of the Veto Bill, Mr. Asquith said that the measure was a means, not an end, and that Home Rule was one of the ends it was intended to accomplish. Mr. Balfour objected that the people did not know, when returning a Liberal majority, that they were voting for Home Rule, but when a member interjected, "you yourself said so," he accepted the correction. An attempt to put Wales on an equality with Ireland in the matter of self-government was voted down by the Welsh National Council, and Mr. Griffith, M.P., the Welsh leader, said in Mr. Redmond's presence at Holyhead: "There is no conflict of interest, and next year will see both Irish Home Rule and Welsh Disestablishment passed; and to suggest its postponement until a scheme of general devolution is elaborated is unjust to Ireland and destructive of the forces of progress." Mr. Redmond said, "The claim for recognition of their indestructible nationality, and for the preservation of their national language, music, traditions and customs was the same in Wales and in Ireland," but not equally urgent, for in Ireland "it is a case of life or death." He added: "We do not want to separate; we want our place in the

Empire that we helped to build; and we refuse to submit to be put in the position of the only community of white men of any race who are denied the right of governing themselves in their own local affairs." Lord Courtney addressed a non-partizan meeting in Dublin in favor of proportional representation under Home Rule, the enactment of which he, though a Unionist, took for granted. The country would be divided into districts with six or eight members each, and the votes would be so manipulated that majorities would get representation and no votes would be lost. The voter would indicate his preference by placing the numbers 1, 2, 3, etc. after the candidates' names. A sample ballot resulted satisfactorily and the scheme met with approval. His principle was: To be strong in your strength you must recognize all your fellows in proportion to their strength.—The National Teachers' Convention drew up what they called a Litany of Ills, showing astounding disproportion between the Government's treatment of education in Ireland and Great Britain. English teachers are paid 50 per cent. more for the same work and standard, and while the Irish building grants have been lowered the British appropriations have been raised by millions. The remedy stated is, an Irish government managing education through representative commissioners according to Irish ideas.

Portugal.—The number of delegates to the future Constitutional Convention has been fixed at 235. Authentic news is still very hard to obtain, for the rigid censorship of newspapers and even of private correspondence continues in full force. Denunciations of so-called "conspirators" are of daily occurrence, but the object of the administration is rather to remove from all political activity men whose nation-wide reputations might make them a power in the approaching election. Even respectable women have been thrown into jail for no greater crime than that of complaining of the "public unrest." The daughter of a minority that is anarchistic rather than republican, the Portuguese Republic has been unwilling or unable or has not known how to relieve itself of the harmful influences of its parentage; and it still remains subject to the control of the handful of Carbonari who, thanks to the treason of some, the cowardice of others, and the indifference of many more, have been able to impose themselves upon the country. The members of the hierarchy will meet on May 8 to determine upon a course of action in the face of the new problems that confront them.

France.—On April 24, a large column of troops left the town of Rabat to relieve Fez, which is forty miles away. Another column of 10,000 is being despatched to Casablanca.—The *Action Populaire* held a congress at Paris from the 20th to the 23d of April. England was represented by Mgr. Parkinson and Hilaire Belloc, M. P., Belgium by Canon Douterlungne, Director of the Social Works of Tournai. Holland, Italy, Spain, Switzerland

and Germany sent their representatives. The closing session was presided over by the Count de Mun.—On April 27 France notified the signatories of the Algeiras Conference that intervention in Morocco by France had become necessary to restore order.—Five years ago Clemenceau challenged Jaurès to tell the nation what he meant by a Socialist State. He accepted the challenge and has just laid on the table of the House of Deputies a bulky volume of 700 pages. Singularly enough he is for defending the frontiers, not, however, by the present army, but by a sort of compromise between regular troops and volunteer militia. Arms are to be stored in designated centres, so that the citizens can help themselves—a very dangerous invitation to the first band of rioters.—France has at last sent its greetings to Italy, and “associates itself with the national joy which she manifests in celebrating the fiftieth anniversary of her liberation and unity.”—Paris is just now agitated by the scandals of the sale of decorations, genuine and otherwise, by a functionary of the Government, and by the theft of papers from the Foreign Office. The papers are said not to be very compromising.—At the Socialist Congress, at St. Quentin, it was agreed that no Parliamentary representative of the Social-Democracy should ever again become a member of a *bourgeois* Ministry, and that the party was irreconcilably opposed to the *bourgeois* class. Jules Guesde protested against the purchase of the railways by the State, as they had been originally stolen from the people.—Meantime, the Labor leader, “King” Pataud, has declared against the Freemasons and advised his followers never to wear the apron.

Belgium.—The *Bien Public* regards the Socialist campaign against the schools only as a preliminary to revolution, and calls attention to the fact that the Socialist leader Vandervelde, in a recent discourse, urged the Belgians to imitate the Portuguese.—All the Liberal papers are exhorted to unite in killing Schollaerts’ School Bill. Meantime, also an attack has been made upon Louvain, which receives no help from the State. The project is to withdraw from it the power of giving diplomas to its students, and to force it in that fashion to be on the same footing as the other universities, namely, dependent on the State.—Police investigations indicate that the burning of the Town Hall of Schaerbeek, a suburb of Brussels, was the work of incendiaries. The damage is \$600,000.

Germany.—The German imperial census of December last shows a curious change in the proportion of males to females in the population, which is gradually shifting to the advantage of the male element. The respective percentages of increase during the last five years (1905-10) are 7.18 for males and 6.88 for females. The masculine increase is being attained in spite of a greater male death rate, which is 18.1 per thousand, against 16.2 per thousand for women. The German death rate continues to fall regularly, the latest rate, 17.1 per thousand,

in Prussia, being the lowest yet recorded.—A strike and a lockout have stopped all work at the Schichau shipyard, Danzig, delaying the completion of the battleships Oldenburg and Aegir. Two weeks ago 900 workers struck work, and the 1,300 men remaining in the yard refused to assume the duties of those who went out. The Director, in consequence, decided to lock out the whole force.—Germany will have under arms in connection with the field maneuvers this summer over 1,000,000 men. In addition to the regular army strength of 622,000 men, over 355,000 reservists will be called to the colors. Adding to these the men serving with the fleet, an armed force of considerably more than 1,000,000 will be engaged in the gigantic war game.—One of the German representatives in the German-American potash controversy stated to-day that all American interests would participate in the negotiations at Hamburg on May 10. It had been reported that the American independents would deal separately with the German syndicate. It is believed here that the coming conference will result in a settlement of the whole matter.—There has been, says the semi-official Berlin press, during the last few months a lively diplomatic dispute between America and Germany, which had its origin in what appeared to be an overbearing tone adopted by the State Department in Washington in the potash negotiations with the Imperial Government. The dispute assumed at times a serious, if not an absolutely threatening aspect. Germany acquits Ambassador Hill of any blame in the matter, and denies having given any intimation that he was a *persona non grata*.

Austria-Hungary.—Because of unfavorable symptoms recently causing some anxiety to the physicians of the Emperor, his Majesty has been advised to withdraw, for a time, from active supervision of affairs in the empire. In consequence the visit of King Peter, of Servia, which had been announced to take place early in May, during the stay of Francis Joseph in Budapest, is postponed for a time. The Emperor has been urged to remain, for a while, in his summer residence at Gödöllő, a resort some twenty-five kilometres distant from Budapest. His venerable age and natural physical weakness worry those about him, and they are earnest in their efforts to induce his Majesty to rest and recuperate. Official reports assure the people that their monarch is enjoying usual health, but the published action of the physicians has aroused uneasiness.

Turkey.—Serious trouble is anticipated in Albania. The Turks are attempting to relieve Tuzi. Heavy fighting is reported at Scutari. A revolt in Yemen is also expected. One reason of this uprising appears to be the unwillingness of the Albanians to be taxed to support the new constitutional form of government planned by the Young Turks. Another reason is the now very common one of the language, and as an initial step the Turks want the Albanians to use the Arabic alphabet.

QUESTIONS OF THE DAY

The German Centre, Yesterday and To-day

For some of those assembled in the lavishly decorated rotunda of the Reichstag building, in Berlin, on the evening of March 21 last, the scene must have been a specially moving one. In that gathering, called to celebrate the fortieth anniversary of the party's founding, there were not a few whose hearts throbbed with quickened beat, as the flood of memories rushed in upon them. Specially honored guests were they, the veterans of the party, who, through the medley of music and song and speechmaking, commemorative of the distinguished place the party had won for itself in the politics of the empire, looked back into the bitter years of early struggle and conflict and thanked God that their efforts for Church and Fatherland had been crowned with the signal success the story of their forty years of service records. "Forty years of the Centre party represents forty years of triumphant German history," was the exultant heart cry of one of those veterans when called upon to review the chronicle of that service.

We are as yet, perhaps, too close to the tumult of party contention which filled so many of those years, to expect the historian to rehearse with entire objectivity the achievements of the great Catholic organization in the upbuilding of the German empire, but surely it is within his competency to reject as false the opinion some have held of the Centre's place in German statesmanship. That body was not organized solely as an opposition party to defeat Bismarck's unjust legislation against the Church; it was not inimical to the development of German Imperialism, or to the expansion of the empire, proclaimed in Versailles in 1870. Though it was compelled to pass through a period of sharp antagonism to the government whilst it fought the unfair religious enactments of *Kulturkampf* days, since 1879, when victory rested with the organization in that struggle, it has loyally cooperated with the government in every phase of the industrial, economic and social progress marking the advancement of Germany to the proud eminence that empire holds to-day among the nations of the world. No one who studies the history of the party will question this.

Mighty changes had taken place in the politics of Germany during the years 1874-79. True, the scenes holding the centre of the stage whilst Windthorst and Bismarck fought their *combat à outrance* so hid what was developing within their shadows that the political importance of these changes came to be recognized only when the Iron Chancellor made known his purpose to end the *Kulturkampf* and to seek peace with the Catholic Church. The trend of Bismarck's plans had been drawing him away from the Liberal party, with which he had earlier identified himself. In the summer of 1879 the

complete break occurred. Benningsen, the Liberal leader, refused to follow the Chancellor in the legislative program which the latter announced to prepare the way for economic reform. Bismarck had faith in his own proposals and he, as everyone, felt that an era of tremendous industrial progress was about to open; the Centre party, therefore, was invited to aid him in the work he had mapped out.

Then began an entirely new experience for the party. Hitherto its members had been united as with bands of steel by their determination to crush every legislative attack upon the rights of their Church and of their Catholic fellow-countrymen. Would the solidarity of their body survive the test of new problems and of the hitherto unthought of difficulties sure to arise in the solution of them? How often, in those days, did not Windthorst give expression to his fear lest the sectional interests which would inevitably inject themselves into the consideration of economic and industrial questions might shatter the unity of purpose that had been heretofore the strength of his followers. Happily, the Hanoverian statesman's concern was not to be realized. The close bonds of union, welded in the years of conflict, held strong, and the party entered upon this second period of its history with a well-defined program covering the varied details of the economic legislation to be put through the Reichstag by their old-time enemy Bismarck.

The reason of this harmony, unlooked for even by its leaders, is not far to seek. From its first formation the Centre comprised representatives of all races and of every district in the Fatherland; it numbered in its membership men of all classes and of every profession, and its proud boast from the beginning had been that, as an organization, it stood for the people, that it was in very truth the People's party. True to this boast, the body now recognized its obligation to stand for the interests of the empire as a whole in the projected economic reform, and, in opposition to the claims which sectional prejudice and sympathy might press upon them, to seek through compromise and mutual concessions to favor always the common good of the nation. Such a purpose, of course, can be achieved only when a party is strong enough to control the self-seeking of individuals and of groups that may have aligned themselves under its banners. This strength the Centre possessed in the broad comprehensiveness of Christian principle upon which its political platform was upbuilt. Its members, it is true, have never allowed their religion as such to inject itself into their political action. Even when fighting the anti-Catholic May laws they based their opposition on simple right and on the laws of natural justice. And a like attitude has characterized the party's action always; in these forty years the Centrists have stood manfully by the one principle: Political success worth the achieving must spring from loyal regard to and reverence for the truths which positive Christianity teaches.

Economic and industrial legislation planned with ela-

borate care and foresight by the great Chancellor, keen to recognize the marvelous possibilities ready at hand to make the new German empire a leading power in the world's material development, had scarcely begun to prove its efficiency, when grave social problems began to stir the country. In Germany, as probably nowhere else in Europe, the sweeping changes introduced into the life of the people by the remarkable industrial evolution of the last quarter of the nineteenth century led to complexities quickly to be seized upon by Marxian teachers as an opportunity to spread their master's dangerous fallacies.

Drastic measures were proposed by Bismarck to crush the earliest attempts of Social Democracy to spread its propaganda among German workingmen. These did not win the approval of the Centrists, since they showed a lack of grasp on the Chancellor's part of the really serious nature of the grievances of labor, and their very unfairness irritated the workingmen and gave capital to the Socialists. Wider experience brought Bismarck to better counsel, and the Centre party then labored faithfully to assist him along the lines suggested in the Chancellor's famous program announced, with the Emperor's approval, in 1881. The history of the party since that day is a glorious record of achievement for the social betterment of the people. No single enactment looking to alleviation of real grievances affecting the classes has been decreed by Germany's parliament without the co-operation of the Centre; and to-day the party is acknowledged to be at once the best defence the Government possesses in its endeavor to curb the growing dangers of Socialism and the most earnest advocate within the Reichstag of practical reform in the conditions touching the people's welfare and happiness.

What has the future in store for it? Naturally this question came to the members of the Centre, whilst their hearts were thrilled on that March evening by the stirring recitals of labors endured and victories gloriously won in the forty years of the party's existence. Skilled combatants in the parliamentary arena, they have too keen an insight into the complex problems facing German statesmen to-day to fancy that any diminution of their strenuous activity is to be looked for. This very year will witness a contest in which the Centre will be tried as it has never been tried before. The elections to take place in the coming autumn, we are told, will be marked by a stupendous effort on the part of the Socialistic body to entrench itself in the Reichstag with such a number of partisans as will enable it to control legislation. How ruinous to a Christian nation such an outcome would prove is all too clear! Yet the Socialists boast a numerical strength in the voting population which forbids one to deride their purpose as a mere idle dream. In the last general elections the popular vote of that party exceeded three and one-quarter millions, leading that of all other political organizations in the empire. Since that time, if one may rely on reports emanating from well-informed

sources, the party has rather gained than lost in strength. In that same election the Centre polled a total vote of one million less than the Social-Democrats, while the total vote of the other ten parties and groups and factions represented in the political life of the empire, taken together, about equalled the record of these two leaders. Evidently the struggle for supremacy in the new Reichstag will depend largely upon the success the Centrists shall achieve in the battle of ballots. Happily, the unity of purpose which has made this organization a tower of strength during the forty years of its unselfish labors for the interests of the empire, still endures. And Baron von Hertling, one of the veteran members of the party and a revered leader in its councils to-day, declared in his speech during the commemorative celebration in March: "that unity springs from the vital principle guiding the party from the beginning: Truth is eternal, justice is inflexible, and the freedom which rests upon the solid basis of natural moral rectitude is unconquerable." So long as the political activity of the Centre party is controlled by this sentiment, there is little reason for misgiving. The broad Christian comprehensiveness of its program will continue to afford an assuring pledge of the presence in Germany of a militant body ever prepared to meet and to solve with wisdom problems that may arise to disturb the nation's peace and happiness.

M. J. O'CONNOR, S.J.

The Pope and Europe

Impudence can carry one a long way. One living by it was caught in England lately. He used to drift about among shop girls, calling himself Major-General Mackenzie, Duke of St. Omars. When he noticed one with a savings-bank book he used to promise to marry her, draw up a marriage settlement full of Scottish castles, French châteaux, horses, carriages, jewels, make a will in her favor, lest anything should happen him before the wedding day, and then borrowed her savings. "Did you really believe him?" the judge asked his latest victim. "Indeed, I did," was the reply. The judge seemed puzzled, though the explanation is easy enough. Had Mr. Mackenzie been more modest he would have been less successful. Cagliostro, Psalmanazar, Madame Humbert, Diss De Barr and dozens of others prove the efficiency of dazzling impudence.

These are isolated examples, but the press gives a continuous one. Now one periodical, now another, with a tone finely assumed, sometimes of pity, sometimes of disinterested admonition, sometimes of grave rebuke, tells how Pius X is making a mess of his relations with European Powers, or rather, how his intransigent, half English, half Spanish Secretary of State is doing it for him. Occasionally one takes us to the Vatican and shows us Cardinal Rampolla rating the Pope and his evil genius like a fishwife. Then it bids us turn a regretful eye on the past to view Leo XIII, a statesman, dying

inopportunately as the Golden Age was about to return. He understood and accepted, we are told, the functions of the Church in the modern world, a moral force, a religious influence supporting the supreme State, which, condescendingly grateful, abstains from anything more than a knock now and again to keep it in its place. Pius X and his blundering Secretary have thrust the Golden Age back among the remote possibilities. It is hard to say which pontiff is the more grossly insulted; nevertheless, the splendid impudence of the whole performance wins credit for it with the public.

The London *Times*, the Paris *Temps*, the *Indépendance Belge*, all the great Liberal journals of Europe take up the parable in turn. Our American papers do the same. The *Grande Revue*, of Paris, printed it lately in an article which the *Débats* quoted and approved. Here in New York, *Current Literature*, echoing the greater voices and giving up on the authority of the *Indépendance Belge* the fable of the puppet Pope and the arrogant Secretary, devotes four pages of its April number to what it calls the Vatican's War with Europe.

The two great blunders, worse than crimes, laid at the door of Pius X, are the war on Modernism and the breach with France. Yet in both he is but the heir of conditions obtaining at his accession to the Pontificate. The obligations of his office have restricted him to one course, and this must have been followed, no matter who occupied the Chair of Peter. Modernism made its appearance in France, under the name of Americanism, in the last years of the century, and Leo XIII began the conflict with his letter, "Testem benevolentiae." It was Leo XIII who called Loisy and his followers to account and established the Biblical Commission, the Modernist's bugbear. In his encyclicals on scholastic philosophy (1880) and biblical studies (1893) and in his letter on historical studies (1883) he laid down the principles which Pius X has applied. That he passed away before the campaign reached its most acute phase was a blessing for the aged Leo: it did not change its plan. This would mean that Leo had abandoned all the principles which in a long life had become a part of him, and not even the most liberal newspaper could hint this.

With regard to France, in 1891 Leo XIII exhorted Catholics to accept the Republic as the surest way to change its irreligious character. This did not please the Radicals, whose program it would have overthrown. A good many Catholics, too, did not desire a reconciliation of the Republic with the Church, which would make more difficult the restoration of the monarchy, and others frankly believed the reconciliation impossible. Still the majority followed Leo's advice loyally, and for a few years his policy seemed likely to succeed. In 1898, however, came the Radical triumph and the persecution under which Catholic France has groaned to this hour. Leo XIII was forced unwillingly into opposition, as Pius X has been forced no less unwillingly to continue in it. The Law of Associations was passed in 1901, two years and a half

before Leo's death. Six months later Combes began the *nobis nominavit* quarrel, demanding the omission of "*nobis*" in bishops' Bulls of appointment, so that bishops might appear to have been nominated absolutely by the Government; but it was Pius X, not Leo XIII, who went as far as possible in the way of conciliation. President Loubet's visit to Rome was planned in the last year of Leo's life, and it was not Cardinal Merry del Val, but Cardinal Rampolla, who told the Government how grievous an insult it would be. Leo was dead before the affairs of the Bishops of Laval and Dijon came up; but had he lived he could not have acted otherwise than did his successor. Those sad scandals gave Combes what he was looking for. Accordingly, the Chambers declared, on February 10, 1905, that "the attitude of the Vatican had made separation inevitable": the *Osservatore Romano* replied, what every well-informed person knows to be the truth, "the assertion is an historical lie." Pius X was merely involved in the troubles French ingratitude had planned under his great predecessor.

But what about the new marriage legislation? The agitation against it is absurdly insincere. That marriage is a sacrament, and that the Church has, therefore, the right to determine the conditions under which it is received lawfully and validly, has been the doctrine of the Church for a good many centuries. One may deny it: one cannot call it a novelty. Catholic Governments have always respected ecclesiastical legislation regarding matrimony; other Governments have ignored it. Under these it binds the consciences of Catholics: those who are not Catholics hardly know of its existence.

Modern matrimonial legislation in the Church turns on the decree "Tametsi" of the Council of Trent, the object of which was to do away with clandestine marriages. About this decree was this peculiarity: it had to be promulgated specially in every place where it was to become binding. In many places it was never promulgated. For Holland, Benedict XIV modified its effect in favor of marriages in which one party at least was a Protestant; and on the application of bishops this declaration has been extended to many places with a mixed population. Hence the validity of many marriages depended upon whether the "Tametsi" had been promulgated in the place where it was contracted, and if so, whether the Benedictine declaration had been extended to it. The practical consequence was that a marriage valid in one place might be invalid in places a few miles away. Thus, in the United States, a marriage valid if contracted in Portland, Oregon, might have been invalid if contracted in San Francisco, and a marriage might have been invalid on one bank of the Arkansas River, while one precisely similar would have been valid on the other.

Pius X, having resolved to rearrange and simplify the Canon Law, naturally took up this anomalous condition of things. And this is the scope of the decree of August 2, 1907, a boon to Catholics and no concern of anybody else. As for the famous McCann case in Ireland, about

which Orange lodges on both sides of the Atlantic are making such a fuss, analogous cases might have come up at any time. They are not the result of the decree, and this has not deprived Mrs. McCann of a tittle of her rights before the law. As the Irish Secretary remarked very pertinently in Parliament, according to law Mr. and Mrs. McCann are husband and wife. If Mrs. McCann has been wronged the law will do her justice. But the agitators have no idea of taking the matter into court and thus losing the pretext for their anti-Catholic agitation. As for this country, every lawyer would say the same as Mr. Birrell: "The law knows nothing of Papal marriage legislation. We believe that under it our Catholic fellow-countrymen are not so free as we to marry and to divorce and to marry again. Our courts will continue to administer our own law, and all who apply for its benefits shall have them. It has lost none of its efficiency since August 2, 1907." This ought to satisfy Orangemen and others who fear that Rome is about to enslave them. It ought to satisfy the editor of *Current Literature*.

HENRY WOODS, S.J.

Who Exalted Braga?

"Portugal is now dominated by the secret society known as the Carbonari, or charcoal-burners. Lieutenant Machado dos Santos, the naval subaltern, who rallied the revolutionists and led them to victory when everything pointed to defeat, was at the time president of the supreme council of the organization. Few in the Republican camp knew that Antonio Maria da Silva, now postmaster general, presided over the Young Portugal Lodge, the oldest, as well as the most carefully hidden in the country, for it guarded the laws and records of the Carbonari." Thus a Portuguese newspaper, *Echos do Vez*, in its issue of February 17, 1911, begins an article on the rise and progress of the Carbonari in Portugal.

When the Carbonari were first instituted, namely, in 1820, the field of their greatest activity was Italy, where they exercised tremendous political influence, as the stormy history of those times attests; but they also gained a few recruits in Portugal, where the organization languished for a time and then disappeared, if it did not cease to exist. About fifteen years ago, the Carbonari showed signs of new life, but they were few in number and their influence was inconsiderable, even as late as January, 1908. The Young Portugal Lodge, however, kept up the traditions, and it was then that Luiz Almeida, now librarian of Lisbon, became grand master, as he asserts in an article given to the press.

The assassination of King Carlos was followed by a period of very active propaganda on the part of the Republicans, but this was largely a campaign of speeches and printed appeals; and for the work that they had in view a body of armed men ready for anything, even to give their lives at the word of command, had

to be enrolled. It was then that the Carbonari saw their opportunity and they seized it. Their organization was excellent. The members of the society are divided into four classes: Candidates, called "choppers" (of wood); aspirants, who have been admitted; masters, who are placed over several small aggregations; and the grand, or sublime, master, who is at the head of the whole society. Each group is composed of four choppers, who know their chief but do not know one another; four of these groups form a "hut"; four huts form a "tent," and four tents constitute a "sale." All the sales are subject to the supreme council of the society; but the work of the society is regulated by the mother lodge of Young Portugal, whose members are unknown to the generality of the adepts.

From the murder of King Carlos to the overthrow of the monarchy, the greatest zeal was exercised in extending the influence of the Carbonari, yet every precaution was used to prevent the police from becoming acquainted with the propaganda. Meetings of three or four associates were held in the public street, or in an open field; or possibly aboard some small craft, or in a communal bath-house. When a "chopper" was to be admitted to some participation in the secrets of the organization, he was conducted by a roundabout way to a private house, and brought into the presence of a gowned and masked company, where he pronounced the oath of secrecy and became acquainted with his chief, but not with all who witnessed his initiation.

At the very outset, the conspirators fixed longing eyes on the army. They first won over a few officers and then opened a special branch of the organization for securing the cooperation of the privates. It was arranged that privates who entered the society should always, in making the military salute to their superiors, introduce a slight modification which would suffice to make them known to such officers as shared the secrets of the Carbonari; but, lest military discipline should suffer, the officers never revealed that they understood the secret sign.

The Carbonari made no attempt to win over men who were publicly known to sympathize with moderate republicanism, much less those who were outspoken opponents of the monarchical system; for it might have attracted the attention of the police and brought about an untimely and unwelcome discovery of their plans. It has been publicly stated, however, that, from the death of King Carlos to the flight of Manuel, they had enlisted fifty thousand men in their cause. This may be an exaggeration; but one other published statement is palpably false, namely, that since the triumph of the revolutionary party, the huts and tents and sales of the Carbonari have been disbanded, and that the society as such has ceased to exist. Their close organization is the surest pledge that they shall reap the full fruits of their victory in the distribution of spoils. Why disband while there is still a plum on the tree?

H. J. S.

A Work of Providence

II.

What the "Volksverein" intends, is perhaps best expressed in the first paragraph of its constitution. "The purpose of this association," it says, "is the furthering of the Christian organization of Society, and in particular the instruction of the German people in the social duties arising from the development of modern conditions, and their education for cooperation in the intellectual and economic uplifting of all classes. The association will likewise oppose assaults on the Christian principles of Society, and wage war on the fallacies and revolutionary tendencies in the social world."

How well the "Volksverein" has carried out its purpose may be seen in its record of achievements. Let a few statistics make this evident. At the end of its first year, 100,000 names were enrolled in the "Volksverein"; by 1895, there were 177,000; in 1902 the roster counted 230,000, which grew to a half million in 1906, and at the present time the membership has reached 700,000 and more. The Central Bureau at M. Gladbach has likewise kept pace with the growth of members, and to-day its chief staff is composed of eighteen salaried officials, nearly all of whom have degrees in political economy or theology. Each department is directed by a specialist, and not a few of the staff are speakers and authors of note. This academic or chief staff is assisted by sixty clerks, accountants and librarians, while in the printing department nearly seventy persons are employed to give permanency and publicity to the work. It is essential that the Central Bureau be in touch with all the members scattered throughout the provinces, and this is effectively done. Each province has a director, every town a manager, who in turn is assisted by promoters or "trustymen," as they are called in German. The promoters at present number twenty thousand, and they are the very life of the "Volksverein," for they visit the members, distribute the literature and collect the annual dues of one mark per member.

The "Volksverein" is not so much a society with its own end, as an organization to encourage other existing societies and to make them vital for practical modern social work. Thus it urges, in and out of session, the formation and development of "Arbeiter Verein" (workingmen societies) for the moral and intellectual uplifting of Catholic workmen of all kinds. By fostering the religious spirit, by simple apologetics and especially by retreats, these societies do much to counteract the evils of modern industrial life. In the same spirit of helpfulness the "Volksverein" makes propaganda for the "Christian Trades Union," an association of Catholic and Protestant workmen, who while refusing to compromise their principles in the prevailing Socialistic Unions, do not wish to lose the economic advantages of organized labor. It is principally due to the "Volks-

verein" that after ten years, the "Christian Trades Union" counts an annual income of five million marks from 325,000 members, (but alas the Socialists' unions have nearly two million members!)

But the crowning glory of the "Volksverein" is the manner in which it utilizes the apostolate of the press. From its foundation until last July, the total number of its publications of all kinds—from the one page leaflet to the large quarto volume—amounted to the almost inconceivable figure of 143,600,000! This apostolate grew with the years and reached its highest record last year, with an output of 20,700,000. Of this number eleven millions were tracts and leaflets, chiefly apologetic and socio-political in character, while nearly five millions were copies of the official paper "Der Volksvereinsheft"—which each member receives eight times in the year.

Three millions represents the printed matter circulated to agitate for the ideals and work of the "Volksverein" itself, while of larger pamphlets and books 829,000 were issued. Then there are the many periodicals, for example *Der Kranz*, a bi-monthly for working girls, or *Jungland*, a magazine for farmer boys, of which 530,000 and 104,000, respectively, were printed last year, while *Sociale Kultur*, a high-class monthly, is furnished to the educated, and even of this journal 274,000 were sent forth. Nor must we forget the "Social Correspondence" and its companion, the "Apologetic Correspondence," which furnish excellent articles on these topics every week to over five hundred German newspapers. Seven millions might be added to the twenty millions of last year's output by including the year's circulation of the *Westdeutsche Arbeiter Zeitung*, which is practically the work of the "Volksverein."

The "Volksverein" is anything but selfish, and hence it helps others to write, agitate or organize for the good cause, by loaning books from its library of 40,000 volumes, and by supplying material from its information bureau. Last year twelve thousand books were thus drawn and three thousand persons received the information they desired. Another form of helping others is the "Extension lectures," as Americans call them, courses lasting from three days to eight weeks, on social and economic questions. These courses are arranged and suited for the various classes of society—now it is a short course for saleswomen, now a longer one for government officials, and again an eight weeks' summer course, which is, in fact, a condensed college course of political and practical economics. Twenty of such courses were given last year, attended by nearly a thousand hearers, many being priests and laymen from distant lands.

But the characteristic work of the "Volksverein" is, as its name indicates, its well-known popular meetings, where the rank and file of German Catholicism come together and feel the solidarity which their faith and their union give them. Of such meetings, 3,158 were held last year (2,314 in 1909), and of these 488 were addressed

by representatives of the Central Bureau. Often these meetings take the form of illustrated lectures, and the "Volksverein" offers a choice of three hundred such lectures, supplying the text, as well as the lantern-slides. In a word, no just means is neglected to put Catholics in close touch with the times, so that they may profit by its progress and ward off the evil that necessarily comes with it.

But cold figures and statements can give but an inadequate idea of the achievements and fruits of the "Volksverein." Much of its many-sided work cannot be expressed in mathematical terms, for who can measure the moral effect of such a vast and perfect organization on friend and foe alike? The Catholics of Germany are proudly conscious that they have at their back an organization that is able and willing to defend their "Weltanschauung" at all times and under all circumstances. Let the Socialists become troublesome in a town, and by the next train the "Volksverein" will flood it with anti-Socialist tracts, and if need be will despatch a speaker ready for any fray. Let the Liberals threaten the peace and sanity of a city with a Ferrer Movement, and at once the "Volksverein" meets it with a counter and better demonstration. Verily, it is a work of Providence that to-day, when the Catholics stand alone and are opposed on all sides, that the "Volksverein" is not only in existence, but that it is strong and capable and gives to the Catholics of Germany that intelligence and courage so essential in the struggle for their spiritual and temporal welfare.

FREDERIC SIEDENBURG, S.J.

IN MISSION FIELDS

ON THE FISHERY COAST.

Those who are familiar with the missionary work of St. Francis Xavier will recall the Fishery Coast in Southern India, whose villages the Saint visited so frequently, and in which he reaped such an abundant harvest of souls. In this district half way between Cape Comorin and Cochin, on the western side of the peninsula is the City of Quilon, formerly Coulan, which is now the seat of a bishopric, and one of the suffragan sees of the archdiocese of Verapoly. The whole diocese is cared for by Belgian Carmelites, who minister to about 116,000 of the faithful within its limits. In the days of Francis Xavier there was a Portuguese station there, and it was the most important port south of Cochin.

In October, 1542, five months after his arrival in Goa, which was the scene of his first missionary successes in the Far East, Xavier departed for the Fishery Coast. In Quilon he built a church, and the fame of a miracle he wrought by raising a dead man to life brought about many conversions. Many of the natives had already been brought into the Church through the zealous labors of Michael Vaz and his companions, but owing to the dearth of instructors, the people at the time of Xavier's arrival

knew little or nothing about their religion. His first care was to instruct the children, and through them their families and neighbors, who were thus prepared to receive the Faith. In the teeming villages of those days so many sought baptism that the saint could not raise his arm to confer the sacrament. Many generations have passed since Xavier's time, and the territory he traversed and the missions he founded have undergone many vicissitudes; any information then bearing on the present condition of Christians in the territory known as the Fishery Coast cannot fail to be of interest.

A correspondent of the *Catholic Watchman* of Madras, as quoted in the *Bombay Examiner* for March 4, 1911, gives some enlightening statistics regarding the facilities for education provided for the children of these sea-coast villages. The details are set forth by way of correcting a misleading article in the *Government Gazetteer* for December 13, 1910, which, reviewing the Administration Report of the Educational Department, stated that whereas most of the fishermen on the sea-coast from Cape Comorin to the Neendacaray Bar were Catholics, "the representatives of the Roman Catholic Churches in the fishing villages do not exhibit any great anxiety to educate their children." To this statement the correspondent very justly takes exception, and in justice to a community that has all along been well known for its endeavors to promote education among the poor classes, gives the actual state of affairs in the matter of education. "In the Quilon diocese," he says, "there are between Neendacaray and the southernmost point of Travancore 41 sea-coast villages of Catholics. These villages contain a population of 37,089 people, have 8 boys' schools, 6 girls' schools and 22 schools for boys and girls attended respectively by 628 boys, 537 girls and 2,208 children." To meet the requirements therefore of 37,000 villagers, the Catholics have provided 36 schools with about 3,300 children in attendance. "These figures," continues the correspondent, "are quite encouraging, and instead of showing that education is neglected among the sea-coast villagers, proves that special attention is paid to this all important matter, for while the percentage of children under instruction is only 7.4 for the whole state according to the Government Proceedings, the percentage of children under instruction among the sea-coast villagers is nearly ten per cent."

Again, besides the thirty-six schools referred to, there are over one hundred other schools nearby which are also attended by children from the sea-coast. Moreover, the Quilon Mission has established two High Schools for boys, one at Quilon and one at Trivandrum, while with a view to obtain good teachers two higher Elementary Schools have been established, where over 70 students are free boarders, most of whom are from the sea-coast.

"Besides, a number of the Catholic clergy hail from these coast towns," says the writer, "and many of the natives are being trained in the Preparatory and Theological seminaries—which is an additional reason why

the representatives of the Roman Catholic churches are quite anxious for the spread of education among the coast villagers, and their endeavors could have been quite successful had not obstacles in the shape of higher school fees, non-admission of free boys, withdrawals of grants, etc., been thrown in their way."

Altogether the details supplied by this apparently well-informed correspondent show how unreliable at times are the statistics furnished by Government reports, and fill out a blank page in the history of Catholic education in the missions of India. E. S.

CORRESPONDENCE

The Blight of Anti-Clericalism in Rome

ROME, APRIL 16, 1911.

The Parliament has adjourned for over the holidays and things political have a consequent rest. The Exposition drags its slow length along, with the Crown Prince and Princess of Germany for the attraction a week ago, a group of Hungarian members of Parliament the past week and Prince Arthur of Connaught expected next week. These are what the American fruit-raiser calls seconds. It is rumored that it has been diplomatically hinted to these distinguished visitors that a call at the Vatican would not be welcome on this occasion, but that is difficult to verify, and it would seem that the persons concerned have discretion enough to see the inappropriateness of that without any suggestion from the Cardinal Secretary of State.

Sunday morning, April 2, at his private Mass, the Holy Father administered First Communion to the two little children of Dr. Chauves, the Brazilian ambassador to the Holy See. While I was still thinking of the charming simplicity of the Father of his people, who loves children so, I was startled with the news of the following Tuesday. Just as Mgr. Orzucci was leaving the choir chapel at St. Peter's, after celebrating high Mass, a shot was fired at him, passing between him and the accompanying master of ceremonies, Mgr. Rocchi, and striking one of the guards on duty at St. Peter's. The assassin was about to fire a second shot, when a bystander struck down his arm, and the guard, who was only wounded in the arm, overpowered him. On examination at police headquarters he said he was Pietro De Santi, a stonemason from Dignano, in Istria, who had come to Rome last August for the express purpose of killing the Holy Father, but after failing to secure admission to the Vatican on various pretexts, he despaired of success and resolved to kill some priest in St. Peter's as earnest of his intent. His grievance was against the Church in general, accentuated by the fact, as he said, that in 1862, he had been ruined financially by his parish priest. He added that he was not an Anarchist, nor yet a Socialist; in fact not interested in politics at all, but simply anti-clerical and a reader of *L'Asino*. Alas, for the Government's good intentions during the Exposition, the grim spectre of anti-clericalism will not down.

It appeared again in the Chamber of Deputies, where Giolitti is trying to put through his program, beginning with universal suffrage, helped out by the extreme Radicals who, in the person of Bissolati, announce their support of the present administration for a time, till they

have matured their strength enough, through the extension of the suffrage, to have a ministry and program of their own. Bissolati could not make the announcement without an episode of attack on the clericals, as seeking a theocracy to the betrayal of God. This was not all. A deputy named Murri, an apostate priest, made a virulent attack upon the Holy Father personally, and announced that the proposal to sanction divorce was only postponed so as not to give ammunition to the clericals at this time, but that he would urge the obligation of civil marriage prior to the religious ceremony, and the exclusion of catechism from the public schools.

He is a man who carries but little personal weight in the Chamber, and was frowned down during his attack upon the Holy Father by many, even of anti-clerical members, but the president of the Chamber, Signore Marcora, let him go on unrebuked, just as Luzzatti had no governmental reproach for the vile attack of Mayor Nathan on the Porta Pia. Yet the paradox of it all is, that the Catholic religion is the state religion of Italy, established by law, and the same law guarantees protection to the Holy Father. But this is a town of paradoxes. I entered the Pincio Gardens the other day from Trinità dei Monti, and thought I would look at the busts of Italian worthies, erected by the government on little four and a half foot pedestals all about the plateau, and lo, the first was Father Secchi and the second Father Segneri, and the third, Garibaldi. And this is the government that holds the Roman College, and forces the successors of Father Secchi to seek elsewhere for quarters. In the same paradoxical fashion the government has seized the Gesù, and yet leaves a few rooms for the Fathers and Brothers who attend the Church, and, if I mistake not, adds a small stipend to help them eke out an existence.

The Catholic Electoral Union of Italy has issued its program. Their policy is to recommend no candidate in particular to Catholic voters, but to declare requirements for qualification. The platform stands for protection of the interests of religion, of the Christian character of the family, of public morality in the press and in art displays; for educational freedom and religious instruction in the schools; for social amelioration based on principles of justice and Christian brotherhood, with the harmony of all classes in view; for the protection of the patrimony of the poor, which has been diverted to alien purposes; for a just measure of home rule for each community and province. It is a program to which no fairminded man can take reasonable exception.

Rome had a trifling earthquake last week, central at Albano, but is more disturbed over the apostacy of a priest named Verdesi, who complains bitterly in the anti-clerical press that his confessor obliged him to denounce in writing three or four fellow-priests who were propagating Modernism. Acting on the denunciation, due inquiry was made, and on verification, and failure of correction, the said priests were eventually suspended. Now Verdesi protests that his confessor infringed on the seal of confession, and one paper to which he granted an interview goes to the foolish length of accusing the Holy Father of breaking the *sigillum*. Verdesi forgot to mention in his autobiographical account that he was already under correction from the office of the cardinal vicar for worldly and unclerical conduct. Of course, he is now violently anti-clerical, but does not claim to be a reader of *L'Asino*. However, he has gone over to the camp of our separated Methodist brethren of the Via Venti Settembre, and that will have to suffice for the curious.

Among those ordained to the priesthood yesterday at St. John Lateran, by Cardinal Respighi, the cardinal vicar of Rome, were William Adrian, of the diocese of Davenport; Augustine McNeal, of the diocese of St. Joseph; John Rooney, of the diocese of Chicago; Francis Walsh, of the diocese of Peoria, and Francis Woods, of the diocese of Brooklyn, all students at the American College.

The Biblical Institute recently received a brief from the Holy Father, ordering an examination for its students at the end of each year, and empowering the Institute to issue certificates to those completing the three years' course successfully, the terms of the certificate to be determined by the Holy Father. The Holy Father did not say his Easter Mass publicly in the Sistine Chapel this year, but in his own private chapel: the recent outrage in St. Peter's is an obvious reason for prudential omission, but may not be the real ground.

It is old news that Mgr. Benigni, the Under-secretary of State, has been promoted out of his office and replaced by Mgr. Pacelli; the busybodies promptly started the rumor that the change was brought about because of friction with Germany over the Borromeo letter and the Modernist oath, but the rumor has been as promptly denied.

Father Erhle's reiterated request for relief, owing to failing strength, from his position of librarian of the Vatican Library, has at last been heard, and he will shortly be replaced by Mgr. Matti, at present librarian of the Bibliotheca Ambrosiana at Milan; to the Ambrosiana goes from Rome Mgr. Mercati, the discoverer of the palimpsest of the Hexameron of Origen.

Former Roman students will learn with regret of the death, last week, of Mgr. Coselli, the rector of the Collegio Capranica. This is the second recent loss at the Capranica, as it is only a short time since Mgr. Checchi, the professor of Moral Theology, so well and favorably known to a generation of students at the Propaganda passed away, particularly mourned by the Capranica students, whose chaplain he was.

Father Domenico Pasqualigo, O.P., is about to become a Commissioner of the Holy Office, in place of Mgr. Granello, recently deceased. Father Pasqualigo was already vice-commissioner under Mgr. Granello. Cardinal Rampolla is secretary of the Congregation.

C. M.

Spanish Cabinet Changes

MADRID, APRIL 7, 1911.

The ministerial crisis which resulted from the debate on the Ferrer question in the lower house of the Cortes was believed at first to be a very serious matter; but it passed as quickly as it came and left everything just as it was before. It was thought that the crisis had been precipitated by the attitude of the army towards the Radicals, who had bitterly assailed it, and towards Canalejas himself, who declared that he "neither attacked nor defended the decision of the military tribunal" which sentenced Ferrer to death; but it soon became clear that, although the army is displeased, the true motive for the cabinet changes was the desire of Canalejas to rid himself of certain ministers who were little in favor of his policy, and to replace them by others who were personally more devoted to him. The Ferrer debate was but a peg upon which Canalejas hung his scheme for rearranging the cabinet.

Here in Spain, public opinion shows little interest in the Ferrer debate, for the two motives that prompt it

are too well understood. They are, briefly, an attempt on the part of the Radicals to make revolutionary capital by discrediting the army, and the efforts of the Madrid newspaper trust to increase as much as possible the distance between Maura and the presidency of the Council. Hence the trust holds up Maura and La Cierva as terrible inquisitors, ruthless and bloody-minded, who, in their hatred for Ferrer's principles, dragooned the Barcelona court martial into condemning him.

The trust has yet another motive for its campaign of violence and coarse invective, for when the Liberals are in power, it enjoys many favors, advantages and privileges, such as inside information on matters discussed in executive sessions, direct pecuniary subsidies, and fat offices for its clients and friends. Why should not the trust strain every effort and invent every means to keep Maura out of the administration? Why should not its voice be raised with that of the Radicals in proclaiming Maura the enemy of liberty and progress?

Enemy of liberty? Maura is not the enemy of liberty; he is the enemy of anarchy, of revolution, of political and administrative malfeasance, of every abuse that leads towards social indiscipline and the ruin of the nation. We may easily and correctly form a fair appreciation of him by considering the antecedents and avowed projects of those who detest him.

NORBERTO TORCAL.

The Rising in Albania

BELGRADE, APRIL 11, 1911.

All around Scodra (Scutari) desultory combats are still being waged between the Turkish Regulars and the Albanians, up in arms for their alphabet. The reports from Constantinople of complete victory in each encounter are by this time discredited, and the angry accusations of Montenegro, "instigator and abettor of the rebels," prove that matters are not proceeding so smoothly as the Turkish Government represents. Nobody can yet truthfully boast that he has defeated the Albanians, if by defeat is meant a clear victory that disarms and renders incapable for further hostilities. This youngest of the nationalities subject to the Turk is the most warlike of all. The Albanian fights by instinct and by profession. From infancy his calling is bound to be that of arms, for thus only have these Balkan autochthones been enabled to maintain their existence. Every return of spring sends them to work against the Greeks, Serbs, Bulgars, or Vlachs, as the case may be, but always against the Turks. The Albanian, who hitherto lacked an alphabet, may be backward in the domains of literature and art, but he is a finished judge of weapons. He has nothing to learn from any European expert of the properties of English, French or German-made rifles, and this explains how the trained Turkish troops with two powerful field-pieces are unable to dislodge a handful of rebels from the heights round Shipshanin. A strategic position, a good gun, and a willing heart have done wonders ere this, and when the tribes learn a little more cohesion great things may be expected. Each year they seem better prepared for the final effort, which one day will bring them the measure of freedom obtained by nations similarly placed, who won it not through Europe's intervention, but by sheer hard fighting.

News received here to-day affirms the renewed advance of the Hotts and Castrats on the stronghold of Tusa. Detchitch has already fallen into their hands. A portion only of the Mirdite forces had joined the Grudi, Clementi, Shkeli and Dukshani tribes, but when after the

combat round Suvi Potok valley the Turks set fire to the Catholic chapel of Vuksa Lekitch, the entire Mirdite tribe, joining with the Mallisuris, swept towards the plains of Lesh, burning every Turkish village they came near. As soon as it was assured that the Turkish troops had been decoyed in another direction, the Mirdites hastened to Shin, at the doors of St. John di Medua, where, it is rumored, they will even offer fixed battle. From Podgoritsa, on the Montenegrin frontier, it is reported that the rebels are splendidly posted on the heights of Dekitch, and that the enthusiasm is unabated. Once more all communication has been severed with Scodra, and the Vali (Governor) General Bedri Pasha, has resigned his command. This is probably in consequence of reproaches from Constantinople, and tallies badly with the optimistic accounts of a speedy suppression of the rebellion circulated by the Turkish press.

The foreign consuls in Scodra have delivered a collective note to the Vali demanding that sufficient troops be left there for defence of the inhabitants. Further, that the regulars be forbidden to plunder the Christian villages on their march, and that the Christians in Scodra be supplied with arms and munition for self-defence, but not compelled to employ them against the insurgents, who are their brethren in Christ.

Issa Boletinats, the bullet-proof Albanian, who has led the annual war many a year, arrived in Uskub lately, and proposed to treat on the following terms: The Latin Alphabet to be recognized and admitted as the medium of the tribes; for even Moslem Albanians cannot express their native tongue by means of the Arab characters favored by the Government; that the taxes levied in Albania be spent in Albania; the Albanian recruits be used for home defence only, and not sent to fight in Asia Minor.

The Mirdites and Mallisuris, foremost in culture, thanks to the unwearying labors of the Italian friars, have solved the difficulty of writing their strange guttural speech, untraceable to any known living or dead language, by means of Latin letters; and the tribes who profess Greek Orthodoxy support them in their claim of this as the national alphabet. At Elbassan there is already a school in which teachers are prepared and books are distributed. The organ of the Albania Club at Salonica, *Liria*, writes:

"Victory must be on the side of the Latin. Our adversaries are those of all enlightenment, freedom and progress. Until yesterday they banned schools, means of swift locomotion, and modern clothes. Now they would keep us unlettered or force us to adopt their own cumbrous medium. Their efforts to sow discord will certainly fail, for our Mahommedan brothers can better understand the Koran in the national alphabet than in the Arab. The Orthodox tribes have welcomed the Latin primers. Nobody is opposed to their using also the Cyrillic, if they are so inclined. We have five Orthodox brethren in our Teachers' school."

The cut and dried methods of the "Reformers," Shevket Pasha and Enver Bey, have not appealed to the "Sons of Eagles" (Skipetars), who are naturally indisposed to fall in with the new plans for consolidation of the Turkish Empire. Abdul-Hamid, bad as he was, could teach his successors a thing or two. He would as soon have tried to harness a tiger to his state chariot as to make disciplined recruits of the wild sons of nature, who practiced loyalty in their own fashion. He sagaciously refrained from exacting formal steps of submission from men who knew the sacredness of an

oath, and kept to all their pacts with him in return for certain exemptions and privileges. When he sent armed forces to parley with the Albanians, after their customary March skirmishes with his local troops, he did so rather to excite respect than to engage in serious encounters. He knew their mountain fastnesses could not be scaled, and that when they had let off some verve on their depredating neighbors, and retaliated on his own men for undue interference, they would be ready to live in peace for the rest of the year. So their annual outbursts came to be regarded as a necessary evil, to be tolerated in lieu of worse developments.

With incredible light-heartedness, the Young Turks started to grapple with a problem that Abdul-Hamid skilfully evaded. The Albanians were, again by virtue of the brand-new Constitution, to toe the line with the satisfied believers in a Great Regenerated Modern Turkish Empire. They mistrusted the "Reformers," however, from the first. Their oath of fidelity to the old Sultan would not allow of welcoming the revolution which dethroned him. In their primitive souls there was no room for compromise of an oath taken directly to his person and never violated, whatever their relations with his minions. To give up their weapons, those trustiest of friends, as did the Slav populations, never entered their calculations. But what did appeal to the more advanced type of Albanian was the proclamation of freedom to educate in the national sense. Hence, their determined advocacy of the popular Albanian alphabet, which has become the chief of their present claims.

The success of those tribes who started the campaign this year made the Albanians serving with the regulars desert in large numbers. The first to abandon the Turkish banner on its march to release Scodra was a Catholic from Jakova, who arrived in the insurgents' camp with a magnificent repeating gun that he had borrowed from his corporal. He was followed by a host of others, who preferred to fight on the side of their own people, as they felt no obligations to the new Sultan. It must be remembered that, at present, the bulk of the Turkish army is divided between Arabia and the district of Macedonia, where the Bulgars are ever threatening, so that there are few extra contingents to be despatched against the revolted Albanians. Montenegro is supposed to connive at the movement of the rebels, and it is easy to understand the sympathy with which it is being followed also in Austria and Italy.

Perhaps I might add here the latest telegram on the subject:

"His Holiness has received the Bishop of Scodra, who reported on the situation in his diocese. The Pope counselled him to enjoin his priests to advise the Albanians to be patient. The Bishop promised to do so, but at the same time acquainted His Holiness with the trials of the Catholic tribes exposed to constant persecution by the young Turks and embittered at the non-fulfilment of given promises. The Pope has, therefore, communicated to the Porte, through the intermediary of the Apostolic Legate in Constantinople, that if the Catholic Albanians be further molested, he will not consent to the appointment of a Nuncio in Constantinople. The young Turks are very desirous of a Nunciature, which would entail the abolition of various Protectorates under the great powers of the Christian population."

If a free Albania cannot be an immediate reality it is coming yearly nearer realization, and nobody doubts that eventually the Standard of Christ will float from the Albanian capital of Scodra.

BEN HURST.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MAY 6, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by The America Press, New York.
 President, THOMAS J. CAMPBELL; Secretary, MICHAEL J. O'CONNOR;
 Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
 Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 32 Washington Sq., W., New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

The \$50,000 Bible

On April 24, a battle royal took place in New York for the possession of a book. Two or three multi-millionaires in panoply of gold were in the forefront of the fray. "One thousand dollars!" was the first cry that was heard; then another thousand, and another and another, the excitement growing in intensity with each succeeding move, until at last \$50,000 was called and Mr. Henry E. Huntington, of Los Angeles, laid his hand upon the coveted prize while all the world wondered.

What is this book that has caused so much commotion, and won such applause for the purchaser? It is a Bible; and the inquiry naturally suggests itself: has it anything to do with the Bible Jubilees which are being celebrated just now in England and America? None whatever. It is not a Protestant Bible, but Catholic from cover to cover. It was printed about sixty-seven years before Luther apostatized from the Church that gave him all the learning he ever possessed, and seventy-eight years before Henry VIII put himself in place of the Pope for the discomfort of Englishmen. It is one of the few remaining copies that were run off the press at Mainz, by Johann Gensfleisch zu Gutenberg, between the years 1452 and 1456. Some call it the "Mazarin Bible," because a copy was dug out of the Mazarin library in France long after the edition was supposed to have been altogether lost. It is also described as the "forty-two line Bible" because it is printed in double columns of forty-two lines each. The text is in Latin, and on account of the abbreviations employed, supposes more than usual familiarity with the language in which it is written. Thus, for instance, the word *autem* appears merely as *aut*, with a line above it to indicate the missing letters; *non* is *no*; *hominum*, *hoim* and so on. Its value has grown with age, and though Gutenberg sold his copies at one hundred florins each, the possessor of the present volume was

delighted to get it for what not very long ago the world would consider a fortune.

In 1840, a German poet, besides other airy nothings such as poets are often guilty of, gave his admirers the information that in printing the Bible "Gutenberg lighted a torch which the priests have ever since been trying to extinguish";—not an original conceit. The bard was merely embalming in verse the prevailing and obstinately persevering superstition which possesses the Protestant mind about the Catholic attitude to the Bible.

The priest never hated the printer, nor the printer the priest. For in the first place the book is in Latin, and, therefore, primarily intended for the clergy. Gutenberg was hard pressed for money at the time, and knew perfectly well that they would be his principal patrons. As a matter of fact both before and after the publication of this Bible they were his most enthusiastic supporters. Priests, bishops, archbishops and cardinals were jubilant at the success of his work, and regarded his new printing press—there were others before his—as a God-given instrument for the propagation of the Faith. Printers wore haloes in those days and were hailed as the new apostles of Catholicity. Presses were put up everywhere. Even recluses like the Carthusians were setting type in their monasteries; and, not to be surpassed by the monks, the nuns entered the composing-room. The convent of St. Bridget, in far-away Sweden, was busy publishing books, and in the short space of eight years, the Dominican Sisters of Florence gave no less than eighty-six works to the world. The monks of Bulgaria were printing ponderous tomes in Slavonic, and as early as 1493, a monastic printing press was working overtime at Cetinje in what is now semi-barbarous Montenegro. Germany, of course, where the invention originated, was in a ferment, and the excitement spread immediately to all other countries, Spain and Italy included. Even Christopher Columbus is said to have been for some time a printer. As early as 1475 there were as many as twenty printing presses in Rome, under the patronage of the Pope, and before the end of the fifteenth century no less than 925 works were issued in that centre of Catholicity, chiefly owing to the exertions of the clergy. Evidently the priests were not extinguishing Gutenberg's torch. They were giving it a fiercer flare.

But all this was to keep the Bible away from the people! On the contrary; the prevailing motive of this ecclesiastical activity was, as the publisher of the Cologne Bible expressed it, "that the people might the more readily be induced to a diligent study of Holy Writ." In Germany there were, in 1509, 22 editions of the Psalms in the vernacular, and 25 of the Epistles and Gospels before 1518. There were 14 complete editions of the Bible in High German and 5 in Low German before the Reformation. Nor was Germany an exception in this respect, for if anyone would take the trouble to examine the catalogue of the British Museum he would find listed there 11 German editions of the Bible

ranging from 1466 to 1518, 3 in Bohemian, 1 in Dutch, 5 in French and 7 in Italian; and these, be it remembered, represent only the books which this particular museum has been able to obtain. What, then, becomes of the ridiculous but cherished myth that Martin Luther never saw a Bible till he was twenty years old, and that he was the only monk at Erfurt who possessed the precious volume? And how is it possible to account for that other delusion that the Catholic Church has, for the purpose of keeping the people in ignorance, persistently forbidden the reading of the Bible? From the very beginning of Christianity the smallest Catholic child has been made familiar with it; throughout the centuries the Church has stood as its defender against those who would mutilate and corrupt it; and to-day she still defies the world which would toss it aside as a human work, a fabrication or a romance. For her it has always been the inspired Word of God, of which she is the sole guardian and interpreter. The Holy Bible is her inheritance and she eagerly dispenses it to her children.

State Care of Children

Frequent reference is made to the huge burden carried by Catholics in their unselfish purpose to provide for their children, out of their own resources, the training which they cannot secure for them in State endowed institutions. A correspondent, writing recently to the *New York Times*, calls attention to another aspect of the indebtedness of the community to religious bodies. New York newspapers, on the day he wrote, had printed certain reports touching the question of the care of dependent children in orphan asylums of the municipality conducted by religious organizations. Quoting these figures, the correspondent affirms that a sum approximating \$10 per month for each child is paid by the city. To be sure the outlay for each child is in excess of this, but the balance is met from funds otherwise accruing to the asylums, ordinarily from the charity of Catholics.

Then referring to the twelfth annual report of the city schools (page 384) the writer cites an object lesson, "which at this very time and for several years past has been given to us in the matter of the cost of caring for delinquent and dependent children in a home directly administered by the city itself." The correspondent has in mind the Parental School, an institution which it cost the city over \$700,000 to build, and in which children committed to it are maintained at an actual cost per pupil of \$4.55 per week.

The comparison between the cost to the State in private and public homes is illuminating. It becomes all the more so if one adds, as in perfect fairness he has the right to do, to the \$4.55 representing the cost of actual maintenance of the child, the interest on the \$700,000 expended in building the Parental School (a sum secured by bonds of the city) divided by the number of pupils regularly cared for in the school.

Items such as these serve as an interesting commentary when one has to deal with plans broached by progressists, with a view to having the State undertake almost completely the care of dependent children.

Catholic Women's Colleges

No one, not even her bitterest enemy, will deny that the Catholic Church has shown an extraordinary resourcefulness in the matter of education, and has proved to the world her ability to adapt herself at all times to new and difficult circumstances. The history of what she has achieved here in the United States within the last fifty years presents an admirable illustration of this. The situation the Church was obliged to face was one calculated supremely to test her resourcefulness. Laws making elementary training compulsory had been enacted practically in all the states, and the non-religious system provided to meet the school demands thence originating was not one of which the Church might approve. To assure her children a school training not lacking the essential detail of religious formation, the Church called upon the faithful to meet the emergency by establishing a parochial school system of their own. So splendid was the response that to-day there is scarcely a Catholic community in our land which is not deeply penetrated with the necessity of Catholic education, while in almost every instance in which the plan was at all feasible, many sacrifices have been made to organize Catholic elementary schools on a permanent basis and as systematically as possible.

Nor did the guiding spirits of our Church rest content with this. Institutions for secondary and college training were not forgotten, and although, up to the close of the nineteenth century, the energy of Catholics had been spent chiefly in meeting the need of elementary schools, private interests within the Church had succeeded in founding and equipping even university schools in which the desire of Catholics for the most advanced educational work might be gratified.

In the tremendous efforts made to achieve all this one detail seemed to be overlooked for a time. Provision for the advanced training of young women apparently had not been deemed a need demanding immediate attention. True, the Community of the Sacred Heart and other religious bodies had been obtaining splendid results in the academic work accomplished in their schools, but we have not had until recently an institution quite on the lines of such women's colleges as Vassar, Wellesley and Bryn Mawr. This seeming defect the resourcefulness of Catholics has of late been meeting quite satisfactorily. Already we have in Trinity in Washington, St. Mary's in Notre Dame, Indiana, Mount St. Joseph in Dubuque, St. Elizabeth's at Convent Station in New Jersey, and St. Angela's in New Rochelle, New York, colleges for Catholic women whose efficient work is not at all behind that done in the older non-Catholic colleges.

And apparently these mark but a beginning. Last September, encouraged thereto by His Grace, Archbishop Farley, of New York, the Sisters of Charity of the metropolis opened college courses in their well-known school at Mt. St. Vincent-on-Hudson, New York, and so signally successful has the project proved, that the report comes to us of completed arrangements for a new college building and a dormitory. From the Middle West, too, there is received the gratifying announcement that Archbishop Messmer, of Milwaukee, has given his hearty endorsement to the plan to establish in his diocesan city a Catholic college for the higher education of women, to be conducted by the Sisters of Charity of the Blessed Virgin Mary.

Meantime, that there may be no lack of trained young women ready, should the inclination and opportunity come to them to enter these college schools, Catholics everywhere are studiously considering the question of the equipment of secondary schools for Catholic girls, in which the necessary preparatory work for this higher training may be accomplished under Catholic safeguards. Philadelphia offers the most recent example of their activity in this matter. The generosity of the revered Archbishop, lately called to his reward, made possible there a great Catholic High School for girls. Before his death Archbishop Ryan turned over to the school authorities of Philadelphia the plot of ground necessary and the basic sum of \$100,000 for the work. Monsignor McDevitt, superintendent of schools in the archdiocese, is now planning to accomplish its erection.

Surely, we Catholics may be justly proud of our achievements in educational work, and the honest pride we feel in it unquestionably is a mitigating influence in bearing the burden which our sacrifices in the cause of religious training entail.

Sunday Comic Supplements

One is glad to observe the growth of sentiment in opposition to these monstrosities. Men and women everywhere appear to be awaking to the pernicious influence the Comic Sheet Section of Sunday newspapers must necessarily exercise. One is especially gratified to find that the objections raised have to do principally with its demoralizing effect upon children. Somehow, too many parents pay no heed to the fact that the child mind is easily impressed. They are careless, nay, indifferent, concerning what a child reads so long as it is amused and interested. The Comic Section does amuse, and, unhappily, it does interest the child, feeding its imagination with conceits which it would never think of otherwise. But doing this, it unfortunately does more. It vulgarizes thought, life and literature, and its influence upon the child mind is regularly such as to create a perverted taste for all that makes for refinement.

Why do not the editors of these supplements recognize this fact and give us a magazine section of reading

and pictures that will stimulate, not pervert the sense of beauty natural to the child? The plan has been adopted by newspapers in some of our large centres, notably by great dailies in New York and Philadelphia. There is splendid missionary work to be accomplished in this field, and if our papers were to banish the crude offensiveness of their caricatures, the effect would be as far-reaching and as helpful as is that of the welfare work undertaken to ameliorate the physical and moral condition of the child throughout the country.

The Dean of the Despots

Could the Constitutional Governor of a State hanker after a designation as distinctive as it is not honorable? Tlaxcala, one of the smallest Mexican States, enjoyed the ministrations of one and the same governor for twenty-six years. He resigned the other day, and the people are so resigned to this heroic deed of his that they have dubbed him the dean of the despots. "Let Don Prospero (the retiring governor) go away off some place and write a book; however bad it may be, it will be better than anything that he has done as Governor of Tlaxcala." This sounds as if it had been published somewhere near the border, and on the American side of the river; it appears in a paper published in the City of Mexico, almost in the shadow of the national palace; and Don Prospero is a hanger-on of President Diaz; both have shown great staying ability. "The grandsires and grandames of future generations will frighten little children by threatening to call Don Prospero; for anything like his administration was never seen before it and never will be seen after it." Beggars' dogs may now bark at him before whom Tlaxcala trembled.

The chain that binds Mexico is not long, but it is strong. Mexican newspapers (and their editors) have had for so long the unpleasant and disconcerting habit of disappearing from view without taking leave, that we are ready to wave farewell to our esteemed contemporary, whose dexterity in steering between Scylla and Charybdis has probably occasioned a head-on collision with a floating government mine. In what may be the last number of this paper which we shall see, he states succinctly the five links of the chain that binds Mexico. They are worth remembering.

(1) Despotism claims the first place, for on it the others hang. Arbitrary imprisonments and executions have signalized the rule of the "permanent fixtures" in Mexican politics. (2) Peonage, or the virtual enslavement of the agricultural classes, and especially the evils and abuses of the contract labor system; the power of the planters in the courts and in politics is to blame for it. (3) Industrial slavery, which, thanks to the privileges and influence of the proprietors, keeps factory employes in bondage. (4) Plantation slavery, that is, taxes are not proportioned to the holdings, but are piled up on small proprietors, thus driving the small holder to bank-

ruptcy and enabling the large holder to add to his domain. (5) Monopolies, financial and commercial, which, owing to official protection, have crushed the small dealer and have put business in the hands of the chosen few. (6) Favoritism for foreigners, giving them preference over the natives, as a result of government favor shown to them, and of the influence of foreign diplomatic representatives.

These six links, says a Mexican lawyer, have been forged, thanks to the continuance in office of the same men who have been official Mexico for a generation. When the Madero revolt broke out, it was looked upon as a wild and senseless scheme which could command no support. After four months of military activity, the administration finds that it has to contend, not only with revolutionists in arms, but with other revolutionists, who seek a peaceful revolution, and even with the cowardly pose of many of its supposed admirers, who are seeking shelter from the fury of the storm. "Step lively," we seem to hear old Charon say; for, though Mexicans will bear much, when once aroused they are not easily appeased.

—•••—

The following paragraph appeared in the London *Tablet* of April 15:

"'Peace, perfect peace,' was sung at All Saints', Margaret street, reports the *Daily Telegraph*, on March 26, in memory of the Rev. Perceval Walsh, Vicar of Stanton Harcourt. He was considered the oldest Freemason in England at the time of his death. 'Shades of Upton Richards, Liddon, Rawlinson (afterwards a Catholic) and others of the then Ultra-High School, who professed to hold Freemasonry in honor,' is the comment of a correspondent."

"Honor" is evidently a misprint for *horror*. Indeed, one of the signs of how much nearer the old High Churchmen were to thinking with the Church than are their successors with all the developments of ritual these have produced, was their horror of Freemasonry. We knew one of them who, initiated in his youth into the Orange Society, refused formally in his maturer years to act as chaplain to the Lodge in his parish, on the ground that, as a secret society and a society with its own religious rite, Orangeism is anti-Christian. He persuaded, with these reasons, a barrister, who afterwards was raised to the Canadian bench, to abandon the society and to renounce Freemasonry, of which he had been Provincial Grand Master. Eventually, the lawyer entered the Church; the clergyman, alas! had not the same happiness.

—•••—

From China comes the report of the breaking out of a revolution at Canton. Li, the Taotai of the city, has been assassinated. A Chinese brigadier has been killed, and the Viceroy's palace attacked. Hundreds of rebels are reported slain, and British and American gunboats are hurrying to the scene of the disorders.

CONCERNING CARIBS

It isn't fair to ask an ordinary, sane, well-informed man, "What is a Carib?" You might just about as intelligently ask, "Why is a Carib?" None but a most superlatively anthropologic dryasdust could be expected to attempt an answer; and, ten to one, even he would get it wrong.

There is a big Carib village not far from Belize, in British Honduras. One can get some rough, first-hand information there. You go to it by sea—unless you happen to be a rather unusually expert woodsman and don't mind traversing tangled tropical swamps and crossing rivers innocent of bridges. You go to it in a sail-boat. Sometimes it is six hours distant from Belize, sometimes it is twenty-four. That may smack of Black Magic; but it is really a most natural phenomenon. The location of the village does not change at all. It is only the wind which blows you there that changes.

Suppose you leave Belize at high noon; and suppose the wind blows decently from the north or east: then you run southward along the coast, through wonderfully blue water and past sleepy little palm-crowned islands (which remind you somehow of civilized feminine Easter hats.) Headlands, ringed with breaking seas, rise up on your right, and fall behind again. Gulls and pelicans poise overhead in the warm bright air, or follow you along a bit in momentary curiosity. You dream through the lazy heat, and watch the clouds sailing above you, apparently racing your little sloop. The sun sets over low hills a dozen miles inland. The dense growth that fringes the coast a league or so away changes to olive-green and softens into purple. And as the short twilight comes on, you swing past a wooded point and turn in towards the shore and the white lines of breakers. Before you is a low beach, a vague cluster of houses in which lights begin to twinkle scantily, a background of blue-black mountains, and the ashes of sunset in the sky. A long canoe, hewn from a single cedar, is dropped over the side of your boat. You step in—very gingerly; the craft is crank, the sea tumbling—and two brawny fellows run you through the rushing foam to the beach. These are the easiest known preliminaries to the high and honorable study of the Black Caribs. And the name of the village is Stann Creek.

There are three thousand Caribs in Stann Creek (over two-thirds of them Catholics, by the bye), and their village straggles along the beach in a few thin lines of houses for two or three miles. The whole place has something of the air of an overgrown family gathering. There are no fences, no particular order of arrangement in the location of houses, which stand at all angles to one another, with the one instinct, apparently, of snuggling comfortably together. The streets too share in the very informal, shirt-sleeves character of the place. They wander like wilful children, in most any old direction; and—perhaps because they are so very much unrestrained and easy—they manage always to be graceful. There is no bewildering variety of architecture in the houses. A little box made of slabs from the cabbage-palm, mounted on stilts, with a roof of guana grass or, in the case of the prosperous, of sheet-iron; that is a description which does not leave out more than half a dozen houses in the village. Pastor Wagner might feel at home here—the simple life abounds.

But indeed any one might feel at home in Stann Creek. It has a perpetual air of welcome. You wander along the winding streets in the dusk, to stretch your legs after the cramping of the little sloop. There is just a little pleasant light in the sky; twilight or moonlight, you don't quite question which: enough at any rate to show you cheerful smiling black faces, and grins that seem to shine out like glow-worms. The day is over, and the heat thereof; dinner has been dispatched; the trades blow in, full of the salt coolness of the sea; there are groups of men and women lolling about everywhere, stalwart fellows in calico

trousers and tunics ready and eager to talk with the stranger, armies, as it seems, of toddlers in nature's innocent garb; the air is babbling with talk, with soft laughter, with tinkly music. Everywhere you are greeted, with a certain shy kindness that almost makes you feel you have been expected. You have half a conviction that it is all old and familiar to you. And you go to bed with a satisfying, comforting sensation of being amongst your own.

Everyone gets up early in hot countries. In the grey dawn the fishermen of the village are chatting and singing on the beach, running their canoes through the surf. Soon after the market opens; the housewives are loudly bargaining in the great shed where all perishable food-stuffs are sold. The waking village is as cheerful, as humming with chatter and the kindly hubbub of genial folk as it was the evening before. And what sturdy people they are! Men and women are tall, well-formed, muscular. And every woman seems to have some amazing load balanced upon her head, a great flat wooden bowl piled high with plantain, fish, papaya, bread-fruit, what-not. They are black as negroes; they have negroid skulls and kinky hair. But they are not negroes—at least, not altogether. If you listen to the talk in the market-place, in the little open spaces between the houses, spaces that seem a common possession, in the tiny houses themselves, you can distinguish, even though no linguist, two very distinct languages. The men speak a rather harsh, guttural speech, apparently based on an African dialect and keeping, in the main, the characteristics of that idiom. But mingled with the African are many undoubted French words: except the first four, all the numerals are French, though sometimes slightly distorted; God is *Bondiu*; the names of the months are African, but of the days of the week four have French names and the other three are known by African phrases counting each so many days from Sunday; there are several of the French nasal combinations, the French "u" and "eu"; cross is *groi*; oil is *luil*, spirit is *sifiri*, and so on. And there have been no Frenchmen in this part of the world for some centuries.

The women speak this language also; but the women use amongst themselves another language in addition, one not known or understood by the men. Of it this only can be said, that it seems more nearly allied to Indian dialects of Central and South America.

All this is to introduce the legend of which one hears much amongst the Black Caribs. Once, the legend goes, the true Caribs, the Red Caribs, filled the islands now known as the Lesser Antilles, Guadalupe, Martinique, Sta. Lucia, St. Vincent, Barbadoes, and the rest. They were tall and strong and fierce. They were cannibals. They drove the milder Arawaks to the northern islands. Then came the white men, who defeated but never subdued the Caribs. At St. Vincent the French ruled, and in time brought African slaves; the Red Caribs on the island had fled to the interior and lived in the mountains. Somewhere in that most unsettled time of West Indian history, the seventeenth century, the black slaves rebelled, killed their French masters, and took their women. And because the black men, as did all men, feared the terrible Caribs, they had no peace until they had surrounded the Caribs in the hills of St. Vincent, and killed all the men and taken the women. But the Carib women kept to their own language, and mother taught it to daughter as is done even to-day. And from the French masters and their women came the barbarized French words into the black men's speech.

The story is given for what it may be worth. Whatever their origin, the Black Caribs are a fine sturdy thrifty people, the most daring sailors on the coast, brave, faithful, honest, cheerful. The Padres who work amongst them think highly of them. They are not easily won to a life of morality, but once they are captured, they stay captured; they can be depended upon. They cherish some rather odd views on the subject of marriage, very

strongly resembling some of the notions lately propounded by eugenists and other strange by-products of civilization. One might say that Mr. George Bernard Shaw had many disciples in Stann Creek. (Or is it possible that Mr. Shaw has borrowed from the Caribs?) So closely do the extremes of civilization meet after all. But the Padres are changing, rather have changed, much of that. Four hundred marriages amongst a population of two thousand have, in the last six or seven years, thrust the Caribs of Stann Creek out from the number of the Fabians.

It is good to be in Stann Creek on Sunday morning. The little wooden church, pretentious enough for this part of the world, is filled with worshippers. Dignified barefoot ushers, with a scarf of office aslant their breast, marshal the congregation in all befitting solemnity. And when the Host is lifted up above the bowed and reverent heads, the walls of the little church expand to take in all the world. It is no more a foreign country, a strange people. We are at home again, in a gathering of men whom a few lonely priests through toil and prayer and plenty of privation have made our brothers in Christ. W. A. M.

LITERATURE

A Roman Diary and Other Documents Relating to the Papal Inquiry into English Ordinations MDCCCXCV, by T. A. LACEY. New York, etc.: Longmans, Green & Co.

A defeated general may find comfort in writing an account of his defeat, in telling with simple good faith of his plans and their failure, clinging to the belief that they should have succeeded, and that, if they did not, fortune or domestic intrigues must bear the blame. The public, seeing clearly in the light of the victor's straightforward story, that success was never possible, and that he was doomed to failure from the beginning, read his book with interest and with no little pity. Such a book we have before us. One cannot question the author's good faith, which makes his illusion the sadder. Every Catholic understanding the question was convinced at the time of the Commission on Anglican Orders that the champions of these were going to their overthrow, and the narrative of the Commission even as given by Mr. Lacey shows how right was that conviction.

The story of the origin of the Commission is like a romance. A French abbé meets Lord Halifax at a health resort. Absolutely ignorant of the Church of England, he accepts him as its type, and returns to France imbued with the idea that it has been misunderstood and even wronged; that with the exception of what relates to the Roman Pontiff its doctrine is Catholic, that its orders are valid, that its spiritual life is that of the Church of Christ, and that it is yearning for reunion with Rome. A visit to England, in which he is shown only the Ritualistic side of the Establishment, and a rebuff from the Archbishop of Canterbury, do not set him right. He clings to his theory, perhaps the more tenaciously because it implies gross blundering at Rome in the past. Exaggerating everything favorable to it, and ignoring whatever would militate against it, he draws others to his side, amongst whom was the present Cardinal Gasparri, then a professor in the Institut Catholique, who had hitherto thought so little of the English Church that he had rejected its claim to the priesthood on the strength of the Nag's Head story. Friends were found, too, in Rome; the charity and zeal of Leo XIII were imposed upon so that he was almost persuaded that England was on the eve of conversion, and the reopening of the question of its orders was urged. Some wondered why so much should be made of this; for, after all, the prerogative of Peter must always be the real point at issue. But they were assured that in the minds of English churchmen their orders were uppermost, and the claims of Christian charity were urged to induce compliance.

The Commission was appointed; and here one sees the abso-

lute sincerity of Rome. Whatever personal interest the Holy Father had in the matter would have inclined him to favor the friends of Anglican Orders. His well known love of England and his zeal for the return of all nations to the Catholic Faith had led him to give a willing ear to the good news from that country. But nothing of all this influenced him in the constituting of the Commission. There was one marked out by his theological science, by his acquaintance with Anglicanism gained by long residence in the United States, and by his familiarity with the English language, as preeminently fitted to preside over it, Cardinal Mazella, and him Leo XIII appointed to this office. It was hardly a good omen for the movement. Neither was the open hostility of two of the consultants, Canon Moyes and Abbot Gasquet, whose intimate knowledge of the whole question would give the greatest weight to their opinions. Lord Halifax and his friends sent the best men they had, Mr. Lacey, the author of the book before us, and Mr. Fuller, who had written much on controversy, to help out the defenders of Anglican Orders.

It was like sending volunteers to serve as chief staff officers against a thoroughly scientific army. They say that George IV, having been shown over the field of Waterloo, became persuaded beyond the possibility of correction that he had commanded the army in the battle. Like George, Anglicans, once they have dabbled in theology, usually become intimately convinced that they are theologians. Mr. Lacey is an exception. His mission was thrust upon him, and he confesses that the matters he had to handle were not always within his capacity.

As its title shows, his book is principally the diary he kept during his stay in Rome. In it one sees the strange incongruity of a clergyman hardly in touch with his surroundings dreaming of reunion in the centre of the Catholic Church. He visited religious, prelates and cardinals, and found all polite, some sympathetic, but few hopeful. He tells of his deficient French and Italian, of his potterings in libraries, useless, because he could not comprehend what to the trained theologians of the Commission were the crucial points of the matter, how Mgr. Gasparri, on whom such hopes had been built, declared himself sick of the whole business, and of his own incredulity when candid friends foretold the outcome of the investigation. The diary is followed by letters exchanged with friends in England, the memorandum of Mr. Gladstone to the Archbishop of York, a discussion of English and Roman historical documents which he interprets his own way, ignoring altogether Canon Moyes' masterly interpretation of them by the facts resulting from them. Then comes his amazing pamphlet "De Re Anglicana," prepared for the Commission with the destructive criticism by Canon Moyes and Abbot Gasquet. This he attempts to answer. But he touches a few only of their points turning upon such questions as the precise meaning of "many" and "few," and whether the bishops remaining in office during the reign of Edward VI and continued by Mary could be classed with Gardiner, Bonner and the other deprived bishops as "*animo et sententia Catholici*." His critics were, perhaps, not entirely free from partisan zeal and, it must be noted, wrote at considerable disadvantage in Rome; but every impartial reader will see that their account of the Church of England is essentially true, while Mr. Lacey's is essentially false.

This finishes the book as it touches directly the Commission. The author adds a discussion of the Bull *Apostolicae Curae*, the English Ordinal, of a decree of Gregory IX regarding Greek baptisms in the Province of Bari, about which much might be said, but which gives no foundation to his idea that it may become a precedent for the recall of the condemnation of Anglican Orders, and, as appendices, the *Apostolicae Curae*, the answer of the English Archbishops, which fully justifies the condemnation, and a supposed reply of Leo XIII. The introduction to the volume shows all the bitterness of disappointment. H. W.

The Brownies' Whispers. A Floral Cantata. By CLARA J. DENTON. Music by W. RHYS-HERBERT. New York: J. Fischer & Brother. Net 75 cents.

A gardener receives an order from the "mansion" for flowers, but the purpose of the decorations is withheld. This greatly distresses him lest he lose his patron's favor by bringing flowers that are not suited to the purpose. His daughter endeavors to aid him solve the problem, and summons the flowers before him, roses, lillies, daisies, etc., one at a time. They sing to him, and he is more at a loss than before. The Brownies, who know the secret but may not tell, whisper to the daughter while she sleeps in the garden, and she acts on the information.

The "Brownies' Whispers" is for grade-schools, and is capital in many respects. The libretto not only presents actual good features, but it offers possibilities to one who knows children well and can handle suggestions; it does not aim at a plot containing things suited to "grown ups," but is decidedly a child's play in its idea and development. It is laid in the child-world and has charming little lessons for the child-heart. From this standpoint the "Brownies' Whispers" is refreshing, and in its refining influence on young people, deserves to be named with rich old Fairy Tales and Mother Goose Rhymes. S. H. H.

The Siege of Boston. By ALLEN FRENCH. New York: The Macmillan Company.

As the Siege of Boston, considered by itself, was but one episode in our war of independence an author could hardly hope to keep the interest of modern readers sustained through a book of some five hundred pages if he were merely to spin out to that length the story of Boston's investment by the patriot army. So Mr. French begins *ab ovo* and fills more than half his book with the narrative of events preceding the siege. From a chapter on the "Beginnings and Conditions" of the difficulties between the colonies and the mother country, he passes on to tell about the Stamp Act agitation, the Boston Massacre and Tea Party, Lexington, Concord, and Bunker Hill. The character and services of Warren, Hancock and the Adamses are sympathetically delineated and the vast difficulties Washington had to grapple with in organizing the besieging army are vividly described. Without a man of Washington's patient genius it is hard to see how the British could ever have been forced to evacuate the town. Mr. French's interesting volume should stimulate his readers to learn the details of our first war's other campaigns. WALTER DWIGHT, S.J.

Frederick Ozanam. By KATHLEEN O'MEARA. New York: Christian Press Association.

This is a reprint of the "Life of Ozanam," by Kathleen O'Meara, who should never have assumed the *nom de plume* Grace Ramsay. Kathleen O'Meara is much more musical. Mr. Thomas M. Mulry, the President of the Superior Council of New York, has written the preface which is in reality an appeal to the educated and ambitious young men of our time to join the ranks of the Society of St. Vincent de Paul. A glance at the book will show them that the same incentive to add the element of active charity to their otherwise almost worldly lives which induced Ozanam and the brilliant group of young men, of which he was the centre, to found the confraternity of the Vincentians exists for them. Those young Frenchmen were active and eloquent champions of Catholicity in their day, but the hard and unbelieving set with whom they were thrown said to them scoffingly: "You may boast as much as you like about the glory of the Church. That is all past. What are you doing?" Spurred on by this taunt, Ozanam and his friends set to work. They had no money but they could visit the poor and give them at least the alms of kind words which is better than money. Thus they began, never dreaming of the greatness which their charitable work would assume. * * *

BOOKS RECEIVED

The Medieval Mind. A History of the Development of Thought and Emotion in the Middle Ages. By Henry Osborn Taylor. Two volumes. New York: The Macmillan Co. Net \$5.

Aspects of Islam. By Duncan Black MacDonald, M.A., D.D. New York: The Macmillan Co. Meditations on the Blessed Virgin. From the German of Rev. Francis Gabriani, S.J. New Edition, Carefully Revised. By Rt. Rev. Alexander MacDonald, D.D. New York: Christian Press Association Publishing Co. Net \$1.08 postpaid.

A Convert's Reason Why. By A. J. Hayes. Boston: Thomas J. Flynn & Co.

French Publications:

Histoire Du Concile Du Vatican. Depuis sa Première Annonce Jusqu'à Sa Prorogation. D'Après les Documents Authentiques. Ouvrage du P. Theodore Grandérath, S.J. Édité par Le P. Conrad Kirch, S.J. Tome Premier: Préliminaires du Concile. Tome Deuxième: Première Partie: L'Ouverture du Concile et les Premières Débats. Tome Troisième: Seconde Partie: La Constitution de Fide Catholica L'agitation extra-conciliaire. Bruxelles: Librairie Albert DeWit, Rue Royale, 53.

Italian Publications:

La Questione Di Papa Liberio. Per Fedele Savio, S.J. Edizione 1907. New York: Frederick Pustet & Co.

Nuovi Studi Sulla Questione Di Papa Liberio. Per Fedele Savio, S.J. Edizione 1909. New York: Frederick Pustet & Co.

Punti Controversi Nella Questione Del Papa Liberio. Per Fedele Savio, S.J. New York: Frederick Pustet & Co.

EDUCATION

The *Journal of Education*, a Boston publication, in its issue of April 13, comments on a condition of affairs which, if the many ugly references made to it in recent newspaper stories be at all reliable, we may not term unusual or merely sporadic. "It may be an epidemic," says the Boston journal, "but there is a shocking revelation of immoral silliness, to put it mildly, among college professors of late. . . . The retirement of so many in advanced years, and filling their places with youngsters fresh from college, of whose moral poise little is known, is sure to be disastrous unless their social and personal habits are carefully supervised. We are liable to pay a fearful price for the exchange of tried and true men for untried youth."

The reason of the evil thing thus noted is scarcely to be found in the explanation suggested. A much more likely one is given by the editor of the *Sacred Heart Review* (Boston, April 22), who has this to say in the matter: "We are inclined to think that the putting of young men in old men's places is not altogether to blame for the epidemic of 'immoral silliness' noted by the *Journal of Education*. It is not, in our opinion, the youth, but the training, of the college professors that is responsible. For years, writers have been commenting on some very queer opinions as to morality held and taught at the big secular universities. These false and pernicious opinions have begun to bear fruit."

Tally another victory for the movement indicating a return to sane meth-

ods in college work. At the annual banquet of the Michigan Alumni Association of Chicago, held at the University Club in that city, April 15, announcement was made of coming changes in the system at the Michigan school as regards "electives" in the literary department. Dr. Robert M. Wenley, professor of philosophy, told the guests that a special committee, appointed for this task four months ago, had made such progress with the plans to limit the elective system as to assure the completion of the committee's work in a short time. "As you know, we have come to a definite decision that the elective system is a failure," said Dr. Wenley, "and we are proceeding with the determination of giving a real Bachelor of Arts course."

The *Chicago Tribune* (April 21) chronicles a protest made at a conference of colleges, held under the auspices of Knox College, Galesburg, Ill., against the encroachment of the university system of specialization on the small college system. President Main, of Grinnell College, Iowa, explained the grievance. He told how, under the present system, universities admit sophomores from colleges into special courses in their schools, and on the completion of these courses grant the students both university and college degrees. This system, he declared, spells death for the college. He pleaded for the retention of the old four-year course, and held that, in the interest of true scholarship, colleges must intensify rather than scatter their efforts.

The same issue of the *Tribune* records as a news item, the fact that the University of Illinois omnibus bill, carrying nearly \$4,000,000 in appropriations for that institution, was reported favorably by the House appropriations committee. One wonders whether those formulating the Galesburg protest were keen to do anything in the matter of this immense appropriation. It is precisely these stupendously endowed State universities whose educational vagaries make difficult the natural and proper work of the small college. Mere protests against the inevitable consequences of these vagaries will not bring relief, unless they be accompanied by energetic action directed against the unwise and unnecessary evolution of educational work in lavishly endowed State institutions.

Perhaps the severest indictment of American educational methods that has appeared of late is that found in the comment of an Oxford tutor upon the

training of the Rhodes scholars entering the English university. The comment is quoted in the Carnegie Foundation report, and it will add considerable weight to recent home criticisms of the work done in our colleges. The Oxford man says: "With regard to the American Rhodes scholars, I think that their training in America has, in most cases, encouraged smattering in a large number of subjects. As a general rule, they know nothing well, but know something about a great many things—the kind of knowledge one might get from attending public lectures. Moreover, apparently even in scientific studies, they have not been accustomed to keeping their hold on work for any great length of time. The examinations appear to be in work which has not been done very long before the date of the examination intended to test it. As a consequence, they at first find the Oxford system difficult, for the double reason that they are expected to get up a subject thoroughly, and are tested by an examination much longer and more severe than that to which they have been accustomed, and on an extensive range of work, some of which has necessarily been done a considerable time before the examination takes place."

The *Catholic Times* of Liverpool favors us with the substance of an address delivered by Archbishop Bourne on the school question as it affects the Catholics of England. For the past sixty years, said the Archbishop, the question of the provision of secondary education for Catholic boys in London had been one of great concern to Catholics. It was a most complex question, and although many attempts had been made to put into practice schemes for the provision of schools for Catholic secondary education, all of them had failed. Attempts were made by Cardinal Wiseman and Cardinal Manning, and it was the first thing to which he gave his attention. Although something had been done in the way of preparation, nothing of a very practical nature had been accomplished. The Jesuit colleges at Wimbledon and Stamford Hill, the Benedictine school at Ealing, etc., were accomplishing excellent work, but there was not a single school of the type he meant in the County of London, and just when they were getting near the realization of their plans in that respect the Government made further restrictions that placed difficulties in the way of their accomplishment. The regulations made by the Government in their administrative work were of a character that made it almost impossible to set on foot

a Catholic secondary school. It was laid down that the management of Catholic schools must be a popular one, and that there must be no test for teachers, so that if they took the regulations as they stood at the present time it was impossible, unless some device was adopted, to know that they were going to get Catholic teachers.

In order to set on foot a secondary school to-day a considerably greater sum of money would have to be expended than formerly. They had, he thought, £22,000, and as soon as the work could be proceeded with it would be carried out on the most effective lines. He hoped that interest would be aroused in the matter, and that they would do what they could to make known the terribly unjust burden that had been placed on the Catholic body by the Board of Education.

ECONOMICS

Some time ago we mentioned the action taken by the legislature of the Straits Settlement, a British colony, against the combination of the steamship companies trading to Eastern Asia. We hear from Japan that the independent shipowners have petitioned the Japanese parliament against the great companies of that country, begging for the abolition of many of the subsidies. Now the Federal Government of South Africa has declared war on the Steamship Conference including all the great British lines to the Cape. The mail contract with the Union-Castle Line will expire in September, 1912, and the Government has passed a Bill forbidding the letting of the new contract to any member of the Conference. It is not likely that the Union-Castle Line will withdraw from it, and so the question arises: Where will the contract go? An amendment prohibiting the contracting with foreign companies was rejected.

The steamship conference is not essentially unjust. Its object is to protect the great lines with millions invested in first-class ships against periodic rate wars which the owners of tramp steamers declare whenever it suits them to do so, and terminate in the same way. There is this great difference between a steamship and a railway combination: There can be no sudden and temporary invasion of a railway's territory; the sea, on the contrary, is open to all, and such invasions are always possible. If, then, the rates fixed by the agreement be just and reasonable, and if there be no unfair discrimination regarding shippers (two conditions that the fact we have just mentioned tend to secure), it may be even an advantage to the public to know

that freights and fares are not subject to sudden changes. On the other hand, though one may declaim against rebates, it does not seem contrary to justice to reward with them shippers who, in order to support the splendid and constant service of the great lines, refuse the temporary reductions offered by vessels cutting into the trade. The grievance of the Straits Settlement, it will be remembered, was that there was discrimination in these rebates, whereby certain houses were favored at the expense of others, an injustice in common carriers the Government is obliged to guard against.

The result of the new law will be either the letting of the contract to a foreign company, whose management cannot be controlled by the Government as thoroughly as that of British companies, the detaching of one of these from the Conference, or the setting up of a new line in opposition to the Conference as long as the contract lasts. None of these seems altogether satisfactory.

The heavy death duties levied in England on large estates cause no little inconvenience, especially when the succession reoccurs within short periods. Thus cases occur when the same estate has had to contribute twice in the same fiscal year on account of the death of the inheritor within a few months of his taking possession. However, "It is an ill wind that blows nobody good," and the Insurance Companies are taking advantage of this state of affairs to increase their profits. They are issuing special policies to provide funds for death duties, and proprietors are naturally availing themselves of this very convenient way of saving their estates from the sudden strain they would otherwise have to sustain.

For generations the name Barclay and Perkins has meant to Londoners solid and substantial wealth. It has also stood for an enormous consumption of drink in a great number of beer-houses. For years past legislation has been at work on the scandal of London drunkenness, and not unsuccessfully. The directors of Barclay, Perkins and Company inform the shareholders that the depreciation in their property owing to this legislation amounts to £2,500,000. To meet this they propose to write the ordinary capital shares down from £100 to £1, or, in other words, to reduce the value of this investment from £1,020,000 to £10,200. Cumulative preference £10 shares are not to suffer so severely. They are to be written down to £4 to

effect a capital reduction of £1,080,000, but as their income is to remain unchanged and they are to be redeemed, in case of winding up, at their original value, this reduction is apparently only nominal. Lastly, the Reserve Fund of a little over £500,000 is to be drawn on for £410,200. This is hard on the ordinary shareholders; but one must not forget that as they have lived for so long on the intemperance of the poor, they must not complain of the inconvenience the reforming of this intemperance occasions them.

SOCIOLOGY

A new scheme for simplifying the calendar comes from England. It proposes to make New Year's Day unreckoned either in the week, or the month, or the year, something like the *Sansculottides* of the Revolutionary calendar. The year would then consist of 364 days, or 52 weeks; and the days of each month would always recur on the same day of the week. The additional day of Leap Year would follow the same rule as New Year's Day. There is the same difficulty here as in another plan announced a year ago, in which Easter was to be a fixed date—namely, that Christians will have nothing to do with it, nor Jews either. The reason is obvious. The first week of each year and the first week of March in Leap Year would both have eight days; and so the Christian Sunday and the Jewish Sabbath, neither of which is at the disposal of arbitrary calendar-makers, would be displaced. As mankind has not yet reached a state of perfect imbecility, but is still capable of sums in simple addition and subtraction, the need of the so-called reform is not very clear.

PULPIT, PRESS AND PLATFORM

The following is printed in the issue for April 21 of the *Liverpool Catholic Times* from its correspondent in Rome:

"Father Bricarelli, S.J., announces that he will forthwith institute an action for libel against the ex-priest Vardesi, of Rome, who has just joined the Methodists, for charging him with violating the seal of confession. As a matter of fact, when Vardesi accused himself in a confession to the Jesuit priest over a year ago of having taken part in Modernist gatherings, his confessor had to decide if he were bound to denounce the members of those reunions, and accordingly asked the advice of the Pope on the matter. Pius X declared that such a penitent would be bound to reveal the names under pain of grave sin. And now this course, a course which has to be adopted every day throughout Christendom in such doubtful matters, is forthwith called violation of the sacramental

seal by the apostate! Pius X, as Vardesi is well aware, when speaking to Father Bricarelli of the case, had not the remotest idea of whose case of conscience they were treating. However, the miserable man had to cast about for some reason for his apostasy. It is now said he is about to be married. His family, a good old Catholic family of Rome, has written a letter to the press, declaring that their door is inexorably closed to the son who has caused them so much shame and sorrow."

SCIENCE

Long range weather forecasting dates back to the days of the celebrated astronomer, Herschel. The methods heretofore followed having been everything but scientific and reliable, the department of astro-physics of the Smithsonian Institute is about to try to make them so. The work has been entrusted to Dr. C. G. Abbott and Secretary Charles D. Walcott, who will begin their investigations with some preliminary observations indicating that, distinct from seeming modifications due to local conditions, there is a variation in the amount of radiation from the sun, which apparently affects the weather. A new laboratory will be established in the cloudless regions of southern Mexico, making the fourth devoted to this research, the other three being located at Washington, Mt. Whitney and Mt. Wilson. In speaking of the results already reached, Dr. Abbott says: "Our measurements at Mt. Wilson have been carried on for several years. The first expedition was in 1905, and we have observed almost daily for six months of each year from 1905 to 1910, excepting in 1907. In 1910 I was fortunate in having two weeks of good weather on the summit of Mt. Whitney, which is the highest mountain in the United States. I carried on there complete measurements, which were simultaneous with those carried on at Mt. Wilson. We have found that the results obtained at Mt. Whitney check and substantiate completely the work we were doing at Mt. Wilson. Therefore, having established a standard scale of measurements and having shown that we get the same results at Washington, Mt. Wilson and Mt. Whitney, we are now able to state the value of the solar constant of radiation. This value is of an importance equal to that of the distance of the sun in astronomical work. Our measurements show a range of the value of the solar radiation outside of our atmosphere of about 8 per cent. Now, by taking stations so far apart that no local condition in the atmosphere can affect

them both, we may actually prove whether or not these variations are in the sun, or are something that we have not eliminated in the atmosphere. If we find them in the sun we shall have made a discovery of the first rank."

Herr Brandes, a German scientist, has perfected a new method for purifying feed water. He calls it a Luminator, and it promises to extend the life of steam-boilers considerably. It consists in bringing feed water into contact with an aluminium plate of special dimensions, with corrugations of special size. No chemicals are used. The action seems to be that by the passage of the water at rated speeds over the metal surface frictional electricity is induced with a negative electrification of the water and an ionization of the salts, causing them to become amorphous. Besides, aluminium particles, abraded both by friction and by electrical decomposition, form in the water a colloid which at length undergoes a change. The action of the impregnated water is explained by engineers as follows: The colloidal aluminum acts as nuclei for the evolution of carbon dioxide and the crystallization of the salts. Moreover, that there is an absorption of oxygen by the particles, causing a desired deoxygenation. American and foreign engineers confirm all the claims for this new process.

Prof. Otto Hahn is under contract to deliver to the French Academy of Science within the next few months 250 milligrams of a new substance which is expected to be a fair substitute for radium. This new radio-active material is a by-product of the manufacture of thorium gas mantles, and is known as mesothorium. When in combination with bromide it is whitish in color and has the same properties as the corresponding salts of radium. Its price is about a third of that of the rarer salts. It is claimed that Germany alone can produce ten grams of mesothorium in a year, which is in excess of the entire world's supply of radium salts.

The luminosity of the sky on a starlit night, says Lambertus Yntema, an astronomer who has been carrying on extensive researches along these lines in Germany, is attributable in part to the direct light of the stars, in part to some other source which he styles earth-light, which he thinks may be a permanent aurora. A measuring of the light shows that it varies not only on different nights but also at different periods of the same night. It has been found to amount to as much

as from 7 to 15 times mean-starlight, but it is surmised that this is an exceptional ratio peculiar to the locality in which it was determined. Observations also indicate that the light has its origin close to the earth's surface, and that it is akin to the light emitted by the coma of a comet.

Prof. Jeffery reports in the Proceedings of the American Academy of Sciences that he has been able, by improved methods, to obtain thinner sections of bog-head coal than have been possible hitherto, and that a microscopic examination of these sections reveals not algae but spores of vascular cryptogams. Paleontologists have always been of the opinion that these types of coal are largely composed of gelatinous algae. Professor Jeffery's investigation undermines the algae hypothesis regarding the origin of petroleum.

The United States Bureau of Standards has just completed the installation of two of the largest and, at the same time, most sensitive machines in the world for the testing of iron, steel and other forms of building materials. The smaller is rated to 230,000 and the larger to 2,300,000 pounds. A special feature of these testers is the weighing mechanism, which makes it possible to test a piece of tool steel 6 inches in diameter and a hair spring of a watch with like accuracy. The price for the two apparatus is about \$200,000.

The investigations by the English government into the sterilization of water by bleaching powder are not only interesting from a scientific standpoint, but also promise to replace processes hitherto reckoned efficient, safe, and economical. Analyses have shown that 1 part of available chlorine to from 7,000,000 to 8,000,000 parts of water completely destroys all non-sporeing organisms within 20 minutes, leaving neither smell nor taste to the water. Manufacturers of domestic filters are examining how they can utilize this method.

The French Coinage Commission has rendered an adverse decision on the adoption of an aluminium coinage, claiming that neither the pure metal nor its alloys offer sufficient resistance to blows or friction. An aluminium bronze is recommended, consisting of 90% of copper and 10% of aluminium. Coins of this composition have a beautiful yellow hue and to prevent any confusion, the committee recommends that the coins be pierced with central orifices so as to prevent their being mistaken for gold.

F. TONDORF, S.J.

ECCLESIASTICAL ITEMS

A large public meeting will be held under the auspices of the Laymen's League at Carnegie Hall, New York, on the evening of May 7, at which the speakers will be Condé B. Pallen, Ph.D.; James J. Walsh, M.D., Ph.D.; W. Bourke Cockran, and His Grace the Archbishop of New York. A full statement will be made at that meeting of the plans of the League. The Laymen's League for Retreats and Social Studies has been organized to carry on the Retreat movement and to establish courses of systematic study by Catholic laymen of Social Questions and modern Christian apologetics. His Grace the Archbishop of New York is the Honorary President and the Bishops of Brooklyn, Trenton and Newark are Honorary Vice-Presidents. Father Terence J. Shealy, S.J., is the Spiritual Director.

The Social Studies to be established by the Laymen's League have been planned by a special Committee on Social Studies, formed for that purpose and including in its membership a number of the leading Catholic laymen of New York.

The plan of Social Studies provides for a course of classes designed to train a band of Catholic laymen as competent lecturers upon the questions coming under the general head of "Socialism," so called, so that these men can go out whenever requested and expound and defend Catholic teaching upon these matters. The division of the subject will be three-fold, viz.: Historical, Ethical and Economic. The department of modern apologetics will be conducted on the plan of popular lectures designed to cover the "Layman's Difficulties" in the field of (1) Historical and Biblical Criticism, (2) Social and Political theories, (3) "Scientific" questions and (4) Current Controversies. The courses of classes and lectures will begin next fall and will continue through the winter and spring.

For a permanent House of Retreats the League has purchased the Fox Hill Villa, near Fort Wadsworth, on Staten Island, and will occupy it as soon as the necessary changes are completed. It will be called Mount Manresa.

The new property is magnificently situated, having a superb view of the harbor and the ocean gateway. There is a fine large manor house containing forty rooms, and twenty acres of ground beautifully improved with gardens. L. H. Meyer bought the land about forty years ago, when that portion of Staten Island was unimproved. Mr. Meyer took a particular pride in improving the place, and is said to have spent more than \$800,000 on it; in fact, it was one of the show places of the island for many years. It has a great deal of natural beauty and is so situated that the mem-

bers may reach it in an hour from almost any part of Manhattan. The place is renamed Mount Manresa in honor of the Spanish town of Manresa, where St. Ignatius Loyola wrote his famous Spiritual Exercises.

The property, besides being restored to the great beauty which characterized it during the former owner's life, will be improved by the erection of an imposing structure on the hill in the rear of the grounds.

On May 16th the first session, which is named the antepreparatory, will be held in Rome, at which the Sacred Congregation of Rites will discuss the question: Has the Venerable John Nepomucene Neumann practised the theological and cardinal virtues in an heroic degree? This is an official communication from the Very Rev. Father General of the Redemptorists.

Archbishop O'Connell will leave Boston early in May for Belgium to attend the preliminary meeting there of the officials of the coming Eucharistic Congress, which is to take place in Madrid, June 24-29, and at which he will also be present.

Spanish-speaking Catholics in San Francisco recently started a weekly paper with the title *América Española*.

An autograph letter from Pope Pius X was received by Mrs. Ann Elisa McCaddin Walsh of Brooklyn, N. Y., commending her endowment of the Henry McCaddin Junior Fund for the education of candidates for the priesthood in the poorer dioceses of the country. Not only the signature, but the entire letter, is in the handwriting of the Holy Father. It is written in Italian, the following being given as a free translation, in part: "To our beloved daughter, Ann Elisa McCaddin Walsh, who has deserved so much by providing for the education of so many young men to the priesthood; hoping that the Lord may reward her with His choicest graces, especially for this work of charity and religion; in token of gratitude and good will we heartily impart the apostolic benediction."

We are in receipt of a letter from the Rev. J. E. Burke, Director-General of the Catholic Board for Mission Work among the Colored People. It is a warning that a number of colored men, supposedly ministers, some of them wearing the Roman collar, are collecting money for industrial institutions in the South. One of them calls himself a priest; another a bishop. When the latter was challenged, he said that he could get more money if he passed as a bishop. "Money given to them," says

Father Burke, is money thrown away. "I would ask, therefore," he continues, "to refer such collectors to me and to say to them a donation will be given if they receive a word of recommendation from the Rev. J. E. Burke, No. 1 Madison Avenue, New York City."

The Federation of Catholic Societies of Louisiana, which, National Secretary Matre states, is among the most flourishing in the country, held its ninth annual convention in New Orleans, April 23 and 24. Bishop Van de Ven celebrated Solemn High Mass in the Cathedral, which was crowded by representatives of all the Catholic societies of city and State, and Perosi's Mass was rendered by the Choral Society of the Knights of Columbus. The preacher, Rev. R. H. Smith, C.M., president of Jefferson College, stressed the necessity of the lay apostolate, a network of societies fostering Catholic education, circulating Catholic papers and literature, resolutely combating public acts and pronouncements opposed to sound morals or Christian belief, and applying the remedy of Catholic principles to the moral and intellectual evils that threaten the life of the body politic. At the public meeting in the Knights of Columbus Hall, President Denechaud said the great object of the Federation was to conserve the Church, the home and the national tie that made the home. Hon. M. I. Weller of Washington, D.C., sketched the story of Catholicity in Washington, Maryland and Virginia, pointing the lesson of our gains and losses from the Spanish foundation at Jamestown, 1525, to the establishment of the Apostolic Delegation. Father Cagney, O.P., of Chicago, speaking on Divorce, said the remedy, outside of Catholic example, was the social ostracism of divorcees. Catholics could not set the stamp of social approval on those who openly practised immorality. Hon. J. J. McLoughlin made a strong plea for the extension and support of Church Extension societies and the fostering of a missionary spirit among laity as well as clergy. Archbishop Blenk commended the zealous activity of the Federation, which, since the great national convention at New Orleans in the fall, has doubled its membership. He urged its further development, and among other results hoped through its efforts to strike divorce from the laws of Louisiana. Very Rev. J. B. Bogaerts addressed the delegates in Jesuits' Hall, April 24, on Catholic colonization, and particularly on the work and plans of the Catholic Colonization Society of America, established in Chicago, 1910, under the presidency of Rev. J. Devos, to direct Catholic immigration to and through the United States. Industrial as well as agricultural colonization is provided for, and

already many companies have applied to the society for colonies, guaranteeing in each instance to provide a Catholic Church and school. Eight have been established under this plan, and several are under consideration. Resolutions were passed commending the city authorities for suppressing "La Samaritaine" on the protest of the Federation, and urging similar action against all objectionable plays and publications; also requesting the city papers to publish no photographs of immoral characters or criminals when not needed for identification. Mr. C. I. Denechaud was re-elected president.

John D. Rockefeller has offered to give \$5,000 for St. Ann's Maternity House and Infant Home of Cleveland, Ohio, if other friends of the institution will give \$8,000 within the next three months.

OBITUARY

After an illness of less than a week, the Rev. William St. Elmo Smith, the first Catholic chaplain attached to the New York Fire Department, died in the French Hospital, New York, April 28. Father Smith was attached to St. Vincent de Paul's Church, West Twenty-third Street. On March 28, 1899, he was appointed chaplain in the department. He ranked as a battalion chief, and attended every large fire in the last ten years. He was popular with the men, and was often called upon to administer the last rites of the Church in the performance of his duty as chaplain. All the battalion chiefs and the regulation number of eighty men attended his funeral in a body and acted as an escort.

LETTER TO THE EDITOR

CINCINNATI'S SISTERS' SCHOOLS.

To the Editor of AMERICA:

"A Brief History of the Catholic Church in the United States," published by Schwartz, Kirwin & Fauss, and written by the Sisters of Notre Dame, Namur, invites the following criticism:—

On page 67 is this statement, "The Sisters of Charity [of Cincinnati] had been working in the diocese since 1829, caring for the orphans, and Bishop Purcell who was an advocate of Catholic education brought the teaching Order of the Sisters of Notre Dame de Namur to open schools, 1840."

The History could not have been compiled by the Sisters of Notre Dame of the Cincinnati Province as they would have at hand an abundance of correct historical material in the old files of the *Catholic Telegraph*, abstracts from which I send with this letter, to verify the statement herewith presented.

Bishop Fenwick, the predecessor of Bishop Purcell, also "an advocate of Catholic Education," had the initiative, and he brought the "teaching Order" of the Sisters of Charity (Mother Seton) from Emmitsburg, October 27, 1829. The Dominican Nuns from Kentucky had an Academy and District School at Somerset in 1831, and the Poor Clares opened an Academy in Cincinnati at a very early date. Mother Seton's community was and is a teaching body. Mother Seton herself and the majority of her companions were highly educated and cultured American ladies. They were finished English scholars, many of them knew several languages, and nearly all of them spoke French fluently. When Archbishop Carroll, January 17, 1812, gave formal approbation to the American Daughters of Charity—the first diocesan approbation in the United States, by the first Archbishop of the United States, to the first religious community founded in the United States, he instructed the Sisters as follows: "In the meantime, assure yourself and them [the Sisters] of my prayers for your prosperity in the important duty of education which will and must long be your *principal*, and will always be your partial, employment. A century at least will pass before the exigencies and habits of the country will require and hardly admit of the charitable exercises toward the sick, sufficient to employ any number of Sisters out of our large cities; and therefore, they must consider the business of education as a laborious, charitable and *permanent* object of their religious duty." (Shea, "Life and Times of the Most Rev. John Carroll," p. 649.)

Armed with this command of their first ecclesiastical superior, the Sisters of Charity went forth to all the large cities of the United States, the pioneer teachers of this country, and inaugurated our great Catholic parochial school system. Following Mother Seton's plan at Emmitsburg, they opened side by side, a pay school and a free school, often with an orphanage attached.

This they did in Cincinnati in 1829. They took six little orphans to live with them, and immediately opened their school near the old Cathedral on Sycamore Street. The *Catholic Telegraph* began its existence October 22, 1831. Its old volumes furnish many interesting accounts of the public examinations conducted in the Sisters' schools in the presence of the Bishop of the diocese, the reverend professors of the ecclesiastical seminary and prominent secular gentlemen. The seminary was close to the Cathedral on Sycamore Street, but General Lytle gave to Bishop Fenwick property in Brown County, Ohio, for educational purposes and the seminary was later transferred thither. In a short time Bishop Purcell regretted this change because he could not give the students his

personal supervision, so he resolved to bring the seminary back to the city. He decided to open a Young Ladies' Boarding School in Brown County, and asked for another colony of Sisters of Charity.

Demands from various parts of the country were in excess of the number of Sisters at Emmitsburg, and the Superiors there were compelled regretfully to decline the Bishop's invitation, while "he himself," as he wrote to Mother Margaret, "was forced with sincere sorrow to turn aside from old and dear friends and make application to strangers, a thing he would never have thought of doing, had St. Joseph's Vale been able to supply the growing needs of his diocese."

The Religious of the Sacred Heart had made him a promise to come to his diocese but found they could not fulfill it at this time. Remembering that when he was in Belgium about two years previously he was told that the Sisters of Notre Dame, a community founded in 1803, whose rules were approved toward the middle of the century, desired to labor in foreign countries, he applied to the Bishop of Namur and later to the Mother Superior, asking for Sisters and promising them the old seminary property, "one hundred acres in perpetuity," telling them also that he might need later a foundation in Cincinnati, and one in Chillicothe. The letters of Sister Louis de Gonzaga, among the enclosures above mentioned, give a correct account of the coming of the Sisters of Notre Dame as well as a picture of the pleasure the Sisters of Charity found in welcoming other Religious to their old field of labor.

Which is the older, and why?

On page 26 of the History is a paragraph "Visitandines" and immediately following it, "The Sisters of Charity." The next to the last sentence in the former paragraph is: "This was the Georgetown, D. C., establishment, the oldest female academy within the limits of the Thirteen Original States."

Such a conclusion does not follow from the arguments in the two paragraphs:—

"Miss Lalor's first house was founded in 1808." Mrs. Seton became a Catholic in 1805 and three years later (1808) "opened an Academy at Emmitsburg, Md. Here in 1809, she, with four associates, took the religious habit and they adopted the rule of St. Vincent de Paul with some modifications." (They were formally approved in January, 1812.)

"Miss Lalor's community was approved July 24, 1817. On December 28, 1817, she, with two others, took solemn vows." She had taken simple vows in 1813.

Is not St. Joseph's Academy, Emmitsburg, the oldest Academy within the limits of the thirteen original States? It is certainly the oldest conducted by Religious. Cincinnati, Ohio, April 28. S. M. A.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 5

(Price 10 Cents)

MAY 13, 1911

(\$3.00 a year)

Whole No. 109

CHRONICLE

Anglo-American Arbitration—Federal Control of State Lands—Senator O'Gorman Feted—Hoe Library Sale—Gold Medal for Mr. Carnegie—Nicaragua—Mexico—Canada—Great Britain—Ireland—France—Germany—Austria-Hungary—Portugal97-100

QUESTIONS OF THE DAY

The Quebec Marriage Case—Thirty-three Years on the Great Lakes—Dr. Karl Knud Krogh-Tønning—Unitarianism and Christianity.101-106

CORRESPONDENCE

A Correction—Italian Unity Celebration Paradoxes—Famine Conditions in North Kiangsu—Guatemala Justice107-109

EDITORIAL

War is Hell—Juvenile Crime—A Word to the Peace Society—Fee for Public Schooling—

Catholic Book Lists—The City of Confusion. 110-113

LITERATURE

"The Enchanting Gaelic Siren"—Wandering Ghosts—La Congregazione Mariana Studiata nei Documenti—A Papal Envoy During the Reign of Terror—The Childhood of Christ According to the Canonical Gospels—Books Received. 113-117

EDUCATION

An Italian Educational League—The Parmen-tier Memorial Commercial School—Benefits from the Study of Greek—Self-Supporting Students—The Boy Scout Fad—Paternalism in the Schools117-118

SOCIOLOGY

Federation and Catholic Rights—Families in France118

ECONOMICS

The Foreign Population of Shanghai.....118

ECCLESIASTICAL ITEMS

Meeting of the Archbishops of the United States—Resignation of Archbishop Keane—Disputation at Woodstock—Conversion of the Rev. A. J. Grant—Charitable Bequests—The Designation "Roman Catholic".....118-119

SCIENCE

Wood's Method of Photographing the Moon..119

OBITUARY

Rev. E. W. Cronin—Sir Charles Alphonse Pantaléon Pelletier—Rev. J. F. X. Tehan, S.J. 119-120

LETTERS TO THE EDITOR

Date of Newman's Ordination—The Catholic Directory—The Senior Catholic Academy...120

CHRONICLE

Anglo-American Arbitration.—Satisfactory progress is reported in the preparation of the proposed arbitration treaty with Great Britain. It has been agreed that in the negotiations the United States is to take the initiative, and our government will, therefore, submit the first completed form for the approval of Great Britain. Drafts of the several clauses were read at a Cabinet meeting, and in some instances plans, for each of which the phraseology had been prepared, were considered. Various Irish-American and German-American societies have protested against the proposed treaty, and Congress is being urged not to approve it. The House received a joint protest from the Irish-American and the German-American Societies of New York which reads: "Mindful of George Washington's warning against all entangling alliances, we are unalterably opposed to an alliance with Great Britain in any form or under any disguise; we are against the establishment of closer relations than those now existing between this government and Great Britain, on the ground that such alliance or closer relationship would invoke resentment on the part of other European powers and destroy our relations with them." The Central Council of Irish Clubs of Boston also filed a protest, declaring that "England is the hereditary foe of our native land and the land of our adoption." The petition says that "until Ireland is given legislative independence we will oppose alliances with Great Britain."

Federal Control of State Lands.—Two important decisions bearing on the general policy of conservation were

rendered by the Supreme Court of the United States. One holds that the Federal Government may, without consulting the State affected, set aside public lands in that State as a forest reserve, and that such lands are not subject to State fencing laws. The other is to the effect that the United States Grand Jury may bring indictments against persons grazing stock on forest reserves without permits. The Supreme Court maintains that the United States has the absolute right to do what it pleases with its own property, inasmuch as the Constitution has given it such power; and this control is not a right incident to sovereignty, as claimed by the opponents of the reservations, but is the exercise of a right which every citizen possesses.

Senator O'Gorman Feted.—Six hundred members and guests of the National Democratic Club greeted James A. O'Gorman, the new Junior United States Senator from New York, at a dinner given by the club, in his honor, at the Hotel Astor, New York City. Governor Woodrow Wilson, of New Jersey, shared the honors of the occasion with Senator O'Gorman, and was enthusiastically received by those present. The gathering was marked by the attendance of men from all professions and walks of life, and of more prominent Democrats than any function of the kind that has been held in New York City for many years. In his address, Senator O'Gorman said that, in his official character, he intended to stand on the basic principles of the Democratic party, whose adherents in every period of our national life "have been foremost in patriotic effort to secure, maintain and

perpetuate the blessings of a free government." Referring to the present activity of the Democratic party, he said: "The House of Representatives, Democratic for the first time in sixteen years, has set a splendid example of advanced, necessary and expeditious legislation during the past month. The pledges of the party have been kept, and the record of the House is one of achievement under wise and capable leadership." As to his own attitude with regard to questions of the hour, the Senator declared: "I believe the people of the land want an immediate downward revision of the tariff. They protest against prohibitive rates that destroy competition. They demand a parcels post. They demand that the Panama Canal be fortified by the Government that built the Canal. They demand the election of United States Senators by direct vote, and they demand that the reserved rights of the States be jealously guarded against Federal usurpation." The speech won hearty applause. Other addresses were delivered by Governor Wilson and William E. Clinton, United States Senator from West Virginia.

Hoe Library Sale.—The greatest public auction of books ever recorded was brought to a close on Friday, May 5, that day marking the nineteenth session of the sale of the Robert Hoe library by the Anderson Auction Company, of New York. The total receipts fell about \$2,500 short of \$1,000,000. This sum far surpassed the Ashburnham sale in London, which held the record for thirteen years, with a total of £65,000. The present sale also holds the records for the largest, as well as the second and third largest, price ever paid for a single book. The highest price was \$50,000, for the Gutenberg Bible, which last sold in London 14 years ago for \$20,000. Mr. Henry E. Huntington, a nephew of the late Collis P. Huntington, was the purchaser. The Bible is on vellum, and there are said to be only seven such copies in existence. This and the copy owned by Mr. Morgan are the only ones in America. Bernard Quaritch, the British publisher and dealer, from whom Mr. Hoe acquired it, valued it in his catalogues at £5,000. Mr. Morgan paid \$42,800 for Caxton's edition of the "Morte d'Arthur," and Mr. Arthur Hoe bought the "Pembroke Hours" for \$33,000. The sale just concluded numbered 3,528 items, or a quarter of the library. There are great rarities for the three sales that are to come, each of which will occupy ten days of a two weeks' period. The second quarter of the library will be auctioned off next November.

Gold Medal for Mr. Carnegie.—Andrew Carnegie received, on May 5, what he called his greatest mark of honor when twenty-one American Republics bestowed upon him a gold medal bearing on one side the words "Benefactor of Humanity," and on the other, "The American Republics to Andrew Carnegie." According to John Barrett, director-general of the Pan-American Union, it was the first time in history that such a tribute

from so many nations had been paid to an individual. Señor de Zamacona, the Mexican Ambassador, made the speech of presentation; Secretary of State Knox presided, and President Taft spoke in eulogy of the gifts which Mr. Carnegie had made for the cause of peace on this hemisphere and throughout the world. Members of the diplomatic corps and men high in official life filled the hall of the Pan-American Union Building in Washington, where the ceremonies were held, and for the erection of which Mr. Carnegie gave almost a million dollars.

Nicaragua.—Shortly after the dissolution of the Constitutional Convention, a revolutionary movement broke out against President Estrada, who was accused of admitting Conservatives to his cabinet and of inflicting torture on his political enemies. Doctor Espinosa, whom he exiled from Nicaragua, has returned to help the revolutionary cause.

Mexico.—The failure of Judge Carbajal, of the Supreme Court, to come to an understanding with Madero, leaves the country a prey to three independent revolutionary movements. The Southern states are overrun by General Miranda, who is threatening the capital; the Magon sympathizers, aided by many American adventurers, are active in Sonora and Lower California; and Madero holds the Northeastern states. President Taft has been urged to take effective measures for the protection of Americans and other foreigners, whose lives and property are asserted to be in grave danger, not so much from the revolutionists as from the bands of highwaymen who are profiting by the prevailing disorder.—It is stated in the Mexican press that many members of Congress are not and for a long time have not been, if they ever were, residents of the states that they are supposed to represent.—Over a thousand students signed and presented to President Diaz a memorial in which he is reminded that his seventh inauguration and his forcing Corral on the country were mistakes, and that he ought to resign in the interests of peace.

Canada.—Sir Wilfrid Laurier has come to terms with Mr. Borden on the course to be pursued in Parliament. The House will adjourn, probably, from May 23 to July 18, to allow the members to attend the Coronation. Sir Wilfrid will carry out his original intention of attending the Imperial Conference. It is quite likely that the adjournment will result in a dissolution and the submission of the Reciprocity agreement to the electorate.—On St. George's Day, April 25, Admiral Kingsmill, speaking in Halifax, said that the white ensign of the royal navy was flying in the Niobe, and that he hoped no other flag would ever fly in Canadian warships. On May 4, Senator Landry called attention to this, and was informed that the Canadian blue ensign is flying in the Niobe, and that Admiral Kingsmill made no suggestion that it should be removed or changed. The only way to

reconcile the two statements is, that Captain Macdonald, of the *Niobe*, with Admiral Kingsmill's approval, was flying the white ensign, and that between April 25 and May 4 he got orders to haul it down and hoist the blue. It is certain that Canadian ships will fly the Canadian ensign; but, as we have pointed out, all this does not make for the unity of the empire.—Mayor Guerin, of Montreal, gave permission for a Socialist parade on May 1; he refused to allow the red flag. A Russian Jew tried, nevertheless, to carry it and made a disturbance when the police took it from him. The Socialists then wrote an impertinent letter to the Mayor, telling him, as their practice is, that he understands neither Socialism nor the red flag, and inviting him to learn at the feet of one of their orators, who was to speak the following evening.—Sir François Langelier, Chief Justice of Quebec, has succeeded the late Sir C. A. P. Pelletier as Lieutenant Governor.—Hon. Frank Oliver is charged with corruption, in receiving money from the Canadian Northern Railway, in return for permitting it to select a land grant.—Alderman Lavalec proposes to change the name of St. Catherine Street, Montreal, to Commerce Street, as more suitable, in his idea, to a business street. The *Star* comes valiantly to the defence of historic Montreal attacked by a French Canadian, pointing out that the same reason may be urged against St. James, St. Francis Xavier, St. Sacrement and others.

Great Britain.—The House of Lords Bill has passed through Committee. The preamble promising a reform of the Upper House threatened to split the Liberals, as the more radical aim openly at a single chamber. The Unionists, however, supported it and the conflict over this question is postponed.—Unionist statesmen are beginning to realize that the country is in a state of revolution, of which it is hard to foretell the end.—The Labor Party opposes the amendment of the alien law, by which the lawless foreign element would be controlled, on the ground that the right of asylum must be maintained.—The first-class cruiser *Invincible* has been injured somewhat seriously by careless docking. The report that it was practically wrecked is denied. The *Lebaudy* airship, acquired some time ago by the Government, has been wrecked by striking against a tree, and a new one, 510 feet long, has been so badly injured that its appearance at the Coronation review is very doubtful.—The Unionists called the Government's attention to the speech of President Taft, in which he is reported to have said that reciprocity with Canada must come now or never. If it be rejected now, imperial preference would bind the British Empire together. They asked whether it would instruct the ambassador to get the exact terms of his speech. They asked also for information concerning the reported ignoring by the United States of the Rush-Bagot treaty, excluding war vessels from the Great Lakes. They then went to applaud the speakers at the Guildhall peace meeting. The Govern-

ment put both matters aside. Natives of British India living in South Africa have obtained a recognition of their grievances from the Federal Government. A temporary arrangement has been made, which they hope will lead to a permanent one. They seem to be under no obligations to the Imperial Government in the matter.—The death is announced of the Hon. Mrs. Drummond, aged 84, who entered the Church in 1896. She was daughter of Lord Ribblesdale, step-daughter of Lord John Russell, and mother of Mr. Lister Drummond, well known for his zeal for the Catholic faith, which he embraced twenty years before his mother did.

Ireland.—Mr. Redmond is writing a series of articles in a London Radical journal showing the advantages of Home Rule from the British standpoint. In his latest contribution he contends that Ireland will be loyal as soon as she has something to be loyal to, and the only true loyalists are the Nationalists, who are trying to secure a rational and permanent basis of loyalty. Replying to Lord Lonsdale in the House of Commons, Mr. Dillon charged with disloyalty the Ulster Unionists, who are making contingent threats of rebellion against an act of parliament. Mr. Asquith, speaking in Manchester, May 6, reiterated the purpose of the Government to introduce a Home Rule bill in the near future, and declared the reports of cabinet dissensions on the question absolutely unfounded. "For the first time," he said, "there is a really good understanding between the democracies of both islands. Material ties, apart from sentiment, bind them together, and the Irish question has come to be regarded in the last few years as the most urgent part of Great Britain's imperial problems."—Lord MacDonnell, in a lecture at Galway University on the Agrarian factor in Irish history, said the national character had been maintained and strengthened by national fidelity to the Catholic Faith, but weakened in some respects by long continued agrarian and legal injustice. The Land Purchase Act of 1903 had made some reparation and self-government would go further in that direction, but the immediate need was a completion of the transference of the land to the people by the government buying out the remaining landlords on a cash basis and reasonable terms.—The Royal Life-Saving Association of London has conferred a Gold Medal of the first class on Father O'Shea, of Ardmore, County Kerry, who lately rescued the surviving sailors from a wrecked schooner in Ardmore Bay. The coast guards decided that rescue was impossible, but Father O'Shea organized and led a crew and succeeded.

France.—The country is still agitated about the condition of affairs in Morocco. The progress of Brémont's column to relieve Fez was followed with great anxiety. At one time it was reported that he had succeeded in getting near the city, but was surrounded by the tribesmen and was unable to enter the beleaguered town. He finally, according to the cable of April 30, led

his troops within the walls, but the situation is still unchanged. A loose investment of the capital continues. Food supplies have been cut off, and the native soldiers in the city are wearied out by their constant skirmishes. Meantime, the rebellion has spread throughout the country, and many of the tribes heretofore friendly or inactive have joined the insurgents.—May Day in Paris was not marked by any disturbance, except towards evening. From 20,000 to 30,000 soldiers ensured order.—Though there are no actual conflicts with the troops in the champagne districts, the population shows everywhere signs of hostility. Cases of brigandage and incendiarism even of the woods and vineyards are constantly occurring.—On his visit to Tunis, President Fallières treated the representatives of the Mohammedan religion with the greatest consideration, and promised them the protection of the Government for the exercise of their worship. It is in curious contrast with the treatment of his Catholic fellow-countrymen.

Germany.—The *Frankfurter Zeitung*, a leading financial organ of the empire, reviews the claims to the benefits of the reciprocity agreement between the United States and Canada, on which German commercial bodies are insisting, and which are now the subject of diplomatic negotiations. The *Zeitung* holds that Germany is undoubtedly entitled to such benefits, under the Washington note of February, 1910, promising the most-favored-nation treatment. It says the United States in the negotiations of that time abandoned the old American interpretation, under which the most-favored-nation clause did not apply to concessions granted to third nations in return for reciprocal concessions. The United States then demanded and received the benefits of the German minimum tariffs without corresponding concessions, the minimum Payne tariffs being more unfavorable than the Dingley rates. The American Customs Court, contends the *Zeitung*, now wishes to revive the former interpretation, but this is not acceptable.—May 4, the steamer *Deutschland*, with the German Antarctic expedition, sailed from Hamburg to Buenos Ayres, where complete supplies will be taken on. This makes five Antarctic expeditions, representing as many countries, now afloat or soon to be. The German expedition is under the auspices of the Geographical Society in Berlin, and is commanded by Lieutenant Filchner, of the general staff of the army. He is a well-known explorer, and was one of the first to reach Lhasa, Tibet. He explored Turkestan and Persia in 1903 and 1905. His plan is to send a vessel with provisions over the route followed by Lieut. Shackleton, and form a depot at the half-way point to Shackleton's quarters. The regular expedition will start later from Weddel Land, on the opposite of the pole, and make a dash across in an endeavor to reach the depot.—Chancellor von Bethmann-Hollweg journeyed to Karlsruhe to meet the Emperor on his return from Corfu, and to accompany him thence to Strassburg,

where, on May 7, his Majesty assisted at the unveiling of the memorial to Emperor William I. The Chancellor used the opportunity to confer with his Majesty on the Morocco situation, and on the Alsace-Lorraine constitutional questions, both of which appear to have reached an acute stage in national politics.

Austria-Hungary.—Emperor Francis Joseph, now resting in Hungary's capital, announced his purpose to devote the sum of 100,000 crowns to the endowment of the pension fund of the Society of Sculptors. The organization has just completed the celebration of its golden jubilee in Vienna.—Carl von Hieronymi, Minister of Commerce in the cabinet of Hungary, and a noted figure in the politics of his country since 1870, died in Budapest, May 4. He has been connected with the Department of Commerce for years, and to his initiative is due much of the successful reform work brought about in matters pertaining to it in recent years. He was particularly interested in the promotion of river traffic and in the extension of Hungarian State railroads, achieving creditable prominence by the practical legislation he forwarded in both these interests.—The Catholic School Association, the vigorous defenders of the rights of parents and of children in the matter of religious training in the public schools of the empire, recently celebrated its silver jubilee.—The energetic call issued by Coadjutor Archbishop Dr. Nagl, urging the Catholics of Austria to organize in opposition to the *Los von Rom* movement, is meeting with gratifying success. A society has been established, similar to the American Federation, which will unite the Catholics of Austria in effective work in opposition to the *Los von Rom* promoters. Similar steps will be taken to bring together the Catholic bodies of Bohemia.

Portugal.—Bishop Leite de Vasconcellos, of Beja, has been summoned into court for having been present in church at the reading of a pastoral which had not been authorized by the Braga administration. It is likely that he will be deposed and dispossessed, as was his colleague, the Bishop of Oporto.—The Minister of Grace and Justice has decreed that only native Portuguese priests educated in Portugal may discharge the duties of the sacred ministry, thus excluding foreign priests and Portuguese priests educated abroad. In decreeing the separation of Church and State, the provisional government reserves to itself the management of the church funds and the ownership of the church buildings; it regulates religious worship in the churches and in public; forbids priests to devote themselves to teaching; and establishes the order to be observed in seminaries. It also cries out at intervals against the intolerable tyranny exercised by Premier Franco in the last days of the monarchy.—English shipbuilders, replying to the government's proposal to spend \$150,000,000 on a navy, have declined to begin the work on credit; and there are no funds in sight.

QUESTIONS OF THE DAY

The Quebec Marriage Case

In London, some years ago, a gentleman had the misfortune to lose his wife and to fall in love with her sister. Hearing that in Canada one might marry his deceased wife's sister, the couple hastened thither, and, with the help of an Episcopalian clergyman, were soon as nearly man and wife as Canadian law could make them. On their return to England they found the Vicar, once so friendly, cold and distant, and the Curate and the best people of the parish following his example. In a word, they were "sent to Coventry." They asked the reason and were told that, in the eyes of the Church of England, they were not married. Troubled in conscience, they sought the Bishop, who declared their attempted marriage void on account of affinity, adding that as the civil law had made the canon law in the matter its own, he recommended them to get from the courts a decree of nullity, so as to avoid complications should either wish to marry somebody else. They took his advice, got the decree and were received again into favor.

We do not know whether this case ever happened. There is no reason why it should not have occurred. Anyhow, it is analogous to another now causing much unnecessary talk in Canada. Two Catholics of the Province of Quebec attempted matrimony in defiance of a prohibitive ecclesiastical law. Whether this was the "Ne temere" decree or not, is immaterial. There have always been such laws, and such a case might have come up at any time. After a couple of years or so, the matter was submitted to their Ordinary, the Archbishop of Montreal, who decreed the invalidity of the attempted marriage. As the civil code of Quebec recognizes the matrimonial canon law, the Archbishop's decree was presented to the courts, which issued a declaration of nullity with regard to civil effects.

In the imaginary English case Nonconformists might, according to Protestant ideas, have had some grievance. The Church of England law and the civil law were the same. Hence, not only with regard to members of the Established Church, but in all cases whatsoever of subjects domiciled within the realm, an attempt to marry the deceased wife's sister was ineffectual. If, then, Nonconformists had raised an outcry against the invalidating by an English tribunal for an ecclesiastical impediment they did not recognize, of a marriage contracted according to law before a duly authorized minister, they would have been, not so much interfering in the discipline of the Church of England, as pleading the cause of all who, not being members of that Church, counted it a hardship to be subjected forcibly to its laws. In Quebec the case is different. There is no question of a marriage contracted according to law before a duly authorized

minister, because there Protestant ministers are not authorized to officiate at the marriages of Catholics. The civil code respects the marriage legislation of all religious bodies. Article 127 recognizes the "impediments admitted according to the different religious beliefs as resulting from consanguinity, or affinity, or from other causes under the rules hitherto followed in the different Churches or religious societies." If the denominations had a law that marriages to be valid must be celebrated by their own ministers, the courts would govern themselves by it; that they have no such legislation is not the fault of the Quebec Parliament. Hence, the Canadian case is purely a domestic one, touching directly Catholics only, and not affecting Protestants except indirectly, inasmuch as they may desire to marry Catholics. Otherwise Protestants of every denomination may, so far as the Quebec code is concerned, enjoy the liberty, or, rather, license, of their sects. They may marry their deceased wives' sisters, they may marry clandestinely or in places where they are not domiciled, they may get divorced and marry again, and Catholics do not interfere. Why do they not show us the same tolerance?

But that is not "pretty Fanny's way." Silversmiths are found elsewhere than in Ephesus—in Montreal, Toronto, Winnipeg, Vancouver. On Easter Sunday—the better the day, the better the deed—the Protestant Bishop of Montreal, Dr. Farthing, made this marriage case the subject of a violent discourse. Methodist conferences have taken up the strain, the Orangemen have done the same, ministers have thundered from many pulpits, and for a longer time than the Ephesian two hours the multitude, not knowing what it is all about, have shouted: "Down with the 'Ne temere' decree!" The Toronto Conference says plumply that matrimonial legislation belongs exclusively to the State, and insists that its views shall be made the law for Quebec. Bishop Farthing said the same in maintaining that every marriage without legal bar, contracted before an officer authorized by the State, must be held valid. His brethren across the Atlantic will hardly approve such frank Erastianism. The Bishops of the Church of England yield weakly to the claims of the modern State: with all the traditions of the past and the survivals of the practice of ages before their eyes, they have not yet been able to give full assent to those claims.

For marriage has always been under ecclesiastical jurisdiction, a sacred thing, an ordinance of God, for every one holding to the primitive revelation. Only as men fell away from God did they degrade it to what, after two thousand years of Christianity, the world would drag it back. Sacred before our Lord's coming, it became infinitely more so when, in establishing His Church, He made matrimony a sacrament. Though the Reformers rejected the teaching of fifteen centuries, they did not abandon the claim that marriage is a matter of religion. Their sects held on to jurisdiction over it; Luther would have had this vested in the parish minis-

ter. From Luther and Melancthon Philip of Hesse obtained the sanction of his bigamy. In the consistorial courts of Germany ecclesiastical and lay judges sat side by side. Legislation regarding matrimony was directed by the denominational authorities, and Böhmer, a jurist of weight in the early eighteenth century, required the minister's benediction for its legal validity. In England the jurisdiction of the ecclesiastical courts lasted until 1857, and Lord Stowell, famous among ecclesiastical lawyers, laid down in the beginning of the nineteenth century, that the basis of the marriage law of all Europe is the canon law. From the Lutheran consistories in Germany came the demand that not only parental consent and presence of witnesses, but also the church ceremony, should be a condition of validity; and even in Scotland a marriage was regular only when contracted before a minister after the proclamation of banns.

But enough of the past. All serious Protestants are sufficiently agreed on the matter even to-day. A marriage without a religious rite is, in the idea of some, null; of many, doubtful; of all, abhorrent; while, as to marriages in contempt of impediments recognized in their denominations, they would be of absolutely one mind, were they not hampered by the illogical situation created by the Reformers. Bishop Farthing may lash himself into an Ephesian fury, crying that any marriage contracted according to the civil code is necessarily valid; but in his calmer moments he will confess that such is not the case. The Nonconformist *British Weekly* says to the point: "If we are asked whether the Church, or any particular Church, is invariably bound to recognize as Christian marriage whatever may be legal marriage according to the decrees of the State, we must clearly answer in the negative. All true Christian Churches have a doctrine of what constitutes Christian marriage. They have the law of Christ to follow, and they must follow it at all hazards." For Christians there is no other marriage than Christian marriage. To the Protestants of Quebec, therefore, its civil code should appeal as realizing their idea of toleration, and one is amazed at hearing them clamor for the abolition of a law which respects their denominational ideas, and for the introduction of that tyranny under which their brethren groan in almost every other part of the British Empire.

HENRY WOODS, S.J.

Thirty-three Years on the Great Lakes

The Great Lakes in question here are not American, but African. Thirty-three years ago, namely, in 1878, when Pope Leo XIII sent missionaries to Africa in the wake of the explorers, he aroused the interest of the whole Catholic world. Some thought it was too hasty, daring and rash. Others even regarded it as folly. It may have been folly, but it was the folly of the Cross; the folly of heroic and sublime devotion, which only the Catholic religion knows, and which it breathes into the

hearts of men. "Your ambition," said the Superior to these missionaries, "is to fall unknown for the cause of truth, charity, and civilization, so as to save these wretched souls, and to destroy the horrors of slavery. If you fall, others will follow you; and I solemnly declare in the presence of God that every missionary, myself among the rest, would rather die than abandon the missions of the Equator."

The fight was a terrible one, and the death of missionaries was unavoidable. Of the ten in the first caravan, one, like Moses, died before he entered the promised land. Four of the survivors who were destined for Tanganyika, took six months to reach their destination. Five others arrived at Lake Nyanza only after a year and two months and twenty-five days of terrible sufferings and privation.

Fifteen months after the departure of the first missionaries, a new caravan set out with eighteen others, six of whom were laymen, who went as mission helpers. Alas! in less than a year, eight of them paid for their heroic devotion with their lives. But from these eight tombs, light and life were soon to issue.

The murderous climate, the lack of resources in the depths of this savage country, the opposition of despotic chiefs, would have been enough to dampen the ardor of less heroic men, but Christian charity does not quail before bodily suffering, which after all, is not the cruelest anguish suffered in Africa. What tries the missionaries most is the spectacle of these wretched descendants of Cham, groaning under the awful yoke of ignorance, corruption and slavery.

It must not be imagined, however, that the negro of Central Africa is destitute of every moral sense, and of every religious idea. On the contrary, he has both of them, but in a very confused fashion, and the voice of his conscience is easily stifled by the fierce passions of his heart. A low and abject superstition possesses his soul and prevents him from lifting his gaze towards anything elevated and noble. There is besides the terror which he has of sorcerers, and they are to be found everywhere. It is not belief that gives these wretches their power over the people, who will sacrifice their possessions, or even their lives, at the sorcerers' bidding. Besides this, another obstacle was soon to be met on the shores of Victoria Nyanza, viz., Protestantism. It had few missionaries, but boundless resources.

But the greatest of all the difficulties was Mohammedanism, a creed that satisfies some of the yearnings of the heart by giving a shred of truth, but which at the same time abolishes all restraints of the animal passions, makes the wildest disorders of the senses lawful, and gives a loose rein to brute force. "The shadow of a Turk," says an oriental proverb, "withers for a whole century, the field over which it passes." To overcome this obstacle was our chief difficulty. To make those degraded tribes understand the wickedness of their belief; to teach them that all men are brothers, that God gave to

them liberty of soul, and liberty of body; that Jesus Christ bestowed these gifts when the world was bound by a universal slavery, to make them comprehend that He purchased this restoration of human dignity by the shedding of His blood, such was the task set before us.

Catholicity did not succeed in planting its seed in the stubborn soil of the Equator until after seven years of gigantic efforts had passed, and only when we had laid fifteen of our missionaries in the grave. But it was worth while, even at such a price, to batter down the ramparts of Mohammedanism, and to open the vast regions of Africa to the influence of the Church of God.

The Mission of the Great Lakes received its first baptism of blood in 1886. Twenty young men, most of them the attendants of King Mwanga, and with them Joseph Mpassa, one of the grandees of Uganda, were led to the block and decapitated, because they had cried out with all the enthusiasm of their heroic piety, "We shall continue to pray as long as breath is in our bodies."

The tyrant thought he would drown in blood the first seeds of Christianity. Blood flowed, indeed, but from it there sprung up a vigorous growth, which the persecutor in vain endeavored to destroy. The expression of the great African Tertullian, which portrayed the despair of the Roman Emperors, and the joy of the primitive Church, that the blood of martyrs was the seed of Christians, found its application again in the suffering Church of Central Africa. The Church never truly triumphs, except on Calvary.

At the present moment the Sacred Congregation of Rites is proceeding with the beatification of the martyrs of Uganda. It is the first step in the rehabilitation of the negro race, and a guarantee that Catholicity shall win a splendid victory near the Great Lakes of Central Africa. Almost simultaneously, Nyanza, Tanganyika and Nyassa have received the messengers of the Gospel. Superstition and paganism have fled before the light of faith, and the horrors of slavery and tyranny no longer resist the power of the Apostolic Vicariates, which are actually established and which are fortified by the energetic charity of the 428 missionaries who are engaged in the work. As many as 143,762 neophytes, who were only yesterday groaning under the yoke of the evil one, are now kneeling beneath the shadow of the Cross, and are peaceful and happy in the 90 stations which have been established in those regions. There are 205,875 catechumens gathered around the missionaries, and 1,773 catechists are helping to impart spiritual instruction to the people. But it must not be imagined that only the lower class of the natives, or the wretched and abandoned outcasts of society, are eager to come to the Church. For, although it is true that some of the great men of the country are kept back by their cupidity and immorality, it is none the less a fact that others have recognized that Catholicism is the only source of true happiness and true joy. Take, for instance, the Prime Minister of the Kingdom of Uganda; or Mougwanya,

who spends his life in helping the spiritual and temporal advancement of his regenerated countrymen; or the Sultan of Oulipa, whose faith and piety have brought his entire court to Catholicity, and many of the notable personages of the Capital besides. In a word, Africa of the Great Lakes has already recognized in the missionaries its strongest support, and its most solid assurance, even of temporal prosperity. Ask the old man who crosses you on the road; ask the invalid who is flung out of his house by his own people; ask the young widow, who is plunged in wretchedness and misery, who sustain and who assist them? They answer with one voice: "it is those whom we call our Fathers, our Mothers, our Brothers, the missionaries." They regard with wonder the Christian charity that unceasingly pours out its largesses in the 232 hospitals, refuges, asylums and dispensaries, which the missionaries of Africa have established in these regions. During the single year of 1910, 1,011,140 sick people have been cared for or remedies have been sent to them.

But it would be a mistake to imagine that the Christianity of the native is limited by the amount of temporal assistance bestowed, or that the activity of the missionaries is confined to the 24,232 baptisms which have been administered in the course of the past year. The sentiments of faith and charity implanted in the souls of the people by the words and examples of these great apostles cannot fail to grow stronger if there were nothing else than the edification which these new Catholics are giving to those around them. Thus the intensity of the religious life of these converts is manifested by the 975,754 Confessions made in the course of the year, and by the surprising total of 1,723,572 Communions. But if this great desire to avail themselves of the advantages of Christianity is so evident among the aborigines, their eagerness to rise from their degradation and ignorance is no less manifest. The 1,277 schools, where the White Fathers and their helpers give free education to 30,934 boys and 16,484 girls, are proof enough of the desire of the negro for a more lofty intellectual and moral life.

Alas! to meet these requirements, and bestow the benefits of a sane and satisfactory instruction upon these multitudes, missionaries are needed. Those we have are all too few, and their energies are spread over a vast extent of territory. "The children have asked for bread but there is no one to break it for them." It should be noted also, that the region of the Great Lakes is not the only Apostolic territory of the White Fathers. Besides the six Apostolic Vicariates of Central Africa, which we have mentioned, the missionaries are working in the Apostolic Vicariate of the Soudan; the Apostolic Prefecture of Sahara, and the missions of Kabylie. In those parts 113 missionaries devote themselves to evangelize the Mussulmans and idolaters. At the request of Leo XIII, the Society has also accepted the direction of the Grand Greek-Melchite Seminary of St. Ann at Jerusalem. To make

up for this lack of missionaries, schools have been established at various places for the formation of teachers, and also a seminary where, God willing, an attempt will be made to establish a native clergy. The importance of this work of the catechists is plainly seen wherever they have been employed.

These helpers constitute the most potent lever for moving this colossal mass of ignorant idolaters. The missionaries, left to themselves, can scarcely hope to do anything else than to produce an inconsiderable effect in some scattered centres. But now they have with them 269 young people, chosen for their ability in the little seminaries, who are getting ready for this work, and besides that, there are twenty-eight seminarians studying philosophy and theology. Such is a rapid sketch of the work that has been inaugurated, and we cannot withhold our admiration for those missionaries who, in such a short space of time, have succeeded in implanting Catholicity in the region of the Great Lakes. Our Holy Father, Pius X, made a public recognition of it when, on his feast day speaking to the Cardinals gathered around him of the trials and consolations of the Catholic Church, he instanced particularly the missions which were under the care of the White Fathers in equatorial Africa.

L. C.

Dr. Karl Knud Krogh-Tonning

"With the death of Dr. Karl Knud Krogh-Tonning, one of Scandinavia's most eminent theologians has passed away." With these words the *Berlingske Tidende*, the leading journal of Denmark, begins its obituary of the famous Norwegian convert. The Norwegian papers, too, were full of his praise. All agreed that he had been "a pillar of the Lutheran church," to whom his conversion to the ancient faith was a severe blow.

The Catholic press, especially in Germany, where Dr. Krogh-Tonning was so well known, and had so many friends, has not been behindhand in doing honor to his memory. In the April *Hochland* (Munich) an intimate friend of the deceased gives a very interesting sketch of his conversion, the substance of which I take the liberty of presenting to the readers of AMERICA, supplementing it here and there from other sources.

Dr. Krogh-Tonning loved the Lutheran Established Church with all his heart, and clung to it tenaciously. This must be borne in mind if we wish to understand the full significance of his conversion. Step by step he drew near to the Catholic Church, but he went over to her only after the last remnants of the foundations of Lutheranism, on which he had taken his final stand, had crumbled away. Thus, many years before his conversion he had recognized the untenableness of the Scriptural foundation of the Lutheran faith. He could not help smiling when his professor of theology, after telling his hearers that the Bible was its own interpreter and

dilating on its "perspicuity," afterwards, in the class of exegesis, threaded his way through its many intricacies like a contortionist, and entrenched himself behind the boldest hypotheses, in order to make not only occasional passages, but large sections and whole books intelligible to them. But such experiences were far from making a Catholic of him. He had first to learn what is really meant by "Church," and that, though it is easy to ridicule them, the deposit of Faith cannot be preserved in its entirety without Popes and Councils.

His eyes were gradually opened. He became convinced, like Newman and Manning before him, that no real Christian authority can be set up beside the old Catholic one. "It is the same as with the leaning tower of Pisa—if anyone were to undertake to build it higher, it would certainly fall, for in building one cannot deviate from the straight line with impunity."

The following episode shows how slowly, but also how consequentially Krogh-Tonning proceeded in his search after truth.

As a good Lutheran he had adorned his study with the portraits of Luther and Melancthon. He had, it is true, long since conceived an aversion to the violent "Reformer," but he could not yet bring himself to part with the pictures. However, when he became acquainted with Luther's sermons on married life, and the whole scandal of Philip of Hesse's bigamy, he solemnly removed Luther's image from the wall. Philip Melancthon's, he thought, could remain where it was. And it did until he read of "gentle Philip's" share in the Hessian affair—then his picture was taken down, too.

In the meantime, with the aid of the Scientific Society of Christiania, of which he had become a member in 1883, Krogh-Tonning had been publishing a series of "Studies," which showed more and more clearly that he could not logically defend Lutheranism any longer. The Study on the "Disintegration of the Church" marks the last stage in his conversion. The Lutheran theologians had to confess that they could not refute it. They were no match for the learned author of "Den christelige Dogmatik" and the editor of the monumental "Testimonies of the Fathers."

These and other equally valuable works, as well as his pulpit eloquence, had made the name of the Christiania pastor a familiar one throughout Scandinavia. The highest ecclesiastical honors were his for the asking. But Truth beckoned to him, and he left all to follow her.

On June 13, 1900, at the advanced age of fifty-eight, he was received into the Church in Aarhus (Denmark), one of his favorite retreats from work and worry. The news of his conversion was greeted with a storm of vituperation. To the honor of Bjoernstjerne Bjoernson it must be said that he manfully defended the convert. Whoever gives up as much as Krogh-Tonning, he said, for conscience' sake, deserves the respect of his fellow-men, and not their abuse.

After his conversion, Krogh-Tonning lived a very

retired life in his modest little house in Christiania, devoting all his time to writing and works of piety, till death carried him off almost suddenly, on Sexagesima Sunday, while on his way to St. Olaf's Church, to sing High Mass."

"Through labors and sufferings, through humility and charity, Dr. Krogh-Tønning became a great, a strong Christian personality. He did what we others speak and read of and admire: for Christ's sake he left hearth and home, and looked on the goods of this earth as nothing in comparison with those of eternity. . . . He has passed from among us, but the significance of his life, of his search after truth and of his sacrifice has not been interred with him. In the years to come his life-story will serve to comfort and guide many a doubting, truth-seeking mind."

Besides his "Reminiscences," which everyone must read who wishes to become acquainted with the Scandinavian Catholic Movement, the best-known works of Krogh-Tønning's Catholic period are: "The Last Scholastic" (1904); "Hugo Grotius and the Religious Movement in the Protestantism of His Time" (1904); "Essays," (a) Plato as Precursor of Christianity, (b) Liebnitz as Theologian (1905-06); "Life of St. Brigid of Sweden" (1908); "Catholic Christianity and the Modern World, a Series of Homiletic Discourses" (1908). All these works can be had in German translations in Kempten (Bav.) and Münster. G. M.

Unitarianism and Christianity

In the issue of May 1, 1909, AMERICA said editorially: "The claim of some American Unitarians that a recent election has stimulated their growth, and their consequent aggressiveness, make a study of their tenets and history opportune." The proposal to establish in Washington, as a centre for Unitarian propaganda, "a Church typifying broad, liberal, tolerant Christianity," makes further elucidation advisable.

That Unitarianism usually is and has been tolerant is true. Dr. Priestley, its principal founder in the United States, pleaded for complete Catholic emancipation at a time when the Catholic Relief Bill was bitterly opposed by the leaders of Protestant dissent. Dr. Martineau, its cleverest, and at one time, though not now, its most authoritative exponent, declared that supernatural Revelation, if any there be, is found in the Catholic Church, and continued: "If you would trace a divine legacy from the age of the Cæsars, would you set out to meet it on the Protestant tracks, which soon lose themselves in the forests of Germany or the Alps of Switzerland; or on the great Roman road, which runs through all the centuries, and sets you down in Greece or Asia Minor, at the very doors of the Churches to which Apostles wrote?" We may add that the author of the definition quoted above is himself a typical example in word and act of liberality and tolerance.

Moreover, in this country, people are free to propagate any set of ideas which do not contravene the laws of the land, and to erect in Washington or elsewhere a meeting-house suitable for their purposes. But they have no right to usurp a name which not only does not express their views, but which has been for ages preempted by others in a sense of which their views and principles are a direct negation. Believers in Unitarianism may, if they will, defend and commend it, but they have no right to do so under the name of Christianity, for such it is not in any sense, liberal or otherwise. Hence, its general commendation under that title is a grave, though, doubtless, an unintentional injustice to Christian believers.

The name Unitarian is almost as old as Protestantism. It was known in Transylvania in 1600, and the Polish Socinians, who were suppressed by Yan Casimir in 1665, and other followers of Fausto Sozzini who denied the Divinity of Christ, frequently adopted it. The first Unitarian establishment in which Christ was definitely excluded from worship was set up in London, 1774, by Theophilus Lindsey, a seceder from Anglicanism. His adherents described themselves as "followers of the Father only," and essayed, says Martineau, "to take the eternal Son of God from heaven and isolate the Father as the One Infinite Mind."

Some English Unitarian congregations, who had abandoned the dissenting sects, continued for legal purposes to call themselves by their former titles, but, says Rev. W. C. Bowie, Secretary of the British and Foreign Unitarian Association, "they are all committed to freedom of thought and that Worship is ascribed to God alone, not to a Trinity or to Jesus." Dr. Crooker's "Unitarian Church" (Boston, 1902) denies all belief in the Messiahship of Christ. Some Unitarians, in an effort to win over Protestants to whom formal rationalism is distasteful, speak of "the Fatherhood of God and the leadership of Jesus," taking care, however, to mention no dogmatic element in Christianity; but Rev. W. C. Bowie, in his "Unitarian Movement," definitely excludes all dogma:

"Anyone who attended regularly the Sunday services in one of our churches would discover among other things the entire absence of certain doctrines upon which the great Churches of Christendom continue to place emphasis. The doctrines of the Trinity, the Deity of Christ, the Atonement, the Infallibility of the Bible, Eternal Torments and other 'orthodox' beliefs would not be mentioned except by way of rejecting their validity. Incarnation and Revelation would be presented, not as partial, but as universal truths."

Now, Mr. Bowie, as Secretary of the British and Foreign Association, is a most authoritative witness of Unitarian belief, and what he here witnesses to is not only void of every Christian element, but, if words mean anything, is unmitigated Pantheism. If Incarnation and Revelation are not partial, but universal, God

and His truth are embodied in every specimen of humanity, and do not exist outside of it. All of us are divine and each of us inspired. This view is supported by other weighty Unitarian authorities. Rev. W. C. Gannett, in "The Incarnation," lays down as a fundamental dogma: "The great affirmation of religion is that God and man are in essence one . . . Christ is the immanent God enstructured in the constitution of the world, enstructured in the human soul—redemption being the progressive education of the human soul by this indwelling teacher." God, he says, is incarnate in Garrison, Frances Willard, Emerson and in every individual, and Christendom has merely intensified "the pre-Christian pagan truth of God incarnate in humanity." He boldly adopts as his own the declaration of Emerson: "If a man is at heart just, then so far is he God: the safety of God, the immortality of God, the majesty of God, do enter into that man." And he frankly avows: "All this is, I know, pantheistic; but let it be so."

The fact that Emerson was found too advanced in his day for a Unitarian pulpit, and is to-day a prophet among Unitarians, marks the evolution from Deism or Theism to Pantheism. Priestley, who introduced formal Unitarianism to America, 1794, held God to be the one necessary cause, isolated from personal relations with His creatures, who were a kind of machine in His hands. Channing pushed the isolation further and insisted on the moral freedom of man and "the religion of Conscience." Martineau would bridge over the causality of God and the conscience of man by "the religion of the Spirit," which he calls "the field of spiritual affection, *the common essence of man and God*."

This phrase was probably used in a rhetorical sense, as Martineau was not a Pantheist, but his successors in Unitarian leadership accepted it literally, as we have seen, especially in America, where, as early as 1865, the pagan element was prominent. "In that year," says Rev. J. F. Smith (*Encyclopædia Britannica*), "American Unitarians took the lead in a pantheistic direction, showing greater sympathy with recent scientific speculation and less fear of pantheistic theories than their English brethren." In 1886 the Western Unitarian Conference adopted an exclusively ethical standard, overruling the minority, who wanted to retain some semblance of Christianity, and in their subsequent conferences and their extensive literary propaganda "the common essence of man and God" has been proclaimed as a dogma. In the New Orleans Conference of 1909, and the Boston Anniversary of the same year, Pantheism was openly professed and believers in religious dogma were declared unscientific and superstitious. The *Enquirer*, the *Hibbert Journal*, and the numerous Unitarian books and tracts widely distributed by the British and Foreign Unitarian Association, make no effort to conceal the pantheistic and rationalistic basis of the Unitarian body to-day.

Unitarianism has largely inspired, and has been in turn emboldened by Modernism and the New Theology.

It has also begun to copy Modernistic methods in using supernatural terms in a natural sense. But the supernatural is unknown to it. It repudiates "the Bible as an infallible or inspired guide in matters of faith, or in matters of conduct," and denies revelation or revealer. It has "scientifically settled that there never was any fall of man," and sin is an upward climb in development of character ("Unitarian Gospel," Savage). Miracles are essentially non-religious, and "Christianity is religion in its widest natural sense." The emphasis is on the *natural*, for the facts of atonement, redemption, the resurrection and the biblical story of God's dealings with man are pronounced by Martineau "mythical literature or superstition, or pharasaical theology"; and Martineau is now considered conservative. Salvation is declared merely "the quickening of the elements of goodness in man."

Unitarianism has no creed further than what should occur to minister or member as deducible from natural reason. The minister's right to express his own views is, however, limited by the congregation's right to depose him after three months' notice, but the individual's right of negation is unlimited. Such generalizations as "the seeking of truth and the practice of righteousness," and "the immanence of God in the soul of humanity," exhaust their community of belief. Why, then, have a church at all? A church supposes worship, but individual freedom, whether to worship or not, is a cardinal point with the Unitarians, and the increasing number of those who recognize God in humanity only will have difficulty in finding anything to worship. Rev. Henry Ierson, in "The Church," sees the difficulty and fails to solve it, but Dr. Crothers (*Introduction to Unitarianism*) lightly takes the word, in an indefinite, cosmopolitan sense, as "a brotherhood based on common human needs and aspirations," or "a meeting-place and a home for all those who are interested in the betterment of the common life."

A church is surely a misnomer for such a society or edifice, unless, like "God," "religion," "salvation," it be interpreted figuratively after the manner of the counterfeit symbols of Modernism, but Christian it cannot be. Unitarianism may be variously regarded as Rationalism, Naturalism, Positivism, Pantheism, but not, as we have shown, unless by juggling with language, can it be called Christianity. Nor may it be pronounced "liberal" or "liberalizing," unless the denial of the Divine Personality and fundamental teachings of Jesus Christ, and therefore of the causative principles of modern civilization, may be so designated.

M. KENNY, S.J.

NOTE.—The principal Unitarian sources have been indicated in the text. Of the Catholic writers, probably the best informed is Rev. George Hitchcock, D.D., formerly Unitarian Minister in Chatham, England. In "A Pilgrim of Eternity," the story of his conversion, and in "The History of Religions," Vol. IV (*Catholic Truth Society*), and *The Irish Theological Quarterly*, July, 1908, and April, 1909, he presents, with knowledge and sympathy, the history and present position of Unitarianism.

CORRESPONDENCE

A Correction

Relying upon the testimony of one whose trustworthiness we had no reason to question, we published in this department two weeks ago a communication headed "The Crimes of a Convent." The writer claimed to furnish exact details concerning the sacrilegious happenings in the monastery of Czenstochowa in Russian Poland, to the recital of which there was given wide currency last year by the press in the United States. His account is false in essential features, and we take this opportunity to correct his erroneous statement.

The monastery which was the scene of the sacrilege is not one of Russian monks under the jurisdiction of the Holy Synod of the Russian schismatical Church. It is a Roman Catholic monastery, and has been a revered place of pilgrimage for the Catholics of the ancient Kingdom of Poland since 1490. It has been affectionately termed by these the Lourdes of Poland. The community in possession is made up of members of the religious body of the Hermits of St. Paul, monks and priests of the Roman Catholic Church. The unfortunate author of the scandal, Friar Macoch, had been a priest in the monastery for seven years. Our present informant, a worthy religious who himself made a pilgrimage to Czenstochowa some years ago, explains the possibility of the grievous irregularities described in the sensational press reports of the scandal by the deplorable meddling of the Russian authorities with the religious superiors charged with the supervision of the monastery.—ED. AMERICA.

Italian Unity Celebration Paradoxes

ROME, April 23, 1911.

The Prince and Princess of Connaught have come and gone, after a pleasant display of flags, uniforms and toilettes, a visit to the exposition, a state banquet and a call at the Pantheon to lay wreaths on the tombs of Victor Emmanuel and Humbert. I fancy that this is the only place where royal visitors or their representatives have to call on the dead as well as the living monarchs; but so it is; no regal caller gets by without a visit and a wreath to the dead rulers of United Italy. To-day we are to have the King of Sweden, and next week the King and Queen of Denmark, with their three children. This sort of thing keeps the city *in festa* about all the time, to the great delight of the native and the heightened pleasure of the tourist.

Thursday was the birthday of Rome. I believe that we are some twenty-six hundred and sixty odd years old, and in spots we look the part. The celebration began with a Latin poem, "Hymnus in Romam," in the Campidoglio, and closed with fireworks on Monte Mario. The poem was a success. It was chosen from a competition of one hundred poems offered for a prize held up for the occasion. The successful competitor was Giovanni Pascoli of Bologna, who is recognized as something of a poet and much of a Latinist. The city was gay but orderly throughout, though it is noticeable that for all these extraordinary festivals the government fills the city with soldiers in uniform, off duty, who, while enjoying the holiday, lend by their multitudinous presence not only to the color but also to the security of the city. The fireworks in the evening were a fizzle, as in-

tended, but a spectacle *practer intentionem*; for the better part of the material caught fire by accident and produced a splendid conflagration, which it took the fire department several hours to get under control, though it caused no great damage.

As is to be expected, there is a large number of knights of the road crowded into the city, and thefts are frequent. Strangers suffer most, but a native bank messenger was relieved of seven thousand dollars the other day, and the culprits escaped. At Naples a church was broken into and everything of value removed, including the ciboria, the Blessed Sacrament being scattered over the altar and sanctuary. The anticlerical students of the city gathered at the statue of Giordano Bruno yesterday and, after crying "Down with the Vatican!" to their hearts' content, passed a resolution condemning all clerical students for boycotting the Exposition. They did not refer to the ecclesiastical students, whom nobody expects to attend the Exposition, but to the Catholic lay students of the different government schools; the charge is absolutely gratuitous, for the lay students of Rome, needing some country to have as an objective of the natural sentiment of patriotism, are quite patriotic on occasions of public celebration.

On Easter Sunday, in St. Peter's, during the Easter Mass a scamp started distributing pamphlets throughout the vast crowd, in which, besides exalting the Reformation doctrine of the value of faith without works, the author expressly attacks the Sacrament of Penance. This, coming on top of the recent charges against the inviolability of the seal of Confession, takes on a look of organization. The papers state that the distribution was the work of the Protestant propaganda here, and though it savors of the Tipplish character of the work of our friends of the Via Venti Settembre, it is not easy to prove who paid for the printing of the pamphlet and its circulation on that day in St. Peter's. The agent was shown the door of the basilica by one of the guards, and when there, showing a resisting remonstrance, he was turned over to the civic police, who advised him of the fact that he might not distribute printed matter thus without a license and sent him about his business.

Apropos of this, we might note that the reader of *L'Asino*, who last week attempted murder in St. Peter's, has, under further police examination, disclosed a few autobiographical details of his career, which throw more light upon his anticlerical sentiments. Years ago it seems he wished to marry a girl of his native town, but was opposed by her parents, the parish priest and, under the latter's influence—as he averred—by his own uncle and aunt. Straightway he murdered the uncle and aunt, was arrested, convicted and condemned to death, but had his sentence commuted to twenty years' imprisonment. On leaving prison he emigrated to South America. Returning last August to Rome, he changed his name to escape the notice of the police, worked for a month or so at his trade of a mason, and then began the rounds of the drinking places of the city. This finished his preparation for the climax.

All the above looks very anticlerical. Yet in this city of paradoxes you may see at the same time the Blessed Sacrament carried to the sick solemnly under a canopy and accompanied by the vested clergy and the reverent faithful; you will see the funeral of a priest march through the streets, accompanied by large numbers of surpliced and singing clerics, and on Easter Saturday you could have seen the parish priest in surplice and stole, accompanied by an acolyte, carrying the newly blessed

water, going about to bless the houses of the faithful who desired it.

Death has been busy at the Vatican. Early in the week Cardinal Cavicchioni died. From 1875 to 1883 he had been in the Propaganda as under-secretary for the affairs of the United States. In 1884 he was made archbishop and sent as Apostolic Delegate to Peru, Ecuador and Bolivia. He was created cardinal priest in 1903, and among his other offices he has, since the death of Cardinal Satolli, been Prefect of the Congregation of Studies. Yesterday died Mgr. Angelini, the papal secretary of briefs *Ad Principes*. He was an exquisite Latinist, and to him is attributed a great deal of the elegant Latinity to be found in the documentary utterances of Pope Leo XIII.

Since Thursday the Holy Father has been suffering severely from rheumatism, and public audiences have been suspended. This has been a disappointment to many hurrying Americans, but really we have nothing to complain of, as innumerable American Catholics were presented to his Holiness during Lent. At present among those visiting Rome are Vice-Governor Gilbert of the Philippines and Mr. Frank Branagan, the Treasurer of the islands.

It may be of interest to record in part the resolutions passed by the Catholic Young Men's Congress of Abruzzi, which took place last week:

"Whereas," they declare, "we recognize the value of forming the minds and hearts of our young men to the principles and practices of Christianity, which should permeate all the manifestations of individual and social life;

"Whereas, we consider it necessary to form in our young men a sound conscience which profound conviction may translate into a rule of life;

"Whereas the urgency of the present time calls upon our young men to address themselves to an examination of social problems and to a perfect knowledge of the Christian solution of the same;

"Resolved, That our different associations

"(1) Provide for the religious development of their members with regular courses of instruction and conferences, from the simplest lessons of the catechism up to more complete apologetics, according to the age and intellectual capacity of the members, and to habituate them to frequent the sacraments in Sodalities and to practise works of charity;

"(2) Provide, through the medium of libraries, conferences, debates and courses of study, exact knowledge, following the guidance of the Holy Father, of the Christian social programme in its theoretical postulates and its practicable realizations, forming the conscience of the people and the temper of its organizers so as to cause the spirit of Catholicity to flow into all social life."

C. M.

Famine Conditions in North Kiangsu

SHANGHAI, March 20, 1911.

Kiangsu lies to the east of Anhwei, and is a maritime province. Its total area is 40,000 square miles, and its population 25,000,000. This would give on the average 625 persons to the square mile, or one hundred more than are found in Belgium, the most thickly populated country of Europe. Kiangsu is divided into two parts, North and South, by the Yangtse River, which flows

through it and enters the ocean to the northeast of the great commercial city of Shanghai.

It is in the north and northeastern portion of this vast province that famine prevails, the area affected covering 12,000 square miles, with a population of about 3,000,000. Geologically considered, the country is a vast alluvial plain, formed by deposits from the Hwai and Yellow Rivers and traversed by the Grand Canal. In 1790 the Hoang-ho, or Yellow River, burst through its embankments not far from Kaifengfu (Honan) and, rushing into Kiangsu, formed the Hungtse Lake, and thence flowed into the sea a little to the south of the present city of Haichow. In 1852 it abandoned anew its channel in Kiangsu, and took to its northern course, which it still follows in the province of Chihli. These erratic habits have deserved for it the inglorious name of "China's Sorrow."

The Hwai River, already mentioned when speaking of Anhwei province, pours its waters to-day into the same Hungtse Lake through which the Yellow River formerly flowed. The lake is connected on the northeast with the Grand Canal, while to the southeast lies another vast expanse of water, all of which are a standing menace to the country. In the annual flood season these lakes silt up and then, in subsequent years, overflow, thus bringing ruin on the dense population inhabiting the plain.

In the present circumstances the whole region bordering on the above lakes and eastward of the Grand Canal towards the sea is suffering from inundation, the waters having in many places destroyed entire villages and ruined the crops, thus bringing famine on the country.

Principal among the districts affected are Heuchowfu. This city has a population of about 60,000 inhabitants, but owing to its lying on the former sandy bed of the Yellow River, it is one of the poorest prefectures of North Kiangsu. Pichow is a townland further eastward and suffers most. Nine out of ten families are ruined and have been compelled to migrate southwards. The few folks that remained behind have had to live on roots and chaff, but they will succumb ere long to the terrible hardship. Sutsien, Yaowan and Suining are also much affected. At Sutsien, and in the environs, gangs of robbers seize all live stock and hold up travelers and boats. No one dare resist. The famine area extends southward as far as Tsingkiangpu. Here, from sixty to eighty thousand persons are starving. Most of these are refugees from the north, but they cannot be dismissed, as their native place affords nothing to eat, and no work to be done.

The Shanghai Catholic Mission is largely represented in all these places, and reckons there are at present as many as 30,000 baptized converts and 40,000 catechumens, most of whom, like their pagan neighbors, are reduced to a state of utter beggary. Rev. Father Thomas, S.J., who labors at Suining and Pichow, writes thus on the situation: "Torrential rain fell at these places during three days and nights. We are now in the midst of a lake. The crops have been swept away or been destroyed. Houses collapsed on all sides. Many of our schools have met with the same disastrous fate, and every day news of a similar character reaches us." Father Doré, missionary at Haichow and Shuyang, the latter place on the eastern side of the Grand Canal, has as bad a story as possible. "At Shuyang," he states, "my church, presbytery and the girls' school have collapsed. At Haichow, on the seacoast, robbery is publicly practised on all the highways. Gangs of from one

hundred to two hundred persons attack the rich and exact from them rice and clothing. Here, in the neighborhood, two Catholic families have been despoiled of all they possessed."

Father Richard, who carries on work at Yaowan, on the Grand Canal, writes that "It is impossible to travel there even on horseback." He then adds: "Snow has recently fallen and covered the ground during several days. Many are still clad in their light summer clothes, their winter garments having been pawned so as to realize thereby a few dollars and help them tide over the cold season. One of our neighbors sold a boy seventeen years old for \$2 gold. He is to be a slave for life. Another well-to-do family purchased four children for \$1.50 gold. Little girls are sold daily here and fetch half a dollar. Several are even given away for nothing on condition that they will be fed and cared for till the crisis is over." What reader in America can hear these facts without shuddering? They cannot, however, be gainsaid.

If further proof of such a sad state of things were required, we have the testimony of Dr. W. F. Junkin, of the American Presbyterian Mission (South). Writing from Tsingkiangpu, he says: "In visiting a house I found there only a quart of grain. The family elders had just sold their ten-year-old daughter. She had fetched one dollar and was purchased by a house of ill-fame. A boy of seven or eight years was sold a few days ago for twenty cents. In the same village a man sold his own wife for about two dollars: She was knocked off to an unmarried rake who had wherewith to maintain her. The people said it was done to save her life, as she would otherwise die a miserable death." (*North-China Daily News*, Feb. 24.)

It is pitiful to behold such horrors as those described above and be unable to relieve them. Immense distress prevails in North Kiangsu, and the present famine is not a small affair. Those really destitute, and they number thousands, need immediate relief.

Twenty-five professors and teachers from the leading colleges and schools in the United States reached Shanghai on February 11. They are on their way to Peking, where they will take up positions in the newly established Academy called "Hsing-hwa." This establishment has been specially erected to train the students that are to be annually sent to America under the indemnity return stipulations. At present there are about four hundred students in training, and they will undergo a four and five years' course before being sent abroad. These students are recruited from every province of the Empire, and must pass a special examination before they are admitted to the new college. Each year fifty students will be sent to the United States, where they will study five or six years and then graduate in law, medicine, civil and mining engineering. When they return to China they are expected to do a vast amount of good and help their country with the knowledge they have acquired abroad.

The professors include Dr. and Mrs. Bolt, the Misses Crane, Hughes, Pickett, Sharpe and Starr, Messrs. Eaton, Breece and Smith. Miss Starr has had considerable educational experience in Hawaii, and will be in charge of the Art Department. During their stay in Shanghai the party has been entertained at dinner by the United States Consul-General. Dr. Wilder, the Chinese Young Men's Christian Association and several prominent officials who received their education at Harvard, Cornell, Columbia and other American universities. The

party will be followed in the near future by another batch of teachers, who will proceed direct to the capital.

In the educational field China stands much in need of outside help. During the year 1910 work has retrograded rather than advanced. Many of the schools hastily started in the early days of the reform fever have been either closed or languish through lack of funds, competent teachers and sound discipline. In education, as in other things, the country lacks experience and the motive power to carry things through with perseverance and efficiency.

M. KENNELLY, S.J.

Guatemala Justice

GUATEMALA, C. A., MARCH 31, 1911.

Many acts of injustice are constantly being committed, which show the extreme corruption reached by all parties concerned in the administration of justice in this country. True it is, that this is no novelty all the world over, for in the United States such cases are not wanting, but the difference is that there, if found out, one will be punished and redress will be obtained, whereas in countries like this there is no hope for the victims, and even an attempt to obtain judgment from higher authority would be dangerous, for, ten to one, it would be to fall from the frying pan into the fire. Not that the following case is anything new or of the worst, but rather of the milder class, I tell it, and because it happened before my very eyes; from one many may be known:

One night last June three men were attacked by ruffians in the streets of this town, with the result that one of the three was slain and the other two fled for safety. The two men who escaped were arrested on the following day and committed to prison. The prisoners, being poor workmen, could not afford to employ a lawyer, so a colonel of the army, whom they had known for a long time, offered to help them out of the trouble. He told them that money was needed to bribe the clerk of the court, and they raised two hundred pesos (about \$20, U. S. gold) as the first step towards freedom. The colonel generously divided this sum with the clerk of the court, but the two accused men still languished in jail. Meanwhile the real murderers were captured, but as they were in better circumstances they employed a lawyer. His first effort was to endeavor to induce our two friends to withdraw the charges that they had made at the outset against the three ruffians, but this they would not do. Finally, all five were released without further legal proceedings, after having paid over to the judge the sum which he demanded. The two workmen paid one hundred pesos each; what the culprits paid I have been unable to learn, but I know that they paid.

Damages sustained by the innocent parties: Ten months in prison at hard labor, even on Sundays and often at night, and rations that had to be pieced out by their relatives; four hundred pesos to the officers of the court; two hundred pesos to their volunteer lawyer, besides a promise to work for him after their release from prison; expenses entailed on their friends who brought them food.

Who is going to make good their loss, a heavy one for such people? Will they go and demand justice from higher authority? They would not even dream of such folly, for they know that only greater harm might be the result; so nothing is left them but wait till doomsday for justice. Till then, good-bye.

TIO LOLOS.

A M E R I C A

A • CATHOLIC • REVIEW • OF • THE • WEEK

SATURDAY, MAY 13, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by The America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 32 Washington Sq., W., New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

War is Hell

Noticing in a recent number the exaggerations into which some promoters of the peace movement are falling, we pointed out that war is not an unmixed evil. Some take exception to this as incompatible with General Sherman's famous apothegm: "War is hell." Even if such incompatibility existed, it would not follow that AMERICA should therefore retract. Were it question of tactics or strategy, we would bow to the authority of so great a soldier: in metaphysics and ethics, however, we may say without presumption that we have the advantage of any soldier, however distinguished, because as the science and practice of war is his line, those sciences, amongst others, are ours.

Nevertheless, the incompatibility is only in the imagination of the jaunty critics who fancy they have us on the hip. When General Sherman said, "War is hell," he meant that, as the torments of hell are inevitable for the sinner falling into it, so the sufferings of war are inevitable for the soldier, and for the inhabitants of the region where it is waged. But he would have been the last to deny the good side of war. To have done so would have been to condemn himself and the men who followed him. Their blood, the sufferings of non-combatants were the price of the union and of the peace, prosperity and greatness of to-day dependent upon it. We think, too, that General Sherman knew the Christian doctrine far better than those who quote him against us, and could have told them, did they care to know, that, like war, hell has its good side. For everyone in this world it is a powerful means of salvation. The fear of its torments, unavoidable to the lost, has turned sinners without number to God, and has been the first upward step of many a saint. Could we interrogate the blessed in heaven, a countless host would tell us that but for the grace of God enabling them to realize what hell is,

they never should have attained to bliss. "War is hell." War is not an unmixed evil. Hell is not an unmixed evil. But the absence of the knowledge of this salutary truth is an unmixed evil. Perhaps our critics will meditate on this for their souls' health.

Juvenile Crime

In New York to-day one hears much regarding outbreaks of juvenile crime. Highway robberies, daring holdups and burglaries seem to have a peculiar fascination for vicious youngsters, and the dread of a long prison sentence appears to exercise little restraining effect. If one may credit newspaper reports, a like condition of affairs exists in Chicago and Boston and other great centers of our population. An ex-Judge of New York City is reported to have said in a recent interview in Baltimore:

"By far the highest per cent. of the crime done to-day in this country is the work of youthful malefactors. Mere boys in their teens are being haled into the criminal courts of our large cities in droves for the perpetration of the most desperate offenses against society."

Curiously enough, a common explanation of the distressing state of things here alleged, now put forward by men and women of prominence among us, is defective home training. These critics prate much of the want of parental discipline, asserting that the abandoned and reckless boy is, in nine cases out of ten, the product of lax control at home. No doubt, lack of home training is lamentably in evidence among us, but is there no other reason for this spread of youthful depravity, admittedly one of the most serious problems facing the modern sociologist?

One recalls the golden promises freely dispensed a couple of generations ago by those who insistently advocated compulsory education and the so-called non-sectarian state school system. Ignorance, with them, was a sin; illiteracy, a crime, and the one saving remedy that could be relied upon to make us a moral people was the public school. The experience of fifty years of that much-exploited panacea fails to prove them to have been prophets.

Is it needful, in view of this experience, to call attention to a deficiency in the training of young people in America quite as responsible for the development of juvenile crime here and elsewhere as is the deplorable lack of parental discipline among us? It is an old axiom that the mere accumulation of knowledge cannot morally better an individual or a society. Education of the mind may be a *help*, since it does fit the individual to understand, to distinguish right from wrong and to apprehend the consequences of evil. But education ought never to have been regarded as an insurance against immorality, a preventive of crime, a cure for cupidity, or a guarantee

that the golden rule will be observed. Public opinion, happily, is coming to realize this. Teachers everywhere are opening their eyes to the truth that they will not develop men and women with abiding characters of moral worth and sterling integrity,—characters that will stand the storm and stress of real everyday life, by any process of veneering through the mere influence of mental discipline and improved material surroundings.

Moral steadfastness imports a sense of self-control and of self-respect; it demands an appreciation of the beauty of virtue and of the nobility of toil; it involves a comprehension of man's mission to battle for the right, to listen to the voice of duty and to act according to principle, not because all of this is helpful to present success, but because it is a sacred obligation of conscience.

If our boasted school system has failed so signally to turn out honest, upright and industrious citizens as it is commonly claimed to have failed, were it not well to abandon old fallacies and to recognize the need of explicit religious and moral training for our children? Thus, and thus only, shall we be able to stem the tide of ever-growing depravity complained of.

A Word to the Peace Society

The recent activity of the American promoters of the Universal Peace movement seems to have aroused a feeling in Germany little calculated to advance the interests of their project. Evidence of this appears in the attitude of German press notices regarding the measure now being pushed by the American Peace Society of an arbitration agreement between England and the United States. Current reviews at hand from Germany cite the published statements of the American press as a proof of a widespread, if not general, tendency to foster anti-German sentiment. Whether through ignorance or with deliberate purpose, say writers in these reviews, all sorts of mean and interested motives are imputed to the German Government. Scarcely a day passes, they claim, which does not find the assertion made in American papers: "Germany is the only great power which holds aloof from the efforts now being made to insure the World's Peace." "Indeed one might fairly conclude," they add, "that it is only because of the antagonistic stand of Germany that universal disarmament is not proclaimed within twenty-four hours."

The *Kölnische Volkszeitung* arraigns the New York *Tribune* as chief offender in the matter, and, strangely enough, it bases its complaint upon the literary supplement which that paper publishes every Sunday. There has been running of late in this supplement a series of short stories founded upon incidents in the war of 1870, in which, says the Cologne journal, the model virtues of the French soldier are extolled, whilst the German officers and men are reviled as infamous rascals. The *Volkszeitung* comments on the immense circulation of the *Tribune* and, claiming that the supplement copy is

syndicate matter furnished, as well, to thousands of small journals throughout the States, it builds up an argument, apparently satisfactory to its editor, that the *Tribune* is industriously sowing the seed of anti-German feeling in America.

We who know our own people, and who know, too, that the Sunday literary supplement, while it may help its readers to fritter away the care free hours of Sunday, does not exercise any very serious influence upon them, may smile at the overwrought fancy of the *Volkszeitung* man who thus conjures up trouble for his people. The fact, however, that trifles light as these are seriously weighed by critics in other lands, and that they are accepted as reasonable motive of a definite mental attitude concerning us in America, should suggest to our friends of the Peace Society the propriety as well as the necessity of watching the details of their propaganda. A certain eminent leader of the movement spoke lately of an Anglo-Saxon World police body. "Did he not know," said the clever paragrapher of the great German daily above referred to, "that the United States has not the slightest right to be called Anglo-Saxon; did he forget that the United States had better mind its own business and not attempt to meddle in the concerns of other peoples?"

Fee for Public Schooling

The Public Education Association, a well-known civic organization of New York City, is waging vigorous war against that section of the proposed new charter for the Greater City which is concerned with changes in the city school system. In the tentative draft approved, it is said, by Mayor Gaynor, provision is made that the Board of Education shall be a smaller body than heretofore, that it shall be a paid board, and that in its competency shall rest all the functions of general oversight and business direction of the schools, on the one hand, and of educational technique and policy on the other.

The Educational Association, a conservative body, which freely gives of its time and energy to education, declares that the school changes thus proposed would result in a reactionary upheaval of New York's school system, since the centering of all power in this paid board would reduce the city's salaried educational experts to the position of mere hired employees. It would, too, pool the several duties of these experts, now properly divided, into one small political board, and would, in consequence, inevitably destroy fitting independence and continuity of policy. The school section of the new charter as authorized in the tentative draft should be eliminated, say the members of the Association, "because it would plunge the schools into politics, being manifestly framed to accomplish that very end."

The Association presents its own alternative draft, in which it is provided that the present unwieldy Board of Education, made up of forty-six members, shall be

reduced to fifteen members, who shall not be paid. But comparatively little change is otherwise made. The powers of the board remain practically as now, all initiative in educational policies being centered, as at present, in the paid educational experts, the City Superintendent and the Assistant Superintendents.

Curiously enough, its members suggest as a minor change a clause which in other days would have been deemed revolutionary. In principle, at least, they concede what many fair-minded men have long contended for. They ask that the board shall have power to exact a fee of \$5 from students in all schools higher than the elementary. This fee will be required to pay for the use of books and other school supplies, but must be returned at the end of the session to those students who have attended regularly and have performed their school duties in an exemplary manner.

In a communication to the *New York Times* a well-informed schoolman has this to say of this project of the Association: "Surely this is a good proposition. It is a great wonder that it has been so long in coming, since the letting in of all comers 'just to see what high school is like,' or because they must put in a month or two more at some school before attaining the age of fourteen years, needed to get working papers, can surely not be defended. Other curious classes of pupils enter high schools, both day and evening, who have no adequate reason for entering and no hope of being able to stay. Obviously, the intention is to keep educational advantages out of unworthy hands, and to secure the benefit of them to the fit and worthy."

Catholic Book Lists

For some years attention has been directed to the books of Catholic authorship in various public libraries of the country by the issuance of printed catalogues containing lists of Catholic authors and their works, and by the general distribution of these catalogues among Catholics to whom they might be helpful. It has been a most praiseworthy endeavor to foster an interest in Catholic literature, and the care and general accuracy shown in the preparation of these lists are worthy of highest commendation. Attention may profitably be called to a new departure begun in England, which seems more directly helpful for the general run of readers. This is the preparation of a restricted list of standard works by Catholics in various departments, which Catholics, when casting about for something to read, may procure for themselves or look for in local libraries. Such works abound. In history, philosophy, science, biography, poetry, fiction, controversy, Catholics of the English-speaking world, past and present, have written works of which we may all be proud. The difficulty lies in drawing up the titles so as to make them truly representative of what is best for the general reader. Were an objective standard of excellence to be chosen, the task

would be comparatively easy, but the tastes, dispositions, previous training, present occupation, circumstances, surroundings, and a hundred other considerations, enter into the subjective standard, which, perhaps, is alone to be set up when there is question of the ordinary reader.

A novel attempt to solve the problem has been made recently. The *Catholic Mind* for April 22 furnishes its readers with a list of One Hundred Best Catholic Books written in English, or long familiar in an English dress. The list is the result of a competition among the readers of the *Catholic Times* of Liverpool, and was printed by that estimable paper in its issue for March 31. The books are divided into classes, the largest class, that of fiction, containing fifty standard works by Catholic authors. Along with fiction appear ten historical works, ten biographies, ten works of devotion or religious controversy, six poets, and fourteen works that are miscellaneous. We have no means of knowing the exact number of those who cast their ballots for the respective books and authors, but such as it is the list may be said to be fairly representative of Catholic accomplishment and to reflect more or less accurately the popular taste among English-speaking Catholics across the seas.

The list speaks well for the character of the readers of Catholic newspapers in England. The works selected are uniformly of a high order of merit, with an occasional slip that one might naturally expect to see where the general reader, and not the critic, is making the decision. The selection, too, comes with the endorsement of many who evidently have read extensively and have been trained to think for themselves.

Some few works by American authors are honored in the list, if we may without qualification claim Cardinal Gibbons, Marion Crawford, John Oliver Hobbes, Henry Harland and John Boyle O'Reilly as American. It would be extremely interesting and serviceable to see a catalogue of one hundred books drawn up by the same process which would be more distinctively American. The publication and wide diffusion of these catalogues or lists, we believe with the editor of the *Liverpool Catholic Times*, would widen and deepen interest in Catholic literature and in the writings of Catholic authors, and would prepare a more numerous public for the perusal and purchase of Catholic books.

The City of Confusion

The Episcopalians held a Church Congress in Washington on April 25. The *Churchman* of May 6th gives us an elaborate report of the proceedings, from which we quote literally:

The first paper read was that of Judge Packard* of Maryland. "The great mass of our people," he said "were Protestant against every error, though catholic (with a small c) for every truth." But the Very Rev. S. P. Delany of Milwaukee could see no reason why the word "Protestant" should be retained in the title of

the Church, whereas the uselessness of any title whatever was emphasized by Tax Commissioner Lawson Purdy of New York, who "protested that Protestantism was neither a faith nor a system of theology, but, rather, a point of view; a help in the development from homogeneity to heterogeneity, and so to a completer evolution. It had at the Reformation broken from religious authority and cut loose from revealed religion." Dr. Leighton Parks "declared that "equality was the note of Protestantism and so was fraternity, but in the latter the Church was weak." Nevertheless, in opposition to this view, Dr. B. Talbot Rogers insisted that "liberty, equality and fraternity were notes of the Catholic religion, not of Protestantism," an assertion which "elicited a counter protest from Dr. McKim." Rev. Cyrus Townsend Brady "declared dramatically that Romanism was alive and must be downed," but Rev. Ernest Smith was of the opinion that "the Roman Church was dying both in Europe and the United States, and that our Church was a rallying point for a dying Protestantism and a decaying Romanism."

When they came to discuss the seat of authority in the Church, Professor Batten of the General Seminary confessed that "the historic episcopate meant for him the authority of the people as represented in the apostolic ministry," and that "the direct election of rectors, deputies and bishops would be an advantage." The Rev. Louis Osborne of Newark, "who spoke breezily," said "the Church was just themselves." Professor Foley was of the same opinion, and maintained that "no authority inhered in the clergymen apart from the body of the people. Authority only *functioned* in the ministry. As long as there was a baptized man there would be a Church." But Rev. Edwin A. White insisted that the seat of authority was in the General Convention.

When the subject of Christ's character was discussed Dean Groton of the Philadelphia Divinity School informed his audience that "keen intense criticism strengthened the conviction of Christ's supernatural personality. Belief in the historic Jesus and the mystic Christ was assumed as a foundation of faith by St. Paul, as in the Gospels." The Rev. Harold Brewster seemed to see in Christ a Divine Person, but the Rev. G. C. Steward maintained that "the apostles preached a transcendental Christ," and Dr. Elwood Worcester coincided with that view, adding that "Christ had been rediscovered in the new life of Christianity. God," he continued, "incarnated many times in the world's history, had been perfectly and eternally incarnated in Christ by the complete surrender of will."

Was there ever a sadder sight? Here in a solemn assembly of Episcopalians, at which the President of the United States, who is a Unitarian, gave the opening address, the lay and clerical delegates contradicted themselves and each other at every point. One wants to be called Protestant, another Catholic. For one—a man named Brady, by the way—Catholicism is very much

alive and ought to be downed; for another it is dying and decayed. For some Protestantism is a religion, for others it is a point of view; for some it is the true faith, for others it has cut loose from all authority and revealed religion; for some its authority is vested in the people, for others in the Convention; for some it ought to have bishops and ministers, for others there would be a Church if it had one baptized man; for some Christ is a Divine Person; for others He is only a mystic transcendental personage, and for others, again, a Buddha. Is there any wonder that Protestant Churches are empty?

LITERATURE

"The Enchanting Gaelic Siren."

The Poems of David O'Bruadar. Part I. Edited with introduction, Translation and Notes. By Rev. JOHN C. MACERLEAN, S.J. Dublin: Irish Texts Society. London: David Nutt.

In construction and development the poems of the Gael are unique. Their verse forms as well as their source of inspiration are indigenous and they are the only ones in modern literature that are altogether of native growth and never found need to borrow of any. Chaucer, Spenser and Milton went to school for their verse forms to the Italians and the French, so that the English metrical systems are importations or modifications of a foreign stock. The same is true of the Romance languages, which, as they grew out of Latin, discarded the metres of the parent tongue and unconsciously adopted, as far as their capacities allowed, the rhyme and stress and rhythm of the Celt. Hence, modern verse, directly or indirectly, owes nearly all its form and therefore much of its substance to the Celt.

The claim is a large one but seems well sustained. The most competent Celtic scholars now agree with Zeuss that the Celt taught Europe to rhyme. "The form of Celtic poetry," says Zeuss, "is more ornate than the poetic form of any other nation, and even more ornate in the older forms than in the modern; and from this greater ornateness the Celtic poems at the decay of the Roman empire passed over into the song not only of the Latins but of other nations, and remained in them." The continental Celts exercised the initial influence, but as their languages died out and the Irish missionaries and scholars entered the field, the more intricate metrical systems of the Gael, from whom the rhyming of Latin hymns originated, began to mould the measures of the nascent European languages, which in turn were adopted by Saxon, Teuton and Slav until to-day the quantitative system of Greek and Latin has been completely replaced by the rhyme and accentuation of the Celt. "This form," says Zeuss, speaking of the Latin rhyming of the Anglo-Saxons, "was introduced among them by the Irish, as were the arts of writing and painting and of ornamenting manuscripts, since they themselves with the other Germanic nations made use in their poetry of nothing but alliteration."

Final rhyme, assonance and accentuation were the gifts of the Irish, or at least of the Celt, to modern verse, but the Gaelic metrical systems had much that other tongues seemed unable to assimilate. The elaborate complexity and intricate subtlety of the Irish poetical code, the marvelous syllabication of music by the cunning grouping of consonant and vowel and the interlacing of harmonies from word to word and line to line, attained such perfection as early as the seventh century that the foremost continental scholars have pronounced it not only unequalled but undreamt of by other nations. Accentuation was not regulated as with us by syllabic measurement

but by the scheme of alliteration, assonance and rhyme, the stress falling on the harmonizing sound, so that every half-verse contained a specified number of accented syllables. There was not the regular interchanges of up and down beats in modern verse, but the accentuation was equally pronounced and much more elaborate as the stress, variously formed in each part of a line, corresponded to a similar stress in another line and often in several others. The peculiar consonantal and vowel groupings followed sound phonological principles, but only Gaelic ears have been educated to distinguish their niceties.

This education had been going on without interruption for a thousand years in the Bardic Schools, an unique and widespread institution, which, since the days of St. Columba, was endowed by King and chief to give public instruction to all comers in poetry, history and law. Entrance was by examination, and it took the student from twelve to twenty years to pass through the numerous grades of bard and *filé* (the higher class of poet) and reach the rank of *Ollave*, who, among other accomplishments, was master of 350 metres. The bardic families were hereditary, but the rule of their colleges to receive no student from the neighboring territories, thus necessitating travel and intercourse between clans and provinces, tended to break down sectional prejudice and create a national unity of thought and sentiment in which local attachments were submerged. St. Columba loved Derry much, but Erin and her people more. "Carry my heart to Erin," he sang, "seven times may she be blest. Carry my blessing across the sea: Carry it to the Irish." Irish nationality is as old as the bards.

The Danish and Norman invasions broke up many of the bardic colleges and destroyed much of their literary output, but the Normans soon learned Gaelic and became the most ardent patrons of the bards. They were often proscribed by English law, but it was not till the days of Elizabeth that the direst penalties were enforced, of which the prime mover was the poet Spencer, who, though he recognized "their sweet art and good invention," advised their extirpation because they were "tending for the most part to the hurt of the English or the maintenance of their own lewd liberty."

Individual bards and local schools survived the ruthless uprooting of the system, and in the seventeenth century, which witnessed the passing of Clan and Brehon and the crumbling of Gaelic civilization, broke forth into probably the richest, certainly the most spontaneous and patriotic, outburst of classical Gaelic song. There are extant some 30,000 lines from this period, chiefly in the *D'Yeevee* or *Shayna* metres of seven or eight syllables to a line, in quatrains of twenty-eight or thirty syllables whose law required a pause at the end of the second line and a complete thought in every stanza. The result was intense compression, so that these poets were called "the Schoolmen of intense speech"; yet Ludwig Stern, the German Celticist, pronounces their productions, "choice, stately, learned and extremely artistic."

At the breaking up of the bardic orders which composed chiefly for the noble and learned, the more difficult and archaic forms began to be discarded, and new and freer metres were adopted by the remnants of the bards who, when lord and chief had fallen, attuned their lyre to the popular ear. No longer swathed in the technicalities and intricate metres of the schools, "poetry became," says Douglas Hyde, "the handmaid of the many, not the mistress of the few; and every nook and corner of the island burst forth into passionate song." Consonantal rhyming became less marked and accentuation more regular, and by a marvelous arrangement of vowel sounds so placed that in every accented syllable, first one and then the other fell upon the ear in an astonishing variety of harmonious modifications, Gaelic poetry of the seventeenth and eighteenth centuries "became probably the most sensuous attempt to convey music in words that was ever made by man. This is the truest

note of the enchanting Gaelic Siren, and he who has once heard it and remains deaf to its charm can have little heart for song or soul for music."

Not "to convey music in words" but to rouse the people to defence of their faith and nation, to solace them in their woes, and scorch with satire the renegade, apostate and oppressor, was the object of the new school of bards. Of these the most noted and characteristic is David O'Bruadar. Born about 1630, he lived through the Cromwellian and Williamite wars, stood with Sarsfield on the walls of Limerick, saw two confiscations, three expatriations and the final defeat, subjection and impoverishment of his countrymen. Reared in affluence and dying (1698) in direst poverty he shared their feelings and fortunes and interpreted their every note in triumphant, indignant or sorrowing song. Learned like the older bards in native and foreign literature, he clung to the best traditions of the old while he became the principal founder of the new and popular school which was destined, despite protracted physical enslavement, to keep alive the national spirit. The present volume contains the poems written before 1666; volumes II and III will deal with the feats of Sarsfield at Limerick and Aughrim, and the griefs and hopes of Erin when the flight of the "Wild Geese" left her a prey to the boorish stranger who hunted down priest and bard and all who were loyal to her past.

O'Bruadar's work and story, as expounded in the comprehensive introduction and luminous explanatory notes of Father MacErlean, throw a new light on the most pathetic chapter of Irish history, and will also reveal to outsiders the secret springs of the Gaelic revival. The editor's excellent translation gives some idea of the poet's thought but, he confesses, "the chain of alliteration which binds together for the ear every word connected by sense, and the constant recurrence of vocalic assonance and consonantal correspondence, which arouses the attention of the mind and satisfies its expectations, combine to give every stanza of an Irish poem an harmonious unity and a gratifying completeness which defy reproduction."

Douglas Hyde, who made many a brave attempt, found it impossible "to convey the lusciousness of sound, richness of rhythm and perfection of harmony in another language," especially in that which O'Bruadar, having in mind the psalm-singing Cromwellians, calls "the treacherous lip-dry English, a messy hotch-potch of foreign babbling with stuttering, spluttering sounds." But sufficient has been conveyed to prove O'Bruadar "a learned and true-hearted Gael who in dark and evil days fanned by his genius the fires of faith and nationality and whom no oppression could swerve from loyalty to Mother Erin."

M. KENNY, S.J.

Wandering Ghosts. By F. MARION CRAWFORD. New York: The Macmillan Company. Price, \$1.25 net.

This collection of weird tales will probably serve to keep alive their distinguished author's name and fame longer than will many of his numerous novels. Strange stories of praeternatural and uncanny import are not capable of effective telling by every unskilled novice in the art of fiction. The thin and unsubstantial subject matter of the story seems to demand in the treatment sturdy vigor and painful minuteness of detail such as only masters can give. All the classic ghost stories have been written by men who have won great reputations in other lines of fiction. The unsubstantial fabric of the plot calls for a corresponding proportion of solidity in the handling of it.

The ghost story in its perfection is not a sparkling narrative, with a tremor in every line or on every page. Of all stories it must be most matter-of-fact and slowest in its movement; tiresomely so, indeed; with just enough interest to sustain attention till the last crashing page. Persons of a flighty, flibberty-gibbet cast of mind can never enjoy the delicate flavor of a first-class ghost story. It is too tortuous and lengthy in its stately

approaches to the horror at the end; it piles up on an Ossa of dry and barren details a Pelion of more dry and barren details; it out-Defoes Defoe in an almost maniacal regard for small things like the shape of a pebble or the exact tint of a whisp of straw. The hasty reader, who is seeking for anguish in a crude state, had better go elsewhere. He probably prefers a three-ringed circus to a play by Shakespeare. He does not understand that fine art which patiently and quietly works downward through the intellect and the sense to the emotion, evoking it at last with the strong concurrence of mind and imagination. For what was all this elaborate preparation? Was it not, by amassing a wealth of realism and adducing facts which no one could deny, to create an atmosphere of credulity and lull the mind into a state of unsuspecting acquiescence? The artful story-teller has been winning our confidence by so much evident respect for truth and so many flattering appeals to our own experience that, when he suddenly springs his surprise, we are taken off our guard, are become ready victims for illusion, have been hypnotized into a mental condition which confuses the lines between the possible and impossible, the probable and the improbable, the real and the unreal. The successful narrator of unearthly happenings must be a master of realism. The realist in fiction has the best chance of succeeding in that most unreal romanticism characteristic of fairy tales and accounts of disembodied and troubled spirits.

This truth indicates how mistakenly the word "realism" may be applied. Surely "Robinson Crusoe" is not more realistic than Scott's fine ghost-story, "The Tapestry Chamber," or his other one, "Aunt Margaret's Mirror," which Tennyson declared to be "the finest of all ghost or magical stories." Marion Crawford has never been associated with any of the so-called schools of realism in fiction; yet we doubt whether any of the leaders in realism could equal him in reproducing, when occasion demanded, photographic accuracy and multiplicity of salient features. Realism is more correctly a point of view than a mode of writing.

The genius of Crawford was of a kind to revel in the ordinarily tedious work of arranging for the plausibility of his story by a careful preparation of its setting in the order of time and place. His was a remarkably active mind; its curiosity was tireless and, in its range, unusually wide. Add to this a retentive memory, tremendous physical energy, experience uncommonly varied, and a feeling of art which he may well have inherited and which he certainly cultivated with rare industry, and it is easy to surmise that, in spite of his over-productiveness, his fiction will always possess an intellectual superiority over that of most of his contemporaries.

This ground quality of mental grasp and range gives certain solid attributes to his most extravagant romances, which may be the means of keeping them alive. In these tales of preternatural occurrences this quality was never displayed by him to greater advantage, because nowhere in fiction is there such a need of it as in stories like these. He carries us to extremes of unreality by extremes of realistic manner. He contrives to pass off his wild fancy on the credentials of a broad learning, a technical knowledge of useful crafts, and familiarity with the life and customs of many lands. Thus, in one of these stories, "The Screaming Skull," which is quite as gruesome as its title sounds and might be harrowing reading in the late stillness of the night, it is curious to note the effective way in which the author applies his special knowledge of seamanship. It is used just as tellingly and with more scope in "Man Overboard"; but here the atmosphere is American instead of English, as in the preceding tale. When the story-teller shifts his scene and takes us with him into Calabria, in "For the Blood Is the Life," the interest awakened by his story is not unmixed with admiration for his versatile genius. He does not shirk the difficult requirements of the ghost story. He gives us first-hand in-

formation in the easy phrases of an adept. He takes his time, and, with the leisurely manner of one who is sure of his ground and of his audience, spins his marvellous yarns with so much dignity and painstaking attention to small facts, that conviction becomes a duty for the reader as skepticism becomes a frivolous impertinence. We should conjecture that these tales will become a permanent addition to our already rich literature of the weird.

J. J. D.

La Congregazione Mariana Studiata nei Documenti. P. ELDER MULLAN, S.J. Rome: *Civiltà Cattolica*.

The clients of our Lady owe a debt of gratitude to Father Mullan for the painstaking care with which he has prepared and edited in recent years a number of works on the Sodality of the Blessed Virgin. His manual entitled "Book of the Children of Mary," his "Hints and Helps" for directors of sodalities; another manual which he edited in 1908 with the title "Under the Banner of Mary," and the "Sodalists' Imitation of Christ," are so many proofs of a zeal to awaken interest in organizations which are credited with the accomplishment of so much good in the lives of those who desire a closer following of Christ through devotion to our Lady. All these books are invaluable for sodalists and directors of sodalities, if they would imbibe the spirit of the association and reap the benefits of sodality affiliation for themselves and others.

The work under review is something more ambitious than any hitherto attempted by this apostle of the Sodality of the Blessed Virgin. It forms an octavo of over 500 pages, attractively printed on good thick paper, with generous margins, and so arranged that the paper cover edition might easily be bound permanently in two volumes. As may be gathered from the preface, "La Congregazione Mariana" is a development and a rearrangement of the Latin work "De Congregationibus Marianis" of Father Beringer, of the Society of Jesus. It was originally intended that this Italian edition should be the joint work of Father Beringer and Father Mullan, but the untimely death of Father Beringer in January, 1909, deprived his collaborator of the assistance of the distinguished canonist. Little is lost, however, as the author assures us that the greater part of the work was carefully gone over by both while the Latin edition was in its preparatory stages.

The book is divided into two parts. The first contains a treatise on the Sodality, given in numbered sections, each section forming a documentary text to which are added explanatory notes in Italian. These notes form a distinctive and illuminating feature of the book and may prove to be its most serviceable portion. The second part of the volume contains the documents used in the first. These are reproduced in their entirety, whenever they pertain directly to the Sodality, and are of general application. As to other documents, only those portions of them which have reference to the Sodality are printed in full. The printed documents are of two classes. The first and the more numerous are those emanating from the Holy See. Of course these carry greater weight, as they form the organic law of the Sodality of the Blessed Virgin. Then there are documents issued by the Generals of the Society of Jesus, with the authority invested in them by the Holy See over the sodalities conducted by the Jesuits, as well as those which contain suggestions and instructions intended to aid the sodalities and their directors. The second series of documents have no binding force on sodalities that are not attached to the houses or the Colleges of the Jesuits, though their publication will be most helpful for those who wish to make the Sodality what it ought to be.

There is every reason to believe that this work will take rank as an authentic explanation of the laws and decisions of the Church regarding the Sodality of the Blessed Virgin, and that

as the author piously hopes it will help to make the Sodality better known and will encourage those who are in charge to love it better and to direct it better "always to the Greater Glory of God and the honor of our Queen, Advocate and Mother."

E. S.

A Papal Envoy During the Reign of Terror. Edited by the ABBÉ BREDIER. St. Louis: B. Herder. \$3.25.

We have delayed too long our notice of this book. It consists of the Memoirs of Mgr. de Salamon, the Internuncio at Paris during the French Revolution, and relates particularly to his adventures and imprisonments during the period of the Terror and his trial under the Directory. The Memoirs were written at the request of Madame de Villeneuve (née Comtesse de Ségur), and they have the informal and familiar character of personal correspondence, rather than the dignity of history. In that chatty and vivacious style of narration of which the French are naturally masters, the good Bishop recounts the details of his arrest; of the ferocious massacres of which he was witness and from which he escaped as though by miracle; of his release and subsequent condemnation by default; his wandering in the woods about Paris and his final trial and acquittal. Some of the facts revealed are not without importance to the history of this fateful period. But a unique merit is in the first-hand portraits, flashlight pictures of many of the leading actors in the revolution. Most interesting of all, perhaps, is the revelation of the author's own delightful and amusing personality. He was a priest engaged in a somewhat worldly career, yet solidly pious and sincere. By nature timid, and not ashamed to say how he ran when no one pursued and feared so intensely the approach of death in the massacres that his hair shortly fell out, yet in the presence of danger he is cool and courageous, scorning compromise and meeting every new disaster with ready wit and resourcefulness. Far from being insensible to the pleasures of the table, he never fails to note with grateful appreciation the good wine and excellent fowl supplied to him by his old nurse, Blauchet, or other friends; yet he shows unflinching courage in braving the hardships of prison life rather than yield an inch of principle or duty. Altogether, the book is not only important but fascinating, and the house of Herder has conferred a benefit on the reading public by issuing this translation.

* * *

The Childhood of Christ According to the Canonical Gospels, with an Historical Essay on the Brethren of the Lord. By A. Durand, S.J. An authorized translation from the French edited by REV. JOSEPH BRUNEAU, S.S., D.D. Philadelphia: John Jos. McVey, 1910. Price \$1.50.

For a long time it was the fashion in the rationalist school to place the date of the Gospels about the middle of the second century. A favorable position was thus prepared for attacking their historical character. It could then be argued that during the period of a century and more which elapsed between the life of the Saviour and the composition of the Gospels, the facts had been distorted by popular imagination and deformed by legendary accretions. Within recent years, however, a retrograde movement has gradually taken place, and the Gospels are now assigned dates which differ but little from those attributed to them by conservative scholars. In spite of this the war on the historical value of the Gospels goes on, as might be expected, since the rationalists on principle reject everything of a miraculous nature. The opening chapters of St. Matthew and St. Luke (Matt., i, i-ii-xxiii; Luke, i, v-ii, lvi; iii-xviii-xxviii), containing the history of the conception, birth and childhood of Christ, and now commonly known as the Gospel of the Infancy, are especially made the objects of attack. The *human* guarantee is not as strong for these chapters as for the history

of the Public Ministry. In the latter case the Evangelists relate public events which they themselves or their associates had witnessed; whereas in the Gospel of the Infancy they deal with facts which had few witnesses, and these with, perhaps, one exception—the Blessed Virgin—had passed away at the time of writing. Moreover, the narrative of St. Matthew differs so much from that of St. Luke, that at times there is great difficulty in reconciling them. Lastly, neither the Virgin Birth, in spite of its importance, nor any of the events related in the Gospel of the Infancy, is mentioned in the other writings of the New Testament. For these reasons certain arguments can with some plausibility be urged against the historical truth of these events.

In his "Enfance de Jesus-Christ" Father A. Durand subjects the question of the historicity and credibility of the first chapters of St. Matthew and St. Luke to a critical examination, and successfully shows that there are no serious grounds for doubting that they are reliable historical documents. The work is thoroughly scientific in tone and method. The author does not hide the difficulties of the subject, nor weaken the arguments of his opponents, as popular apologists are apt to do; his answers thereby only gain in effect on the minds of the thoughtful readers. As the most prominent topic in the body of the work is the Virgin Birth, the author, by the way of complement, adds a dissertation on the "Brethren of the Lord," in which he defends the perpetual virginity of Mary.

The translator deserves thanks for making the work accessible to English readers. Works on Scriptural questions by Catholic writers are all too few in English, and any addition to the small stock should be welcomed. But a book like Father Durand's fills a pressing want. Educated Catholics cannot remain ignorant of the doubts thrown in the name of historical criticism on the Virgin birth of Our Saviour and other miraculous facts in the Gospels, nor of the attacks on the perpetual virginity of the Blessed Virgin, which even many so-called orthodox Protestants now reject. They meet with them in magazines, newspapers and conversation. An antidote to neutralize the poison of doubt is therefore necessary. The translation of Father Durand's work will undoubtedly be productive of much good.

It is to be greatly regretted that the translator did not have his translation revised by some one better acquainted with English idiom. He not only slavishly follows the original, thus giving too strong a French flavor to his English, but in numerous instances he makes use of constructions and expressions which are decidedly un-English. These defects detract not a little from the pleasure of reading the book, and at times somewhat obscure the meaning. In one case, at least, the translator has mistaken the meaning of the original. "Si les deux versets 34 et 35 ne figuraient pas dans le texte, les exigences du récit permettraient de conjecturer leur suppression" (p. 88 of French text), does not mean "Did not verse 34 and 35 figure actually in the text, the exigencies of the narrative might justify us to suppose that they might be suppressed" (p. 124 of transl.). "The Ferrara group of Mss.," which occurs several times, is no doubt an oversight for Ferrar group. These defects will be corrected, we hope, in a future edition. One remark in conclusion. Little can be said in favor of substituting the (more or less) Hebrew forms of proper names for the Greek forms of the original text of the Gospels. Catholics are unfamiliar with the Hebrew forms, whereas Protestant readers are acquainted with the Greek forms through the King James' version.

F. BECHTEL, S.J.

Mgr. Pierre Batiffol's "Studies of the Development of Christian Institutions" will shortly be issued under the title of "Primitive Catholicism."

BOOKS RECEIVED

- The American Catholic Who's Who. Compiled and Edited by Georgina Pell Curtis. St. Louis: B. Herder. Net \$2.00.
- Who Are the Jesuits? By the Rev. Charles Coppens, S.J. St. Louis: B. Herder. Net 50 cents.
- Leaves from My Diary. (1894-1896.) By the Rt. Rev. Abbot Gasquet. St. Louis: B. Herder. Net 75 cents.
- Messages of Truth in Rhyme and Story. By Rev. Thomas à Kempis Reilly, O.P., S.T.L., SS.L. Philadelphia: John Joseph McVey. Paper cover, 25 cents; cloth, 50 cents.
- Children's Charter. Talks with Parents and Teachers on the Preparation of the Young for Holy Communion. By Mother Mary Loyola. Edited by Father Thurston, S.J. New York: Benziger Brothers. Net 65 cents.
- Early First Communion. A Commentary upon the Decree "Quam Singulari." By F. M. Zulueta, S.J. New York: Benziger Brothers. Net 50 cents.

Latin Publication:

- Exercitia Spiritualia. S. P. Ignatii De Loyola. Versio Litteralis. Ex Autographo Hispanico. Notis Illustrata Auctore R. P. Joanne Root-haan, Praeposito Generali Societatis Jesu. Cum Approbationibus. New York: Frederick Pustet & Co. Net 75 cents.

French Publication:

- La Mystique Agonie du Christ. Par Joseph Haegy. Paris: Alphonse Lemerre, Editeur, 23 Passage Choiseul. Net 3 fr.

German Publication:

- Kurzer Leitfaden. Für den Unterricht im Gregorianischen Choral. Von P. Ludwig Becker, O.F.M. New York: Frederick Pustet & Co. Net 30 cents.

EDUCATION

A movement was inaugurated recently in New York City which is well worth imitating in other centres where similar conditions exist. Because many of the Italian pupils in the public schools leave as soon as they reach the age of fourteen to go to work, without having the necessary education to make any progress, there has been organized the Italian Educational League. The league aims to impress upon the Italian parents the importance of thorough education for their children, if they are to make the best of their opportunities here in America. The organization announces other commendable purposes which it will have in view in the interest of the Italian pupils. It will investigate complaints made by parents of lack of school accommodations or tuition for their children; it studies the natural, healthy interests of the pupils, and provides for their encouragement and growth; it will hold parents' meetings, and cooperate with Americans for the welfare of Italian pupils; it will aim to secure a better observance of the compulsory educational law by the parents, relations or employers of the Italian children. The general purpose of the league is to have the coming generation of the Italian children occupy honorable positions, both civil and commercial. Rev. E. Coppo, Rector of the Church of the Transfiguration and Superior of the local Salesian Fathers, is interested in the league's activities.

Miss Rosine M. Parmentier, who died in Brooklyn on January 30, 1908, left by

her will the old family residence, No. 342 Bridge Street, with the garden adjoining it, to the Sisters of St. Joseph, who will shortly open there a free commercial school and business college for girls. Miss Parmentier's will also provides for a generous endowment of the school, and as the old residence is a very substantial building, needing but few changes to adapt it for educational purposes, a most important and practical addition is thus about to be made to Brooklyn's Catholic school system. Miss Parmentier was the first pupil entrusted to the Religious of the Sacred Heart when Mother Hardey began her work in New York. She went to the old school in Houston Street, on October 4, 1841. Her father, André Parmentier, came to Brooklyn from Belgium in 1825, and was one of the founders of the first Catholic parish in that village. He died in 1830, and the fortune he left was regarded by his widow and daughter as a sacred trust, to be administered by them for the propagation of the Faith, for the benefit of the poor and in the assistance of the cause of Catholic education. Miss Rosine Parmentier, who was in her seventy-ninth year when she died, was the last of the family, and after a number of charitable bequests, directed the use of the residue of the estate and of the old homestead, as had been her mother's desire, for the practical education of Catholic girls, and so it will be employed after September next, under the management of the Sisters of St. Joseph.

More than fifty professors of Cornell University, teaching widely different subjects in the various university departments, have gone on record in favor of the teaching of both Latin and Greek in high school courses and in all schools in which students are prepared for the advanced work of a university. Their signed statement to this effect has been presented to the Board of Education of Ithaca, New York, by Dr. L. L. Forman, former Professor of Greek at Cornell. Dr. Forman urges the study of Greek as a cure for the gold fever, claiming that it will divert the minds of the young from the passion of money getting, the great obstacle to real scholarship among us to-day. Professor Charles Bennett, head of the Latin Department at Cornell, the well-known author of Latin grammars and text-books, in signing the statement, added: "a knowledge of Greek is indispensable to the study of Latin." Dr. Andrew D. White wrote: "My opinion, formed by long observation of the careers of university and college graduates, is that by the study of Greek, even if it be only through the Greek reader, the probabilities of success in the

professional study of law, medicine, theology, teaching and the natural sciences are very decidedly increased."

From a report compiled by Dr. George C. Sprague, Registrar of the University of New York, from cards distributed to the students, the following interesting facts are gathered. The 1,150 students of the University's School of Commerce earned nearly \$1,125,000 in 1910 while devoting on an average nine hours a week to classroom attendance and fully an equal amount of time to preparation for recitations. Information tabulated from the cards returned by the students showed that the average salary of the students was \$85.58 a month, or \$1,026.96 a year. Five per cent. of the men earned their money in the summer vacation. Most of the students have accounting, bookkeeping or clerical positions. One student was manager of a large printing establishment and received a salary of \$325 monthly. Another who served as library clerk got the lowest salary, \$20 a month. Thirty-four per cent. of the students earned more than \$100 a month each. The accountants, as a class, had the highest salaries, their remuneration averaging \$114.15 a month.

The average age of the students was shown by the report to be 23.11, the average business experience 6.64 years, and the average age at which the student had left school and began work 16.8 years. Concerning their education prior to entering the School of Commerce, 7.5 per cent. of the entire number reported that they were college graduates, 52.5 per cent. graduates of high schools having a four year course, and 1.25 per cent. graduates of business colleges.

Catholic newspapers are beginning to fly danger signals to warn their coreligionists against a new fad. It is the Boy Scout movement. It is conceded to be an excellent institution for non-Catholic boys; but bitter experience has taught Catholics that non-sectarian often, if not usually, means non-Catholic, and emphasis is laid upon the fact that the Boy Scout organization is non-sectarian. In the New England States meetings of the Boy Scouts are usually held in Protestant churches, the "advisers" of the individual camps are Protestant ministers, and other characteristic signs point to the conclusion that the Scout movement is non-sectarian in the same dubious sense in which the Young Men's Christian Association is known to be non-sectarian.

The excellent little monthly bulletin, *The Monitor*, published for his parishioners by Rev. J. L. Belford, Rector of the Nativity Church, Brooklyn, has this comment on "a ridiculous bill" in its April issue. "A bill

has been introduced at Albany appropriating \$15,000 to purchase spectacles for the children in the public schools of New York. We respectfully propose an amendment that will kill the bill. Make the appropriation \$20,000 to buy glasses for the children attending either the public or parochial schools. That will settle it.

"But why stop at glasses? Let the State furnish clothing and toys, food and shelter. Take the child entirely. Treat him as property. Do everything for his body. Train him into the highest efficiency, but forget he has a soul. Do this and then—the deluge. The State will not last unto the second generation. Guizot tells us that external education does but arm the human brute with new means to glut his ferocity. That is what we are doing. To what else shall we attribute the lack of discipline, the lack of veneration, the lack of duty, the frequency of crimes and violence? In these, America leads the world. Every nation reaps whereof it sows. We are reaping what the educational system has been sowing for fifty years. The next will tell an awful tale."

SOCIOLOGY

The Archbishop of Westminster, speaking of the Catholic Federation movement in England and of the immense services which may be expected from it in the maintenance of Catholic rights, alluded to the fierce attack on Catholic elementary schools in 1906. Then there was an enormous parliamentary majority against them and most people thought that anything like organized resistance would be hopeless. In those days of danger the Federation grew up. Since then it had extended, but its extension had not been nearly what it ought to have been. It was an organization for the union of all Catholics who desired to take their part in safeguarding the interests of the Church, and he thought that as time went on people who at present might have some apprehensions about it would see that they were groundless. From the beginning it had been a non-political organization. Its idea should not be to absorb other Catholic organizations, but to provide a meeting ground for all, to obtain greater support for them, and to stimulate greater interest in the defence of the Church. He thought that no one looking into the future could possibly ignore the fact that there might be an immense deal to defend and safeguard.

The question merely of education is, for the moment, at rest, but there had been within the past few days public declarations from statesmen announcing their intention of proceeding further with that question, and in a manner hostile to the interests of the Church. Great constitutional

changes are now impending and the question will be settled one way or another. If they had to fight as in 1906, it would be from a different position, and unless the Catholic body be strongly united and its efforts focussed to resist the attack, its position would be more dangerous and difficult than ever. Continuing, the Archbishop said that they could see the organized attacks on the Church on the Continent, and it was of vital importance that there should be some sort of international organization to meet them. In England they had the Confederation, and he hoped all would realize that its strength and effectiveness depends on its uniting men of every class, of all political views, as Catholics.

A parliamentary paper issued by the French Government informs us that in the whole country there are 218,458 families with four children; 93,544 with five; 36,358 with six; 13,545 with seven; 4,473 with eight; 1,481 with nine, and 780 with ten and more, making a total of 368,639 families and 1,712,322 children. The average size of the whole family is therefore about six. As the total population of France is 38,887,792, the distribution of these families is about 9.45 to each 1,000 inhabitants or about 57 persons per 1,000. This means that 943 persons in every thousand are either outside family life altogether or else in families of less than four children. It is not wonderful, then, that despite a reduced death rate, the population of the country tends to diminish.

ECONOMICS

A recent census of the city of Shanghai gives the foreign population in the International Settlement, as being 13,536, with a shipping community of about 2,000 persons. In the French Settlement, the foreign population is small, only 1,476. Of the latter, 403 are French, 314 British, 148 German and 105 Japanese. Taking both settlements together, and excluding the shipping in port, the whole foreign population amounts at present to 15,012 inhabitants. The Chinese population in the International Settlement numbers 488,000 and in the French Settlement 114,470, both thus totalling 602,470 persons. Within the native walled city, we may reckon another half million or more. The aggregate population of the city, foreign and native, may, therefore, be set down as about 1,120,000 souls.

The French Ministry of War publishes the following interesting figures touching the carrying capacity of ice. When 1.57 inches thick it is capable of bearing the weight of a man marching alone. At a thickness of 3.54 inches it will sustain files of infantry; at 4.72

inches, light artillery or carriages, and at 11.4 inches, the heaviest munitions which an army may require.

ECCLESIASTICAL ITEMS

The Archbishops of the United States met on April 27 at the Catholic University, Washington, his Eminence Cardinal Gibbons presiding. There were present Archbishops Farley, of New York; Ireland, of St. Paul; Glennon, of St. Louis; Moeller, of Cincinnati; Messmer, of Milwaukee; Blenk, of New Orleans; Quigley, of Chicago; O'Connell, of Boston; and Pitaval, of Santa Fe. A report prepared by the Archbishops of New York, St. Louis and Boston was read on the tenure of church property, urging a more representative form of church holdings and the desirability of simplifying methods as far as possible in the States. The questions of immigration and colonization were discussed. The Archbishops heartily approved the methods being made to direct Catholic immigrants and home-seekers to settle near churches, and they advised the establishment of Catholic colonies. Archbishops Messmer, Ireland and Glennon were chosen to write a pastoral letter on this important subject. A committee was appointed to study conditions affecting Catholic immigrants. The social problems of the day were likewise discussed, and it was unanimously agreed that all the Archbishops, under the leadership of Cardinal Gibbons, should prepare a pastoral letter to be sent to every pastor in this country.

From Dubuque comes the announcement that the resignation of that see, on account of his long-continued ill health, by His Grace Archbishop Keane, has been accepted by the Holy Father. Archbishop Keane was born at Ballyshannon, County Donegal, Ireland, in 1839, and was ordained priest at Baltimore, Md., in 1866. He was consecrated Bishop of Richmond, Va., August 25, 1878, and accepted a titular see in 1888, when he became first Rector of the Catholic University of America. He retired from this office in 1897, and went to Rome, where he was promoted to the titular archbishopric of Damascus, and resided there for three years as one of the consultants of Propaganda and Canon of St. John Lateran. He then returned to the United States, having been transferred to the vacant see of Dubuque, July 24, 1900.

On May 2, at the Jesuit House of Studies, Woodstock, Maryland, a public disputation on Theology and Philosophy, took place, His Eminence Cardinal Gibbons presided. Rev. Peter Lutz, S.J., was the defender on Theology, and Mr. John H. Fasy, S.J., on Philosophy. Their theses covered the en-

the field of both studies. The objectors in Theology were Rev. C. J. Callan, O.P., Rev. Luke McCabe, Rev. Joseph Bruneau, S.S., and Rev. Joseph L. Spaeth, S.J. The objectors in Philosophy were Rev. George Sauvage, M.C.S.C., Rev. Edmund J. Wirth, Rev. Father McHugh and Rev. Thomas I. Gasson, S.J.

The Rev. A. J. Grant, M.A., B.D., formerly minister of the United Free Church at Loch Ranza, Arran, Scotland, was received into the Catholic Church, April 20, by Father Widdowson, S.J., in the Sacred Heart Church, Edinburgh. Mr. Grant is the first United Free Church minister in Scotland to enter the Catholic Church. He retired from his charge in Arran two years ago to do pulpit supply work for the United Free Church in Edinburgh. He is a notable scholar, a fluent Gaelic speaker, and is well known and influential in the Highlands.

Many bequests were made to Brooklyn charitable institutions by the late Charles Engert, real estate operator and hotel proprietor, of that borough, who died in Germany, on March 17 last. The Sisters of St. Dominick, of Brooklyn, receive \$10,000, St. Catherine's Hospital \$10,000, St. Mary's Hospital \$5,000, German Hospital \$5,000, St. Peter's Hospital, \$5,000, and the Little Sisters of the Poor, \$5,000. A number of bequests ranging from \$2,000 to \$40,000 were made to friends in different parts of the country.

In connection with a government census, taken in New Zealand in April, the *New Zealand Tablet*, the organ of Catholics in that corner of the globe, reminds the faithful that the only designation by which they are officially known to the State in that land is that of "Roman Catholics." This title, it says, is the last of a series of terms which mark as with mile-posts the course of legislation affecting Catholics living under the British flag. In the 50th of her Injunctions Queen Elizabeth "straitly commands all manner her subjects" "not to use in dispute or rebuke of any person these convicious words papist or papistical heretic." In the statutes of her time Catholics were referred to as "recusants," or "persons in communion with the Church of Rome." During the long drawn-out penal days—from 1692 till the close of the eighteenth century—Catholics were officially known by the nickname of "Papists" and "Popish people." In 1793, after the days of the French Revolution, these epithets were somewhat mellowed down, and Catholics came to be known as "persons professing the Popish or Roman Catholic religion." And in later statutes, they were finally and definitely designated "Roman

Catholics." Social usage had in the meantime so far softened towards the Catholic body that in 1812 a writer of the day could say in his "statement of the Penal Laws" that "the reproachful epithet 'Papist,' 'Romish,' 'Romanist,' was no longer applied to Catholics by any gentleman or scholar." The term Roman Catholic, the *Tablet* continues, is none of our creation. And Catholics, while acquiescing in it as a legal formula, have never taken kindly to it, and in no wise regard it as their legal title. On this account there lies a danger that individual Catholics here and there may omit the term "Roman" and merely write the word "Catholic" in the column set apart in the census paper for information as to the religious belief of the people. This omission, it gives warning, would render the return of members of the Catholic Church incomplete and misleading.

SCIENCE

In the *Astronomische Nachrichten* No. 4489, A. Miethe and B. Seegert report that they followed Wood's method in photographing the moon in ultra-violet light, and that they corroborate his results. They found quite a difference in the behavior of various parts of the moon's surface. The south pole seems to reflect very little such light, the north pole, on the contrary, very much. The most interesting differences, however, were found in the so-called seas. The rays emanating from Tycho, which are so conspicuous to the eye, were equally so in ultra-violet light, in which they are very rich. The authors withhold further disclosures until they shall have been enabled to proceed farther in their investigations, and they close by suggesting that it may, perhaps, be possible in this way to get some idea of the nature of the rocks on the moon's surface.

WILLIAM F. RIGGE, S.J.

OBITUARY

The Rev. Edmund W. Cronin, rector of St. Lucy's Church, New York City, died at the rectory from pneumonia at the age of 48. He studied in St. Francis Xavier's College, New York, and in the American College, Rome. Father Cronin had been rector of St. Lucy's for eleven years. He built up the latter congregation from a congregation which held its first services in a little shop into one of the largest parishes of the Italian quarter. He had great influence among his parishioners, through the fact that, although he was an American, he spoke the Italian language well.

His Honor, Sir Charles Alphonse Pantaléon Pelletier, Lieutenant Governor of the Province of Quebec, Canada, since Sep-

tember 4, 1908, died on April 29, at the Government House in the ancient capital. He had but lately returned from the South in improved health. Born at Rivière-Ouelle, January 22, 1837, educated at Ste. Anne de la Pocatière College and Laval University, he became B. C. L. in 1858. He was made a Q. C. in 1879, bâtonnier of the Quebec Bar in 1892; twice elected president of the St. John Baptist Society, and was for several years major of the Voltigeurs de Québec, which battalion he commanded during the Fenian raid in 1866. He was decorated with the C. M. G. for eminent services as Canadian Commissioner for the Paris Universal Exhibition of 1878 and was created K. C. M. G. in 1898, in recognition of his long and distinguished parliamentary career. A few days before his death the last rites were administered at his own request by the Right Rev. P. E. Roy, Auxiliary Bishop of Quebec. A little over a year ago Sir Charles wrote an open letter to Archbishop Bruchési, of Montreal, withdrawing from the "Alliance Scientifique Universelle," of which he had been elected honorary president. He found that the society, which he had at first supposed to be intended merely for the spread of science, was really an instrument for propagating anti-Christian ideas.

Rev. John F. X. Tehan, S.J., an educator widely known in the Middle West, died in St. Marys, Kansas, May 4. He was in his eighty-fourth year and in November next would have completed his fifty-third year as a member of the Society of Jesus.

The news of the death of this venerable priest, whose name is affectionately revered by thousands who came under his influence in the colleges of the Missouri province, will be noted in other than local surroundings. He was born in Frederick, Md., Jan. 26, 1828, and was the son of a well-known Catholic pioneer in that town of Jesuit traditions. Father Tehan's father was the architect and builder of the Jesuit church and school in Frederick, scene of the devoted activity of many of the most distinguished members of the old Maryland province of the Society. He had besides the privilege of giving three of his sons to the Society of Jesus.

William, born in 1824, entered the Maryland Province, Aug. 31, 1843. In Mount St. Mary's, Emmitsburg, where he was graduated, he had as competitor for the honors of his class the poet George H. Miles. As a Jesuit he was one of the most promising scholastics of his day. Distinguished for excellent classical training and for remarkably correct taste in general literature, he gave evidence of great poetical talent. Mr. Tehan was cut off in the very budding of his promise. When scarcely twenty-six years of age, whilst teaching in Georgetown,

he was drowned in the Potomac on July 4, 1850, whither he had gone with some students to bathe. Old timers recalled his death, when Georgetown recently had to mourn another of its brilliant young professors, Mr. Francis Goldbach, who met a similar untimely end.

A second son, James, born Feb. 19, 1826, entered the Jesuit novitiate in his native town of Frederick, Aug. 14, 1844, and after distinguished service in Loyola (Baltimore), Georgetown, and Holy Cross (Worcester, Mass.) colleges both as a teacher and in executive charges, he died Oct. 28, 1879, in the Jesuit Rectory in Providence, R. I., where he had for some years been devoting himself to ministerial work in the parish.

John, the youngest son, and the subject of the present sketch, was of a roving disposition in his early days. As a mere youth he left his Frederick home, and for several years he wandered much and turned his attention to many things. But the call to do as his brothers had done came to him as well, and Nov. 12, 1858, he entered the Society of Jesus, becoming a novice of the Missouri Province in St. Stanislaus, Florissant, Mo. During his studies he gave evidence of similar tastes to those which had marked his oldest brother, and his associates recall the facility with which he wrote graceful English verse. Old St. Mary's boys will remember the exquisite little poems on our Blessed Lady, which Father Tehan used to contribute as his share in the program of the May-day devotions. Father Tehan was a man of versatility, and in many responsible charges in the houses of his province he won the respect and confidence of those about him. His greatest glory, however, was his remarkable tact in handling boys. Most of the years of his long life were spent in St. Mary's, Kansas, and the students of the school, almost from its beginning, revered and loved him as few are loved by college boys. As a confessor, as a Sodality Director, as a disciplinarian, and as a teacher his influence was unbounded. A man of high ideals himself, he was singularly keen to lift the boy mind up to his own plane of principle and integrity. Probably the greatest day in the recent annals of his old college was his jubilee day, Nov. 12, 1908, when his "old boys" gathered from near and far to do him honor. Full of years and merits he has gone to his reward, dying, as he wished, in the house in which his most efficient service in the Master's cause had been rendered.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

Could you give me the exact date of Cardinal Newman's ordination to the priesthood, and the name of the bishop

who officiated? I have sought elsewhere for the information, but without success.

PAUL JAMES FRANCIS, S.A.
Graymoor, May 6, 1911.

[Newman was raised to the priesthood in Rome by Cardinal Franzoni on May 30, 1847. He had entered the Church October 9, 1844.—ED. AMERICA.]

THE CATHOLIC DIRECTORY.

To the Editor of AMERICA:

Apropos of the announcement that the Catholic Directory and list of the Clergy which has been published since 1896 by the M. H. Wiltzius Company, of Milwaukee, will hereafter be issued by the firm of P. J. Kenedy & Sons, New York, it is of interest to note that the first "Catholic Laity's Directory" was published in New York in 1817 by Matthew Field. The next was issued also in New York but not until 1822, by W. H. Creagh, and edited by the famous Rev. Dr. John Power, rector of St. Peter's Church, Barclay Street, to which street the Directory now returns. There was another lapse then until 1834, when Fielding Lucas, of Baltimore, took up the idea and brought out "The Metropolitan Catholic Calendar and Laity's Directory." It was continued in the succeeding years as the "U. S. Catholic Almanac," until 1838, by James Meyers "at the Cathedral," and then Fielding Lucas, Jr., took hold and changed the title back to "Metropolitan Catholic Almanac." Lucas Brothers, of Baltimore, got it out in 1856-57 and then the publication ceased, to be taken up again in 1858 by Edward Dunigan & Brother, of New York, as "Dunigan's American Catholic Almanac and List of The Clergy." The next year John Murphy & Co, of Baltimore, undertook the work and resumed the compilation of the "Metropolitan Catholic Almanac." In 1862 and 1863, owing to the Civil War, the Almanac was not issued, and in 1864 D. & J. Sadlier & Co., of New York, started "Sadlier's Catholic Directory, Almanac and Ordo," which John Gilmary Shea edited for them. It ceased publication in 1895, owing to the successful rivalry of a similar enterprise started in 1886 by Hoffman Brothers, a German firm of publishers, of Milwaukee, Wis., and of which the Rev. James Fagan, a Milwaukee priest, was the editor. This directory continued until 1896, when the Hoffman Company failed and the plant was purchased by the Wiltzius concern, which has since continued its publication. It now returns to New York and to Hibernian auspices. The clergy lists printed in the old files of these Directories are now most interesting and valuable, but the alleged "statistics" they offer are inaccurate, contradictory, misleading and the bane of the investigating historian. An "Ordo" for the clergy printed in 1801, in Baltimore, by John

Hayes, might, in a way, be taken as the precursor of these publications, but it had none of the almanac or directory features of the present edition. T. F. M.

New York, April 19.

THE SENIOR CATHOLIC ACADEMY.

To the Editor of AMERICA:

It must have been a great surprise to many of your readers to find in the very interesting letter from S. M. A., on the Sisters' Schools in Cincinnati, printed in the current issue, the claim that St. Joseph's Academy, Emmitsburg, and not the Visitation Academy, Washington, was our oldest Catholic convent school. It seems to me that this claim can not be substantiated by the records, unless the dates of the official recognition of the ecclesiastical standing of the two communities in charge of these schools is confused with the beginning of the schools themselves.

During her voyage to this country from Ireland, Miss Alice Lalor discovered a like aspiration to religious life in two of her fellow passengers, Mrs. McDermott and Mrs. Sharpe. After they landed in Philadelphia, January 5, 1795, they began to live in community under the spiritual direction of Father Leonard Neale.

On March 30, 1799, Father Neale became President of Georgetown College and by his advice these three women followed him to Washington and went to live, for several months, in a convent of Poor Clares, during which they assisted these nuns in their school work. Then finding that this arrangement did not satisfy their plans Father Neale secured a house for them near the college where, to the delight of the Catholics of the neighborhood, they opened a school. This was the foundation of the Visitation Academy, which since that time has been in active operation under the care of Mother Lalor's spiritual daughters.

At first they were known as "The Pious Ladies," and they followed an adaptation of the Rule of the Society of Jesus that Father Neale made for them. The official sanction for their community under the Visitation rule did not come until 1817.

Mrs. Seton left New York for Baltimore June 9, 1808, and there opened a school on Paca Street. In May, 1809, she went to Emmitsburg where, on February 20, 1810, the log house that served as the first St. Joseph's Academy was devoted to education. The Rule of her institute was approved January 17, 1812, but the ecclesiastical approval of these communities, and the opening of the schools each conducted are very different propositions.

The date 1799 is certainly earlier than 1810 and confirms the seniority of the Visitation institution. CLORIVIÈRE.

Brooklyn, May 7, 1911.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 6

(Price 10 Cents)

MAY 20, 1911

(\$3.00 a year)

Whole No. 110

CHRONICLE

Senate Insurgents Active—New Secretary of War—Mr. Taft and the Farmers—Farmers' Free List Bill—Talking with Denver—Mexico—Loan to Nicaragua Authorized—Canada—Great Britain—Ireland—China—France—Germany—Portugal.....121-124

QUESTIONS OF THE DAY

A May Sermon—Marriage Impediments—War on Religious in Spain—The Mystery of the Naundorffs125-130

IN MISSION FIELDS

An Ancient Shrine in India.....130

CORRESPONDENCE

Italy's Unity Show Does Not Draw—The Dutch-English Jansenist—A Navy for Australia.....131-133

EDITORIAL

Violating the Seal of Confession—The Queen and the Pope—Something to Be Done—The French Turk—Juvenile Depravity Again—Britain's New Civil Pension Bill—The Cardinal's Reminder—Mexico's Variety in Rulers...134-137

LITERATURE

The Clouds Around Shakespeare—Who Are the Jesuits?—Alarms and Discursions—Die Geschichte der Weltliteratur, VI Band, Die italienische Literatur—Chistes y Verdades—Books Received138-140

EDUCATION

New Style of College—Entering Wedge of Socialism—Seventh Annual Report of the Superintendent of New York Parochial Schools—Radical Adjustment of College Athletics Needed—The Scholastic Standing of Fraternity Members140-141

PULPIT, PRESS AND PLATFORM

Bishop McFaul's Sermon on the American Daily Newspaper141

SOCIOLOGY

Filipino and Hawaiian Laborers for Alaska Fisheries—An Australian Experiment with the Referendum141

ECONOMICS

Increase in Exports of Manufactured Articles—The Quebec Asbestos Mines.....141-142

PERSONAL

Rev. Richard E. Ryan, S.J.—Mary A. Butler—Mother Mary Xavier—Sir François Langelier.....142

ECCLESIASTICAL ITEMS

National Conference St. Vincent de Paul Society—New Bishop for Lincoln, Nebraska—State Conventions Knights of Columbus—Centenary of St. Hyacinthe's College, Quebec—Progress in the Catholic Benevolent Legion.....143

SCIENCE

The Sun a Variable Star—Classification of Stellar Spectra—Recent Advances in Chemistry—Synthetic Products143-144

OBITUARY

Rev. John B. Cronin, C.S.S.R.—Archbishop Ferguson Patrick McEvay.....144

LETTER TO THE EDITOR

Identifying Catholic Landmarks.....144

CHRONICLE

Senate Insurgents Active.—As a result of the refusal of the regular Republicans to give to the Insurgents the committee assignments to which they believed themselves entitled, five Insurgent Republicans, led by Senator La Follette, on Thursday, May 11, came within a few votes of bringing about the election of Senator Bacon, a Democrat, to succeed Senator Frye, of Maine, as president pro tempore of the Senate. As it was, the Democratic candidate, for the first time in many years, received a plurality of votes, and the rule that a majority is necessary to elect was all that prevented a complete Democratic-La Follette victory. Senator Bacon received 35 votes; Senator Gallinger, nominee of the Republican caucus, 32; Senator Clapp, Insurgent candidate, 4, with 3 scattering. This ratio was maintained throughout the seven roll calls, and the Senate adjourned until Monday, May 15, with the deadlock unbroken. Holding the balance of power, the Insurgents can prevent the Regulars or the Democrats from electing a candidate, and unless they change their determination the Senate will conduct its business at the present session without a temporary president. In the course of the parliamentary wrangle, when it was intimated that Mr. Clapp's supporters had by their own action separated themselves from the Republican party, Senator La Follette declared that he did not recognize the right of any Senator to make the accusation, directly or indirectly, against him or any other Senator that he was voting outside his party. "I do not recognize the right of any secret caucus, held outside the Senate chamber, behind closed doors, with no

reporters present, to dispose of the public business or any thing which concerns the public business," he said. "I do not propose to be outlawed because I cannot support the candidate selected by my party caucus." It seems clear that the last vestige of diplomatic relations between the Regulars and the Insurgents has been swept away, and that there will be open warfare from now on.

New Secretary of War.—President Taft gave the country a genuine surprise on May 12 by announcing the resignation of Jacob McGavock Dickinson, Secretary of War, and the appointment of Henry Lewis Stimson, of New York, to be his successor. It was made clear at once by the President that Mr. Dickinson had surrendered his post in the Cabinet entirely on his own volition, and solely because his private business affairs demand his personal attention. Secretary Dickinson was appointed to the Cabinet from Chicago, and was sworn in as Secretary of War March 12, 1909, previously having been general counsel of the Illinois Central Railroad. Mr. Stimson was born in New York, September 21, 1867. He was an associate of Senator Root in the practice of law, and became special counsel for the Government in the prosecution of the Sugar Trust. Like the new Secretary of the Interior, Mr. Fisher, Mr. Stimson represents distinctly the Roosevelt wing of the party, and gives the Cabinet a more progressive cast.

Mr. Taft and the Farmers.—In reply to the protest of a delegation of twenty-five members of the National Grange representing thirteen States, President Taft assured the farmers of the country that benefit rather than

disaster was to be expected by them from Canadian reciprocity. The delegates alleged that if the Canadian agreement went through, the farmers would in large numbers desert the Republican party. To this Mr. Taft made the blunt reply that he was sorry to hear it, but that it had nothing to do with the argument for reciprocity, and that any threat affecting his "personal political fortunes" he should entirely disregard. The refreshing directness of this reply, the *New York Evening Post* calls magnificent. "To tell a 'vote,' farmer or labor, to its face that it can go where it pleases, requires a degree of courage in a public man which we do not often witness."

Farmers' Free List Bill.—The House by a vote of 236 to 109 passed the Farmers' Free List bill, removing the tariff duty from more than a hundred articles, including meats, lumber, coal, agricultural implements and sewing machines. The solid Democratic majority and twenty-four Republican insurgents voted for the bill on its final passage. This action of the House transfers the tariff question to the Senate. Special interests affected by the reduced rates proposed in the bill are already protesting against the measure, and the unanimity which prevailed among the Democrats in the lower branch is likely to be wanting among their party brethren in the Senate. The reduction in revenue that would follow the enactment of the bill as it came from the House is estimated as low as \$10,000,000 and as high as \$50,000,000.

Talking with Denver.—Direct telephone communication has been opened between New York and Denver, 2,011 miles apart. This is the longest distance the human voice has ever been carried. The line from New York to Philadelphia was opened in 1885, and communication with Chicago, a distance of 950 miles, established in 1892. Hitherto Omaha has been the "furthest west" reached by the long distance telephone. By the use of the Pupin induction coils to reinforce the current and the perfection of the "phantom circuit," it is possible to talk with Denver, and at the same time send telegraph despatches over the same wires.

Mexico.—The fall of Ciudad Juarez, opposite El Paso, Texas, and the surrender of General Navarro to Madero as a prisoner of war, was looked upon as a great step towards the triumph of the Maderist party and the speedy restoration of peace. Provisional President Madero named a cabinet and began to discuss plans for a march southward towards the populous part of the country, first declaring Ciudad Juarez his provisional capital, as it had been under President Juarez in 1865. Madero's armed followers protested against his appointments, and thereupon the cabinet presented their resignations. Seeing his inability to control his men, who were determined to shoot General Navarro, Madero accepted his parole and escorted him to the Rio Grande, where, by swimming and wading, he reached the Amer-

ican shore and, for prudential motives, accepted the hospitality of the American troops at Fort Bliss, which overlooks El Paso.—One of the sad incidents of the defense of Ciudad Juarez was that the ancient and venerable church of Our Lady of Guadalupe, which, thanks to the untiring zeal and energy of the Jesuit Fathers, had been transformed from a wretched, tumbledown ruin into a majestic edifice, was occupied by the Diaz troops and used as a barracks and a fort.—General Bernardo Reyes, the idol of the Mexican troops, is at last on his way home from his enforced European trip. He has declared his determination to take the field and fight for the administration, even if before his arrival the capital should fall into the hands of the revolutionists. This is not so much through love for fighting or for the administration as through dread of chronic civil war, such as has disfigured most of Mexico's century of political independence. Mexico City is in great excitement. Many foreigners have fled, and others have formed military organizations for the protection of persons and property; for, should the revolutionists enter the city, it is feared that they might act as did the more than half-savage "pintos" under General Alvarez in 1855. Vigorous efforts have been put forth to place the capital in a state of defense, but it is painfully evident that the people in general display little sympathy for the administration. The Mexican delegation for the conference on the Chamizal dispute was obliged to proceed to El Paso, Texas, by steamer from Veracruz to New Orleans.

Loan to Nicaragua Authorized.—The newly-elected Constituent Assembly of Nicaragua has authorized President Estrada to contract an American loan. The United States is interested in rehabilitating Nicaragua and, it is said, will exert its best efforts to place that country on a stable footing. The loan, amounting to between \$12,000,000 and \$20,000,000, will be used for the purposes of funding the internal and foreign debts, building railroads and establishing a gold standard. It will be guaranteed by 50 per cent. of the customs dues.

Canada.—Advices from Ottawa indicate that the reciprocity agreement between the Dominion and the United States will be passed there, if at all, only by a narrow margin. The final fate of the bill will not be determined for some time, as it is expected that the fight on the measure will last well into winter. It is not believed, however, that the Conservatives, should they win in the next elections, will repeal the modifications in the customs laws effected by the reciprocity agreement. By that time, it is said, those changes will have come to be regarded as the *status quo*.—Meanwhile, the adjournment of Parliament for two months, to permit Sir Wilfrid Laurier and the Canadian parliamentary delegation to attend the coronation fêtes in London, will mark the beginning of an educational program for reciprocity throughout Canada, under the direction of the Liberal

members of the House. The opponents of the agreement have planned a similar campaign against ratification.—It is understood that Sir Wilfrid was led to propose adjournment chiefly to put himself in a position to insist that the Finance Minister should take a rest. Mr. Fielding has been under a great business strain during the last two years, and his colleagues are solicitous for his health.

Great Britain.—The Festival of the Empire, a combination of an industrial exhibition with a pageantry illustrative of the striking periods and episodes in the history of the different parts of the British Empire, was opened at Crystal Palace, London, May 12, by King George and Queen Mary. It was the first public ceremony of their Majesties since the court mourning for King Edward was ended, and the first of a long series of functions which promise to make the coronation season memorable.—Lord Lansdowne, the opposition leader of the House of Lords, introduced his bill for the reform of the upper house. The bill, which passed its first reading, proposes revolutionary changes. Lord Lansdowne said: "The Unionists desired to demonstrate to the country that they could provide an efficient second chamber which could be trusted to use its power fairly, serve the democracy faithfully, and at the same time be strong enough to resist the gusts of passion and prejudice with which all democracies were familiar." The bill proposes a house to consist of 350 lords, no one of whom shall hold his seat for more than twelve years, but all of whom shall be eligible for re-election. The peers themselves would elect 100 members of the peerage possessing the statutory qualifications. A second contingent would consist of 120 members, to be elected from outside the House of Lords by an electoral college, composed of members of the lower house representing constituencies comprised in the electoral districts into which the country would be divided by specially appointed commissioners. The third section of the house, numbering 100, would be appointed by the Crown on the recommendation of the Cabinet. Princes of the royal blood would retain their seats, as would also the two archbishops. Five bishops would be elected. Including the Lord Chancellor and the ex-Lord Chancellor there would be sixteen law lords.—Sir Eldon Gorst, the British Agent and Consul General in Egypt, in his report on Egyptian affairs, frankly acknowledges that the efforts made to develop self-government have been disappointing. The Legislative Council and the General Assembly, he says, have become "mere instruments of Nationalist agitation against the occupation," seeking "to render the business of the Government impossible."—Fishguard has been made a port of call for vessels engaged in the Cunard Line's Boston service. The steamer *Franconia*, which sailed from Boston on May 2, inaugurated the new service, landing passengers and mail at the Welsh port on May 10.—Representatives of the sugar interests had an interview with Lloyd-George and asked

him to abolish the sugar tax, as a provision for revenue, from the coming budget. The Chancellor was sympathetic, saying he agreed that the sugar duty was oppressive to the poor and interfered with a valuable industry. It was most desirable, he thought, that the tax should be remitted, if he could extract the same amount of revenue from another source. As it is, he could not afford to surrender a tax that was bringing in \$15,000,000.

Ireland.—The Church of Ireland and Presbyterian Synods held recently in Dublin entered belated protests against the *Ne Temere*, but there was little force in their speeches, as the political purpose of the agitation has failed in its effect. The Protestant primate spoke of "the forecasted scheme of isolation" in such a way that he evidently took the passing of Home Rule for granted. The Presbyterian Synod formally withdrew the only specific charge of Catholic intolerance—a case of a Protestant occupant of a boycotted farm—declaring that religion had not entered into the case and that religious toleration and good will exist generally in the South and West between Protestants and their Catholic fellow-countrymen. On the other hand numerous letters are appearing in the papers which show by statistics that in appointing Protestants out of proportion to their numbers to well-paid positions Catholics are overdoing the rôle of tolerance-provers. Mr. Birrell's answers to questions asked by Irish members indicate that the government has been acting similarly. The best paid positions on the local Government boards have been given to Protestants, and the Catholic magistrates appointed have been relatively few.—There has been much protest against the fact that the Financial Inquiry Committee includes only one native of Ireland, but the Irish Party seems satisfied. Questions handed in by Mr. P. White, M.P., as to whether the report would be published and a minority report allowed, were withdrawn. Mr. Ginnel asked why some representative Irish financial experts were not put on the committee, but was told the matter was finally settled.—The Irish Industries Association reports that Irish manufactures have been well patronized during the year, largely owing to the protection of the Irish Trade-mark, and expects a notable increase should the Trade-mark become legally recognized in the United States.—King George personally presented the Board of Trade Medals to Father O'Shea, Curate of Ardmore, Co. Waterford, and his seven companions—Messrs. Neal, Barry, Harris, Power, Lawton, Patrick and Connor O'Brien—who, under apparently impossible conditions, rescued the crew of a schooner wrecked off Ardmore Bay, March 18.

China.—Three years ago England and China agreed to begin a crusade against the opium traffic. It was stipulated that the importation of the drug should be decreased annually by 5,100 chests. To the surprise of the world, whereas the trade from India was, in 1908,

51,000 chests, it was cut down in one year to 42,183. Last year it fell to 30,654. Meantime, China is diminishing energetically her home cultivation of the poppy. A promise has been made by England that when a Chinese province ceases to cultivate the plant, the importation of opium from India will be forbidden. It is hoped that within two years or earlier the whole trade in opium will cease.—The insurrection which began at Canton is spreading rapidly. The rebels had already, on May 1, captured five towns, three of which are of some importance. Murdering, burning and pillage are reported as going on through the whole Kwang Tung Province. Canton is a scene of horror. Bodies of the slain litter the streets. The rebels, after severe fighting, were driven from the city. In the Province of Kwang Tung there are 145 Protestant missionaries, of whom 66 are men and 89 women; 45 of the latter are wives of the ministers, and 34 are single. There are, as yet, no reliable reports as to how they have fared with the rebels.—The Prince Regent has just issued an edict which abolishes the Grand Council and Grand Secretariate by which China has been governed for centuries, and has established a responsible Cabinet modelled on those of Europe. Extreme Radicals are not represented in the new Cabinet, and of the thirteen members none are Manchus. A Privy Council has also been formed.

France.—On May 4, 10,000 rebels attacked Fez. They were repulsed, but they have agents in the city undermining the loyalty of the inhabitants. The cabinet in Paris were deliberating about the situation when a despatch came from Col. Mangin, asking for help. Orders were given immediately to the troops at Casablanca to hurry forward to the relief of the city. There are 2,400 soldiers in Fez, but only one-third are armed. If Brémont has really arrived the number all told will be 2,800, ready for fight. The increase by 2,000, however, will necessitate greater food supplies. For that purpose France is hurrying transports, which are to land at Mehedia, a dilapidated port at the mouth of the Sebu River. Meantime, France has assured Germany that there is no intention of holding Fez.—On May 8 it was reported that Germany had warned France that the occupation of Fez by French troops would have dangerous consequences. The European edition of the *Herald* prints a story by a Scotch Mohammedan named Mackay, who says that the uprising of the tribes against France is due, not to dislike of the Sultan, but of the French desire of territorial aggrandizement and in opposition to their misrule.—Mystery still lingers about the fate of Brémont. Meantime, another relief party, under Brulard, had been despatched, but so poorly were the French soldiers equipped that it took them twenty days to start. Where they are now nobody knows.—Jaurès and Jules Guesde, the Socialist leaders, were supposed to be solidly united on the platform of opposition to everything *bourgeois*, but they have just now broken into violent

opposition on the question of the Monis Ministry, Guesde maintaining that it is not radical enough, and Jaurès the contrary.

Germany.—May 11 announcement was made that the bill providing a constitution for Alsace-Lorraine had been rejected in its entirety in the committee of the Reichstag. Although the members of the committee have been endeavoring for several months to reach an acceptable compromise, the result confirms prophecies commonly made by the press months ago. The proposed constitution for the two provinces from the beginning failed, for different reasons, to satisfy the mind of the parties in Parliament. The Conservatives were dissatisfied with the compromise granting the provinces votes in the Bundesrath; the Liberals were displeased with the concessions concerning the electoral laws and the language question; and the Centre had been insisting just of late on radical changes in the clauses having to do with the election districts. Time and time again the Government has warned the members of the committee that it would go no further in allowing changes in the draft of the constitution as it had been submitted to them. Whether the Reichstag will attempt to settle the question out of committee is now the question, but the outlook is dubious.—Alarming reports that Germany had decided to send three cruisers to Moroccan waters to watch French movements in those parts were promptly denied from official sources. It is not denied that a warning was conveyed to Paris in a diplomatic way of the dangerous consequences which would be likely to follow the occupation of Fez by French troops. In view of this, significance is attached to Emperor William's action in making from Strassburg a general inspection of the fortresses along the French frontier.—Before leaving for this tour the Emperor gave the students of the University of Strassburg an opportunity for a special parade before him, after which he addressed them briefly. He urged his auditors to place the welfare of their country before partisan influence.—In Frankfurt-on-the-Main on May 10, 1871, there was signed the treaty of peace which formally put an end to the Franco-Prussian war. Special commemoration of the event was made in that city, and the German press generally published exhaustive reviews of the story of the forty years since that important day. Particular stress was laid upon Germany's influence for the peace of the world, which has resulted in an unprecedented progress in the industrial and social status of the Empire.

Portugal.—The Braga administration has authorized the marriage of priests and has promised pensions to their prospective widows and children. The assertion is made that the Holy See will grant a small subsidy to those priests who, deprived of government aid, may have no means of support while discharging the functions of the sacred ministry. Would such priests have so slight a hold upon the affection and regard of Portuguese Catholics? The story looks absurd on the face of it.

QUESTIONS OF THE DAY

A May Sermon

During the month of May the favorite altar in Catholic churches is that of the Blessed Virgin Mary. Here local devotion, in the large parish of the city or the little mission of the countryside, strives to express with the means at its command, in flowers and laces and various other forms of decoration, its ideal of Mary's beauty, goodness, and Divine and comprehensive Motherhood. Not content with this public and, as it were, collective homage to the Mother of God, the children of the Church yield to what may be described as a pious individualism and a blessed selfishness; they take her away with them to their home, to the classroom, to the monastery or the convent, and, if circumstances permit, to the workshop and even to the streets and highways along which they are wont to pass. Thus all over the world, in the bedrooms of crowded tenements, in marble oratories, in roadside shrines, in huts amid distant jungles, in schools and colleges, the statue of our Lady rises serenely and benignly above fragrance of fresh-cut flowers and lit tapers and human hands folded in prayer, praise and loving reverence.

We sometimes catch ourselves imagining what impression some casual glimpse of this devotion of faith and love and purity must create in the mind of one who has been reared outside the Church, knows nothing of her spirit or traditions, and, perhaps, regards her as a sinister political entity or a mere superstitious agency of self-seeking priestcraft. From mere negative ignorance to mistaken prejudice and hostility the difference is wide and capable of endless gradations; and we take it for granted that the stranger happening upon a May altar will be affected sometimes to venomous resentment, sometimes to contemptuous pity, or sometimes merely to surprise and bewilderment, as his peculiar ideas of the Church and her practices are few or many.

But one thing will be true of every such stranger: his mind will grope in vain for some slight foothold of understanding. To him there is only a lifeless image, in wood or plaster or marble, perhaps indifferently executed; or a cheap chromo, or an uninspired painting, or a wretched copy of a masterpiece; and he sees men and women, boys and girls, and little children placing flowers or lighting candles before it, nay, kneeling down reverently and praying as if they were in a living presence. And many of those who act thus are his friends, as intelligent and as normal as himself; morally, they may be better or worse; but, better or worse, they are no fools. Thus he sees objectively the extraordinary reconciliation of sheer childish folly and hard common sense; his intellect is staggered; it strains itself in a vain effort to find a clue to a mystery so palpable, to seek some way out of the unheard of necessity of having to admit the

existence of a self-contradictory phenomenon. He is like a native of China, adept in the barbarous music of his country, who hears orchestral music for the first time and puzzles over its din of multifarious sound. He cannot detect melody or harmony, beginning or end or sequence in the noises of its drums and strings and wind-instruments. The players seem to be sensible persons, they certainly take pains and are not creating sounds at random; the audience bears evidences of intelligence and appears to find something worth listening to in all this wild confusion and fanfare.

If the traveler from China is wise, he will not dismiss the puzzling problem from further attention by the hasty conclusion that this intricate medley of notes is a racial or tribal convention, neither better nor worse than average Moro or African efforts at musical expression, concerning which he may have curious conjectures, but sees no profit in serious investigation. He will recognize, without understanding, the superior claims to attention of a form of musical art which has been built up on a civilization more enlightened, farther advanced and more resourceful than his own. His baffled intellect will enter upon a quest after the key which will unlock the harmonies now latent and inaudible. This ambition, founded on half-blind respect, will be the measure of his intelligence, just as derision and mockery would have been the measure of his indifference to refining and civilizing influences.

The stranger who has wandered into the Virgin Mary's shrine has a similar difficulty to solve. For centuries the entire civilized world practised the devotion whose reasonableness now eludes him so completely. His own forefathers knelt here after making their offering of flowers and lights. Modern heresies, infidelities and demoralizing luxuries still leave a large proportion of cultivated men and women who join pure youth and childhood and those who wrestle bravely with adversity in praying here. The faith involved in this act, which seems so alien to his reason, is so wide in its range of devout adherents as to include types of all mental capacities, temperaments, dispositions, tastes and developments of education and intellectual pursuits. To flout this testimony of some high reasonableness, which he cannot now encompass, is on its face more certainly irrational than would be a dubiously rational attitude of acceptance, too idle or too careless for inquiry.

If this waif, who has strayed into his Mother's presence with cold and unresponsive regard, be without faith in God and the Divine Incarnation, his search for understanding must begin with an earnest and prayerful study of Christian evidence. We may add that his search will end here without finding need of going farther. The Christian sects, who admit the Godhead of Christ and discourage devotion to Christ's mother, practise a form of inconsistency which lives by reason of inherited prejudices and misconceptions and will not recommend itself to him. If he once admits, on the strength of the super-

human history of Christ and His Church, that God so loved us as to become Man for us, taking His human nature from Mary, the Catholic's piety towards the Mother of God will no longer be a stumbling-block to his reason.

The seeming exaggerations of Catholic writers, from St. John Damascene and St. Augustine to Suarez and the promoters of the dogma of the Immaculate Conception, will take on their natural outlines of mere logical corollaries to the central truth of the Incarnation. He will not be surprised to learn that God loves the Blessed Virgin Mary more than all his other creatures taken together, angels and saints, the noble and good of every age, past, present and to come. He will be able to assign no limits, except those which fall short of Divine attributes, to the beauty and perfection of her who was chosen and prepared to be the Mother of Christ. He will see that here at last is a reality transcending human ideals, and that, in sounding its depth and conjecturing its breadth, fancy and imagination can wander forever, hand in hand with reason, nay, yielding to reason their own ordinary functions of leading the way upon undreamt adventures in the discovery of truth.

Stranger no longer, he will find fault, not with supposed excesses in Catholic devotion to her whose unutterable beauty and power of Motherhood Christ has shared with all of us, but with its defects. He will note the tawdry hangings, the faded lily, the extinguished taper, the irreverent posture and idle gaping; his soul will turn with resentment against them who, in ignorance or folly, detach themselves from their sonship to her and cast slights upon her greatness and her honor. He will be seized with a very passion of devotion to her; he will fling himself at her feet, and gaze into her mother's eyes, and feed upon the love in them and get strength in the promise of intercession in them, and find no language to say what is in him except the broken, plaintive, struggling accents of the Church's prayer: *O clemens, O pia, O dulcis Virgo Maria!* JAMES J. DALY, S.J.

Marriage Impediments

Some ideas current outside the Church, even among the well meaning, concerning its matrimonial legislation are distressing. They seem to take for granted that marriage impediments are the invention of perversely ingenious ecclesiastics, either to provide the great with the means of getting rid of vows that weary them, or to enable the clergy to tyrannize over the multitude by separating ruthlessly those who would remain united, and holding together remorselessly those who would be parted, unless favor be bought with money. Let us see the truth of the matter.

Impediments are twofold. One kind prevents a valid marriage; the other makes it merely unlawful. Of the first class, in which the world is chiefly interested, some come from God's law, either natural or revealed, and

are admitted more or less by all. Over them the Church has no power; but must enforce them without fear or favor. With them, therefore, we have nothing further to do than to point out how seriously the State errs in ignoring them. Others are founded in God's law, but they exist formally by that of the Church. They are founded in God's law, for the Church cannot manufacture impediments at will. For reasons drawn from that law it may determine consanguinity in the second, third or fourth degree to be a prohibitive impediment; it cannot found such an impediment on, for example, mere utility, to make difference of race and weak health such. Here again the State falls into error in its legislation, and it will fall deeper still if it listens to the clamor of certain people. On the other hand, consanguinity in the above degrees is not an impediment imposed by divine law, as is that of the first degree, *i.e.*, of brother and sister, etc., but is made so by ecclesiastical law.

The remote reason of the jurisdiction of the Church over matrimony is that this, of its nature, is a sacred thing. The formal reason is that in the Christian dispensation Christ our Lord has raised marriage to the dignity of a sacrament. In guarding it the Church must secure its essence, by insisting on a true matrimonial consent, on the exclusion of antecedent compacts destructive of its nature, and on its indissolubility except by death. In discharging this duty the Church has no choice, though in doing so it comes into conflict with the world continually.

Our Lord has established in the Church the evangelical counsels as the rule of the highest type of life, individual or social. To protect it the Church has made the solemn vows of religion and the character of sacred orders impediments to the validity of marriage. Again, the family is a divine institution, not only for the propagation of the race, but also for the nurturing of its members in the Christian life by the mutual help and example of these as well as by their united action. In its strictest sense the family is confined to the single household. In the broader sense that has always been recognized by the common sense of mankind, it includes all near relatives and connections; and, if a reality in this sense, it is much more efficient for good than if restricted within the narrower limits of the term. If sons and daughters, on marrying, are held to be not entirely separated from the parental society, the traditions and practices of the Christian life pass necessarily from thence to the new home; and when many such homes are bound together by ties of common origin or of contracted affinity, not only is the influence of each upon the others greatly strengthened, but also their united influence upon society at large. This broader idea of the family is founded in the natural and the supernatural order. It implies evidently a free intercourse amongst the members incompatible with the possibility of future matrimonial relations; and this is one, at least, of the reasons why the Church has instituted the impediments of consanguinity and affinity.

From the obligations of watching over the sacramental character of marriage, of protecting the religion of the contracting parties and of insuring it for their children, comes the impediment to the marriage of the baptized with the unbaptized. Upon this the world may not look with favor, but it must acknowledge that from the Catholic point of view it is of the utmost importance. There is, however, a matter upon which all agree. The welfare of society, natural and supernatural, requires publicity in every marriage. The modern State refuses to recognize as valid any marriage contrary to its laws for obtaining this publicity. It should not complain, therefore, that the Church, far older than it, has legislated for the same end. Clandestinity, according to canon law, nullifies marriage, and to preclude it the Church requires its children to make their contract before their proper pastor and, at least, two witnesses.

The reasonableness of the chief matrimonial impediments being established, a word may be added concerning their application. The world does not trouble itself about the dutiful children of the Church, but it is deeply interested in the rebellious. Though these defy the law, the Church is still their mother, and of all mothers the kindest, receiving them when they return in the spirit of Christ. The first thing to be done is to rectify their sinful union. It is clear that public authority can neither allow subjects to trifle with its laws nor trifle with them itself. But once the majesty of the law is in safety, the Church is far more indulgent to lawbreakers than the civil power; probably because the more august authority is, the more easily can it condescend. Usually, then, if there be no impediments in the way other than ecclesiastical, the Church is far from separating sternly its repentant children, and one imbued with popular notions would be surprised at the number of invalid marriages rectified. But it may happen that impediments of divine law intervene from which the Church is powerless to derogate. It happens, too, that the parties find their irregular union a mistake and one wishes, or both, a separation. Evidently, in such cases the separation is not to be attributed to the Church.

But what of the innocent children? Are they to be declared illegitimate? Illegitimacy is a matter, not of sentiment, but of fact, for which only the parties to an unlawful union are responsible. The State declares marriages invalid and, consequently, their offspring illegitimate, and nobody complains. Why, then, such an outcry against the Church? This is the more unreasonable as the Church is far more generous in legitimatizing children by a subsequent marriage than the civil law, at least, that of England and of those regions which follow English common law in the matter. Moreover, many who clamor against us know that numbers of children to-day are really illegitimate, notwithstanding the legalizing by the State of their parents' so-called marriages. It seems, then, that the world regards illegitimacy as a matter of sentiment rather than of fact, and dreads its

social effects rather than the thing itself. This is but another of its many errors.

In the agitation concerning the Hébert case Canadian Protestants have found a mare's nest. "The 'Ne temere' decree," they say, "binds all baptized in the Church, even though they have fallen away from it. Hence for these marriage is impossible in Quebec. They will not go to the priest, and it is useless to go to a minister, since the civil court will follow the canon law and declare such a marriage invalid."

As we explained in a previous article, the object of that decree is to unify the marriage law, which was perplexed by, among other things, the declaration of Benedict XIV, which declared valid the marriages not only of Protestants, but also of Protestants with Catholics, even though the law of the Council of Trent against clandestinity had not been observed. Three courses were open to the Pope: to extend that declaration to the whole Church; to abrogate it entirely and return to Tridentine legislation, which, many canonists held, affected all baptized Christians; or to take a middle course by abrogating the declaration and declaring that the Tridentine legislation should bind Catholics only. The first was obviously objectionable. The second, in view of the great changes in the status of Protestants since the Council, was no less obviously inconsistent with the benignity of the Church. The third, therefore, was chosen. Now, in Quebec three classes of fallen away Catholics can be distinguished: that of those who have abandoned the Church negatively by withdrawing from its worship and sacraments; that of those who have abandoned it indirectly by joining some forbidden society; and that of those who have abandoned it positively by joining some Protestant sect. The condition of the first two classes is unchanged by the "Ne temere," since they never came under the Benedictine declaration. Moreover, as they are not Protestants, but, on the contrary, generally continue to call themselves Catholics, there is no reason why Protestants should worry about them. If they are really in the proposed dilemma, they are so of their own free will. As regards the third class, it is too much to ask the Church to admit that rebellion withdraws the rebel from its jurisdiction. This may be in accordance with advanced Liberalism; it is contrary to all sound morality, and would threaten the very foundations of society. Nevertheless, should a Catholic join some Protestant sect there is reason to suppose that the civil courts would recognize his marriage before a minister of that sect. The fact that the civil code recognizes Protestant denominations seems to imply the civil liberty of individuals to adhere to them.

HENRY WOODS, S.J.

War on Religious in Spain

We are about to enter upon a period of acute anti-clericalism, for with the reopening of the Cortes on May 8, the president of the Council of Ministers, Señor Cana-

lejas, will present his projected law on religious associations with which he has been threatening the country for several months. That your readers may have a better understanding of our present condition, we shall briefly review what has been done, or attempted, in Spain since the first eruption of anticlericalism.

It was in December, 1900, that Canalejas first waved the standard of anticlericalism in the Spanish parliament; it was then that Spaniards first heard the word "anticlerical," a new word to them, a word that had not until then been pronounced in their land. It was under this banner of anticlericalism that the Liberals rose to power in 1901. On January 31 of that year there was handseled in Madrid the vile drama, "Electra," of Galdós, a production that raised a sudden and violent storm of opposition on the part of the Radicals to the religious orders and all that they represented. While discussing in the Cortes the speech from the throne, Don Alfonso González, one of the members of the commission appointed to prepare the address of the Cortes, came out so strongly in favor of an anticlerical policy that he was rewarded with the portfolio of government, from which Moret was promoted to the presidency of the lower House, or Congress. In September, 1901, González published his famous decree against the religious orders, a decree which he had drawn up behind the back, as it were, of the nuncio, without even having the courtesy to inform him of it. Premier Sagasta had to make all kinds of excuses for this violation of the established usage, while the decree itself remained inoperative.

In March, 1902, Sagasta handed in the resignations of his cabinet and proceeded to the formation of another, from which he excluded the mischief-making González, whose rabid anticlericalism had caused so much unpleasantness. In the new cabinet thus formed Moret was minister of government and Canalejas was minister of agriculture. A month later the cabinet arranged a *modus vivendi* with the Holy See, in which the legality of all the religious institutes then existing in Spain was fully recognized. On this occasion Canalejas conveyed the impression that he had been deceived, and Moret spoke strongly in favor of the orders. Sagasta, as was his custom in difficult matters, maintained an equivocal attitude.

In May there was some discussion of a proposed law of association; but as its trend was not to the liking of Canalejas, he resigned from the cabinet and threw himself into the open arms of the Radicals. His next move was a tour of the country on a speech-making campaign under anticlerical auspices. Upon the reopening of the Cortes he charged his former associates on the "Blue Bench" (where the members of the cabinet sit) with inconsistency and levity, because they had not pressed their anticlerical measure; but the premier retorted that the Liberal party was not made up of extremists, and that Radicals had no place in it. Thus was Canalejas read out of the Liberal party at a session of the Cortes.

Thereupon eight or ten cronies of his withdrew from the Liberal party and, with him, constituted an ephemeral Canalejas squad, open to offers.

Upon the death of Sagasta the Liberal ex-ministers adopted a new platform, in which there was no mention of the clerical question or of the religious problem, and under the leadership of Montero Rios they found themselves again in power in 1905, after an interval of Conservative government. Canalejas and his little band had cast their lot with Montero Rios, and when he was forced to retire after less than a year in office, they conferred their distinguished patronage upon his successor, Moret.

During his tenure of office Moret had not a word to say about clericalism or anticlericalism; what he aimed at was to be the recognized leader of the Liberals. He had to resign after six months in office, and gave way to General Lopez Dominguez, whose minister of government, one Señor Davila, proposed a measure against the religious which aroused a storm of protest throughout the country and caused the downfall of the ministry. Again Moret found himself premier, but at the expiration of forty-eight hours he had to give way to the Marquis of Vega de Armijo. This worthy came to grief over another association law, and retired to make way for Maura. We have seen how Moret succeeded Maura and how Canalejas superseded Moret.

Such is the history of the attempt at anticlerical legislation in Spain. We see that on two occasions the Liberal party have undertaken to legislate against the orders, and that on both occasions they have failed ingloriously; we see that the religious problem is one of the chief causes of the divisions, the weakness, and the failures which constitute the history of their party. What will be the result of this third attempt to saddle an association law on the country? Will Canalejas carry the day?

At the outset, we may say that the Catholics of Spain, and even the religious orders themselves, who are naturally most concerned in the matter, do not manifest any great alarm or uneasiness. Why this placidity? Because we are intimately persuaded that the whole affair will not come to a vote, that the one object of Canalejas is to stop the snarling of the Radicals, and the members of the newspaper trust, who, day in and day out, are goading him to undertake an anticlerical campaign. We think that we can foresee the course that his proposed associations law will take. As soon as it shall have been presented in the Cortes it will be referred to the proper committee, who will study it and report it to the house. A part of their duty is to ask the advice and opinion of distinguished people not connected with the Cortes; that is, to feel, as it were, the public pulse. But, as during May the appropriations for the coming fiscal year come up for consideration, the associations law will be pushed aside for the time being; then will come the summer recess; in the autumn the committee will call for advice and opinion, a proceeding that can be continued indefin-

itely. It follows, therefore, that in all likelihood the measure will not be reported to the Cortes before 1912. Now, in a country like Spain, where a ministry is subject to so many vicissitudes, who is the prophet that will venture to foretell what a year, or even a month, may bring forth? Will the Liberals be in power in 1912? Will Canalejas be president of the Council? Canalejas himself most surely has all this in mind; hence his constant effort to pose before the Radical elements of the country as an "advanced" statesman, ready to give battle to clericalism and to square off before Rome.

Supposing, however, that nothing that we have surmised or suggested should happen, that Canalejas should remain in power and that some associations law hostile to the religious orders should be placed on the statute-books, would the religious be driven from Spain as they have been driven from France? We think not. They will be nagged and harassed, their legitimate expansion will be made as difficult as possible, but we are decidedly of the opinion that no ministry could be backed up by the country in a wholesale attempt to use violence against them. They are too firmly established and the Carlists are too numerous.

The danger, if danger there be, is not in cabinets, but in the laboring classes of the great industrial and manufacturing centers, for they are offended and angered at the sight of a friar, a religious. The Radical press, which here in Spain enjoys unbridled liberty and absolute impunity, is untiring and unceasing in its efforts to hold up before the working classes the friar, the order priest, as their greatest enemy, and to this end no calumny is too vile.

At this writing the course of events in Morocco promises to create for Spain a state of affairs analogous to that in 1909. The Republicans and the Socialists, who are becoming daily more unified in their political program, have given notice that they will oppose any sending of troops to Africa. If to this Republican-Socialist campaign we add the ugly feelings stirred up by the proposed associations law, and if the cabinet does not proceed with the greatest prudence, circumspection and energy, it would not be strange if we should have occasion to lament a repetition of the acts of vandalism and outrage which gave its name to the "bloody week" of Barcelona.

NORBERTO TORCAL,

Editor of *El Noticiero*, Saragossa, Spain.

The Mystery of the Naundorffs

The newspaper reading French public in general and a small class of earnest believers in particular have been greatly interested in the petition addressed to the Senate by the Naundorffs, who request permission (not, indeed, to wear the French crown) to assume what they claim to be their family name, the name of Bourbon.

Prince "Charles Louis de Bourbon," as his partizans call him, is, if we believe the latter, the lineal descendant

of the unfortunate little King Louis XVII who was supposed to have died in prison, in June, 1795. Visitors to the quaint Dutch town of Delft may have noticed a tomb emblazoned with the lilies of France, bearing an inscription to the effect that here rests Louis XVII, "King of France and Navarre, son of Louis XVI and of Marie Antoinette of Austria." The grandson of the man buried in the Dutch churchyard now petitions the Senate for leave to assume officially a name that only his followers have given him hitherto.

Experience teaches us that the limits of human credulity are boundless, and during the last century various adventurers claiming to be the unfortunate prisoner of the Temple have, by turns, secured a certain number of adherents. Only three years after the Revolution, in 1798, the first of these claimants, the son of a Norman tailor, named Hervagault, was during many months treated as their lawful sovereign by the royalists of Châlons, but among these "false Dauphins" one only, the Prussian watchmaker, Naundorff, has left descendants who are enterprising enough to support his claims. But Prince "Charles Louis de Bourbon" cannot command many hundred partizans, and so far his pretensions have not moved the official world of the Republic. Nevertheless, for some years past he has come before the public at intervals. Thus, on the anniversaries of Louis XVI and Marie Antoinette a Mass for the repose of their souls is celebrated by his desire, besides the Mass at which the French royalists assist, and after it the Naundorff "King" and "Queen" receive the homage of their followers. Through the medium of M. Boissy d'Anglas, Senator for l'Ardeche, who is an ardent believer, the Naundorff's petition was presented to the Senate last month, and a commission was appointed to examine the justice of their claim to the name of Bourbon.

This incident, as may be imagined, gave rise to much controversy; the newspapers were filled with articles on the subject; the bulky volume printed by the "Prince" in order to substantiate his demands was examined and discussed by competent authorities, but as a result of the controversy that ensued the fable of the "Naundorff" King seems, at last, literally to fall to pieces.

Curiously enough, the commission of Senators appointed to decide the question was at first somewhat dazzled by the quantity, rather than the quality, of the papers contained in the bulky volume upon which M. Boissy d'Anglas based his action in the matter. Many important public characters, Popes and Kings were quoted as being favorable to Naundorff's claims, and numerous anecdotes, pathetic and sensational, added a touch of romance to the tale. Evidently this mass of evidence bearing on a story "too strange not be true" acted upon the imagination even of the Senators of the French republic. Then as, one by one, the accumulated evidence was sifted, the startling statements disproved, and the pathetic anecdotes shown to be pure fiction, the "conscript fathers" drew back, their favorable attitude

was modified, and they prudently refrained from giving the favorable decision to which at the outset they had seemed inclined.

Among the writers who contributed to enlighten their judgment with regard to the question in hand are several well-known historians who have made the French Revolution their special study: M. Gustave Bord, M. Frédéric Masson, a member of the French Academy; last, not least, M. Lenôtre, whose books on the Reign of Terror have a European celebrity. M. Lenôtre is inclined to believe that the child buried on June 8, 1795, was not the little King, but a substitute. However, he, so far, refrains from expressing any opinion as to the ultimate fate of the escaped prisoner, except that he was not, and could not be, Naundorff. Finally, a writer who signs "G. M." seems to have closed the subject. Writing in the *Débats*, he shows that the first Naundorff, who, according to his argument, was a certain Carl Werq, was born at Halle in 1777, ten years before the prince whom he attempted to personify.

If, as now seems certain, this Carl Werq, alias Naundorff, was the man whose tomb at Delft is emblazoned with the Bourbon lilies, his story is another proof of the extraordinary extent of human credulity. Apparently, when the idea dawned upon him that he might better himself by posing as Louis XVII, he had not the trump card in his favor. He was ten years older than the son of Louis XVI; he was absolutely penniless; he had got into trouble twice with the German authorities, who accused him of being an incendiary and of coining false money; moreover, he could hardly speak French! Yet a certain success did attend his efforts. The long, lame, confused story of his adventures did impose upon a small number of well-meaning people, and now, after nearly a hundred years, the same story, with its discrepancies, contradictions and absurdities, has, up to a certain measure, impressed the republican senators of twentieth century France. Whether or not the adventurer's descendants believe themselves to be what they say, they have succeeded in founding a small party, and, though without large means or a wide influence, have secured a hearing before the Senate. At any rate, they are not wanting in confidence. It is probable that their recent failure will not discourage these believers and that "Charles Louis de Bourbon" will still be recognized by a few imaginative and romantic spirits as the lawful King of France.

Let us add that if the claims of the Prussian watchmaker have been shown to repose on no other foundation than the blind credulity of well-meaning individuals, they are indirectly supported by the mystery that even to this day surrounds the death of the unfortunate son of Louis XVI, a mystery that able and penetrating searchers after truth like M. Lenôtre have hitherto failed to explain satisfactorily. If, as is stated by the official documents, Louis XVII really died in the Temple, how is it that during the months that followed boys of ten

and eleven years of age were arrested in different parts of France because they were supposed to be the little prisoner, whose *official* death had taken place?

These and other points are still involved in obscurity, and will probably never be completely cleared up, but the particular Naundorff mystery may now be considered as thoroughly sifted. The rejection of the petitioner's request by the Senate is the only sensible solution of a vexed question which for so long a time aroused the interest of French historians, archeologists and royalists.

ANGLO-FRENCH CATHOLIC.

IN MISSION FIELDS

AN ANCIENT SHRINE IN INDIA.

At the beginning of Lent the Bishop of Mylapore, India, made his pastoral visitation of the Church of Mae de Deus, Mylapore, where he was received with great enthusiasm by the pious Christians. The diocese is in the territory that hitherto has been under the protection of the Portuguese government, and attention is naturally drawn to it at this time when the attitude of the home government towards the Portuguese missions in India is still a matter of conjecture. The *Catholic Register* of Madras gives in part an address to his Lordship on behalf of the congregation of Mae de Deus (Mother of God), in which the speaker said:

"The unfortunate overthrow of the Royal House of Portugal we cannot but deplore, when we reflect upon the fact that it is the Portuguese clergy, liberally supported by the Royal House, that were the first to plant the Catholic Faith in the Far East and West at great self-sacrifice, and to maintain it in all its integrity these past centuries. The sad occurrence, we have no doubt, has been a matter of anxious concern to Your Lordship, and we therefore take the opportunity to express our deep sympathy with Your Lordship, and pray that it may not in any manner impede the many measures, both in progress and in contemplation by Your Lordship, in connection with the educational and religious institutions attached to the See of Mylapore."

His Lordship in reply thanked the people for their kind and sympathetic expressions, and asked them to pray for the peace and well-being of his mother country. He then told some historical facts connected with their own ancient Church. He told them that it is recorded in the ancient writings of the Society of Jesus that they had a college attached to the Church of Mae de Deus three centuries ago; that their celebrated ancient scholar, Father Robert Nobili, spent his last days at this College, and was buried in this church; that there is a special day in the year dedicated amongst the Portuguese Jesuits to Our Lady of Mylapore; that in those days the fame of this "Lady" spread outside the Catholic community of the place, and the surrounding Hindus flocked to this church to implore the favor of our Lady.

CORRESPONDENCE

Italy's Unity Show Does Not Draw.

ROME, APRIL 30, 1911.

The Exposition! The Exposition! Always the Exposition! And yet the multitudes will not come, and the gate receipts are low. However, we have parades, banquets and speeches galore. Close on the heels of the departing Prince and Princess of Connaught arrived the French Commission, headed by General Victor Michel, the Commander-in-chief of the French army, to deliver an autograph letter of President Fallières and the felicitations of the Republic of France. There was much military saluting, and the King of Italy, toasting his guest, referred feelingly to France's share in the achievement of the independence of United Italy. In reply General Michel averred that this bond of blood, shed in the common cause of civilization and human progress, was a secure basis of peace and concord between the two nations. Exit France and enter King Gustavus V and Queen Victoria of Sweden. This was the time for the small boy; for a school holiday was declared and several thousand of Italy's best soldiers were brought in on parade.

These were really a fine looking body of men, young, active, clean-cut, well-groomed and fairly well drilled infantry and some cavalry and mounted carabinieri, who were strikingly handsome. The behavior of these men, when off duty and about town, is positively edifying, due, I am told, to the strict discipline under which they are trained, but due in part, as far as those quartered in Rome is concerned, to the labors of the Redemptorist Fathers at the Church of St. Joachim, near the barracks, who look after their spiritual welfare, and have many of them frequently to Holy Communion. At the dinner tendered to the King of Sweden, the King of Italy complimented Sweden on her heroic deeds in the past in behalf of liberal principles, and her present importance as an element of equilibrium for the peace of Europe. The best Gustavus could find to say was that humanity owed a debt to the genius of the Italian people for the precious treasures of art and human progress, and to Emmanuele and his forbears for the power and prosperity of United Italy. Really it is a hard task to toast three nations within six days, and the King of Italy is no orator, not to say no genius.

At the end of the week the notables were all off for Turin, where on Saturday the King opened the Turin section of the Exposition before the entire diplomatic corps, including, of course, our own Mr. Leishman, a large parliamentary representation of senators and deputies, with princes, counts and cavalieri innumerable, and last but not least, the insuppressible, if not irrepressible Mayor Nathan of Rome. The latter was down for a speech, but alas! the press reports in Rome cut it out to make room for the long discourse of the new member of the Ministry, the Honorable Signore Nitti. He dilated on the economic problems and progress of the nation, and, strange to say, took pride in the revival of the migratory spirit among his fellow-countrymen and the fact that Italy's fertile energy was now supplying five million souls to labor in South and North America. And yet, but the day before, the papers were clamorous with protest over the Italian Government closing "The Labor Information Office for Italians" in New York, though it only cost the country last year twelve

thousand dollars, whereas it formerly eat up thirty thousand a year.

A notable figure at the Turin opening was Signore Marconi, who himself superintended the sending forth to the world of the wireless message announcing the Turin Exposition as formally open to all comers, and here's hoping that they'll come! Meantime, our American commissioner to the Exposition, Mr. Harrison S. Morris, has kept his wits about him, and remembering the advertising value of Expositions and the omnipotence of the newspaper, had all the representatives of the press, both foreign and domestic, to dinner at the Castle of the Cæsars on the Aventine. We are told that the proceedings at the festive board were most animated and cordial, and that over the champagne the dean of the press corps congratulated America on her fine exhibit and patted Mr. Harrison on the back as a rare good fellow for his hospitality to the hungry, not to say thirsty, press.

Just at this time the twentieth pilgrimage from Italy to Lourdes started on its way, two thousand strong, full of piety and enthusiasm. In the company are Cardinal Maffi and eight bishops of Italy. They have with them some twelve cripples, for whom they wish to solicit the largess of our Blessed Mother. Synchronous with this public testimony of faith and piety, the apostate priest, Romolo Murri, member of the Chamber of Deputies, issues a call for an anti-clerical convention in September, "to formulate a clear, lofty and serene conception of human life and human activities, extrinsic to the content of special religious creeds and doctrines." Yet on the same day in the Cathedral of St. Mark, in Venice, in the presence of Vice-Admiral Faravelli, sent to represent the Minister of Marine, the flag of the new man-of-war San Marco is solemnly blessed with the benediction of the Catholic Church.

To-morrow, the First of May, is looked forward to with some anxiety, owing to the question of a possible strike on the government railroads. The labor proclamations from the socialist sections are uncompromising. The Catholic Workmen's Union of Rome, while announcing a program of speeches on the high cost of living, universal suffrage, proportional representation, and against the threatened anti-clerical attack, is most eloquent in declaring that while it stands for sacred ideals of religion, patriotism and popular betterment, it will, as a Catholic body, never cease to battle for the sacrosanct and inviolable right of security for their religious principles. To this the Catholic Workmen's Union of Italy adds, that it will never tolerate tyrannical violation of liberty of conscience.

At the Vatican the Holy Father's indisposition still forbids his holding public audiences, but he daily receives the Cardinal Secretaries of the different Congregations on business of moment. He also received the new ambassador from Austria to the Holy See, Prince John, of Schonburg-Hartenstein, who came to present his credentials. On leaving the Pope and after presenting his compliments to the Cardinal Secretary of State, he went into Saint Peter's to do reverence at the tomb of the Apostles, Peter and Paul. This is somewhat more intelligible than the royal wreaths on the tombs of Victor Emmanuel and Humbert I.

The Holy Father also received His Excellency, Rafael Merry del Val, the father of the Cardinal Secretary of State, himself once the Spanish Ambassador to the Holy See, who, with his family, has come for a two months' visit to Rome. Father Bandini, a missionary

to the Italians in the United States, was also received to obtain the Papal blessing, and an autograph letter from His Holiness to his dear Italian children in North America. Finally, there was a solemn reception of the Patriarch of the Armenians, Mgr. Paul Peter XIII Terzian, who, according to unbroken custom, has come to Rome to receive the pallium at the hands of the Sovereign Pontiff.

Apropos of his visit, an eastern press agency announced the call of the Grand Vizier of Constantinople on the Papal Delegate, Mgr. Sardi, to thank him for a letter written by the Pope to the bishops of Albania, bidding them to allow Catholics to have nothing to do with the uprising in that unhappy land; to this was added the item that the Turkish Minister to the Vatican had been instructed to present similar thanks to the Pope in person. Needless to say that this is a canard manufactured out of whole cloth, as no such letter was ever sent to the bishops of Albania.

The week closed with a solemn religious celebration in Capua of the jubilee of Cardinal Alfonso Capececiattolo de Castelpagano, son of the Duke of Castel Pagano, who is to-day, though eighty-seven years old, hale and hearty. He has been a priest for sixty-four years, Archbishop of Capua for thirty-one years, and cardinal for twenty-five. His mental activity during all these years is witnessed by twenty-seven volumes and thirty-two pamphlets of his published works, ranging in subject from "Cardinal Newman and the Catholic Church in England" and "The Mistakes of Renan in His Life of Jesus" to "Catholic Patriotism in Italy," "First Communion for Little Children" and "The Passion of Our Lord." The character of his soul is in part displayed by the closing lines of a letter of thanks which he addressed to the cardinals, archbishops and bishops, who cooperated in the production of a volume commemorative of his jubilee,—"I beg that Your Excellency recommend me in your earnest prayers to God that so much of life as is left to me be spent entirely in the love of Our Lord Jesus, the Church and the souls for whom Jesus died and rose again."

The trodden worm has turned at last and the Jesuit, Father Bricarelli, who was accused in the anti-clerical papers by the most recent convert of the Via Venti Settembre, ex-Father Verdesi, of having violated the seal of Confession, has instituted proceedings in the courts against Verdesi for criminal libel. The city would not be surprised to see this followed up by civil suit for damages against the five Socialist papers which published the libel. There is some semblance of law left in the Italian courts, and it is high time that, like God's rain, its blessings descend upon the just and unjust alike.

C. M.

The Dutch-English Jansenist

MARIENDAAL, April 30, 1911.

In AMERICA of the 18th of March I read the following communication: "Arnold Mathew, who calls himself Bishop of the Autonomous Church in Great Britain, etc., and Herbert Beale and Arthur Howarth, who received episcopal consecration from him, have been excommunicated by the Pope." The name of this Mathew has become sadly prominent in the ecclesiastical annals of our country, and has cast a sombre light on Jansenism, which is here dragging out a painful and shameful existence. Before discussing the matter of Mr. Mathew I should like to say a few words about this remnant of Jansenism in Holland. When I say Holland I conform

to the usage universally adopted by foreign countries. The real name of our country is *Nederland*, meaning low-country. Holland in the proper sense of the name consists of two provinces: Noord Holland and Zuid Holland. But when I make mention of Holland in this sense I will add to the provinces the adjectives north and south.

The Dutch Jansenists are the direct issue of Jansenius, the Bishop of Ypres, inasmuch as his doctrine was brought hither in the seventeenth century by those Jansenist leaders who were compelled to leave France and Belgium. The father of Dutch Jansenism is the Oratorian Peter Codde, who, in 1688, was sent to Utrecht as Vicar-apostolic, and who, although belonging to the Catholic Church, was already infected with the heresy. In 1723 the pseudo chapter of Utrecht, which was also tainted, nominated the Vicar-General Cornelius Steenhoven as Jansenist Archbishop. He, a short time after, received episcopal consecration from the hands of Monsignor Varlet, and was suspended. It was then, especially, that Jansenism scattered its seed in Holland; but it cannot be said that it took root to any large extent, for, according to the statistics recently published, the Jansenists are very restricted in number. They claim three dioceses: Utrecht, Haarlem and Deventer.

(1) The Archbishopric of Utrecht is divided into three sections, under the jurisdiction of an arch-priest. The Utrecht section consists of six parishes, three of which are in the city itself. It has 2,473 people belonging to it, of whom 1,340 are said to be communicants. The section of Schieland, in South-Holland, has seven parishes, two of which are in the City of Rotterdam. It claims 1,404 people, of whom 767 are communicants. The third section is that of Rhinland in Delftland, which has three parishes, with 371 people, of whom 228 are communicants. To the Archbishopric of Utrecht belong also the dispersed Jansenists who are scattered throughout the whole country, and have no fixed parish. Their number is unknown, but it is certainly very small. The largest body of them is to be found in Arnhem, and consists of only 37 people. There are two parishes abroad, one of them in Paris, of 270 people, and another at Nordstrand, a German island in the North Sea, with a congregation of 50, of whom 33 are communicants.

(2) The Diocese of Haarlem consists of ten parishes, two of which are in the City of Amsterdam, and claims 3,732 people, of whom 1,914 are communicants.

(3) The Diocese of Deventer passed out of existence long ago. Perhaps there are some dispersed Jansenists there, but there are no parishes. There is a titular bishop, but he is pastor of the two Jansenist parishes at Rotterdam, which city really belongs ecclesiastically to the Archdiocese of Utrecht.

The Jansenists have a seminary and college at Amersfoort, but there are only eight theological students and seven collegians in it. The total number of Jansenists, therefore, in Holland amounts to 8,352 all told, of whom 4,292 are communicants. They are directed by an archbishop, two bishops and thirty-one priests, and thus cut a small figure side by side with the 1,800,000 Dutch Catholics, who are divided into five dioceses, with one thousand parishes and three thousand priests. As regards the doctrine of these Jansenists, I shall not discuss their errors in the domain of speculative theology, but shall confine myself to the following points: They do not recognize the supremacy of the Pope. They deny the dogmas of the Immaculate Conception and Papal Infallibility. They have changed the days of

fasting and of feasts. They have suppressed all the impediments of marriage except those recognized by the State. They have translated into Dutch the Pontifical, Missal, and Vespers, and have suppressed in the Canon of the Mass the prayer for the Pope, and in the Credo the *Filioque*. They have frequently conferred on the advisability of doing away with the celibacy of the clergy, and, although they have not pronounced definitely upon this matter, they have, without protest, permitted one of their priests to marry. At this marriage the incumbent of the Jansenist parish of Gravenhage assisted. This worthy is at the same time professor of Ecclesiastical History in the Jansenist seminary, and has lately been promoted to the dignity of Canon of the Diocese of Utrecht. We Catholics in Holland hear very little about the Jansenists. It is only occasions like that of the Mathew case that bring them into prominence.

Who is this Mathew? Thanks to a sort of public confession which he has made in the *Oud Katholiek*, which is the official journal of the Jansenists, I can give the following reply to this question. He was ordained a secular priest in 1877. In the following year he entered the novitiate of the Dominicans, and left in 1879. After that he was employed in four different dioceses in England. In 1889 he gave evidence of loss of faith, and in 1890 he went to Paris to consult Father Loyson, who told him that he ought to distinguish between Papalism and Catholicism. With this luminous revelation Mathew returned to England and joined the Ritualists, but he never subscribed to the thirty-nine articles of the English Church. In 1892 he took a wife, and in 1908 he asked Gul, the Jansenist Archbishop of Utrecht, to bestow on him episcopal consecration. According to the joint pronouncement of the Jansenist Archbishop and Bishops of the 9th of April, 1908, he based his request on the declaration that he already had in England nine different Old Catholic societies, directed by twenty priests. It is unnecessary to state that this is a gross exaggeration; but whatever may be the case, Gul declared that he was inclined to consecrate him bishop, and stated that he would do so on the 8th of April, 1908.

The day before the ceremony an unexpected difficulty presented itself. The bishops heard from one of their friends that Mathew was married, a fact which he had not revealed to Gul, who thereupon refused to consecrate him before he had consulted with the other Jansenist Bishops. The result was that they came together and decided that marriage was not an obstacle to episcopal consecration, and accordingly, on the 20th of April, 1908, Mathew was made a bishop in the City of Utrecht. Naturally, there was a great deal of good feeling between the parties to this affair, but soon the Jansenist bishops began to perceive that Mathew was not altogether of their way of thinking. They had hoped, and perhaps had stipulated, that he was to enter into hierarchial relations with the Church of Holland, but to their great surprise and indignation they learned last year that, on the 13th of June, 1910, he had secretly conferred episcopal consecration on Herbert Ignatius Beale, pastor of the Church of St. Edward in Nottingham, and on Arthur Howarth, pastor at Corby in Grantham, although they both declared formally that they wanted to remain Catholics.

The Holland Jansenists protested, saying that Mathew was acting contrary to his promise at Utrecht: First, in consecrating bishops without giving notice to his Dutch confrères; secondly, in consecrating them secretly and alone; thirdly, in consecrating as bishops men who be-

longed, or pretended to belong, to another church, viz., the Catholic Church. Moreover, they said that he was not permitted to consecrate as bishops those who had not yet been admitted into the Church.

These protests were published in the *Oud Katholiek*, and a short time after Mathew, who had never signed the Utrecht convention, came out with a declaration in which he separated himself completely from his friends in Holland, and announced himself as the independent head of the Western Orthodox Catholic Church in Great Britain and Ireland. He gave as a reason for this proclamation that the Jansenist Church of Utrecht was altogether degenerate, and to prove it he quoted several points of doctrine, such as I have mentioned above.

Thus, for example, he says that the Church of Utrecht does not admit the existence of the seven Sacraments, denies the Communion of Saints, and does not permit the worship or veneration of relics, including those of the Blessed Virgin. I do not know if these accusations have any foundation. Mathew himself adds in his declaration that he has often discussed the question in the *Oud Katholiek*, and that his adversaries had admitted that the degeneration had reached the depths, such as he describes them, in the Church of Utrecht. On this account he declared himself independent, and maintains that, with his flock, he forms a branch of the one Holy Catholic and Apostolic Church, but is not in any way dependent upon any foreign ecclesiastical power. Hence, he disclaims any associations with the Old Catholics who exist in foreign parts, and denies their right to exact any submission from him.

To complete the measure of his iniquities, he is impudent enough to insult the Catholic Church of England and Holland by saying that the latter, founded by St. Wilbrord and St. Boniface, was originally the Old Catholic Church, and that the Jansenist Archbishop of Utrecht, who conferred episcopal consecration upon him, was the pastor of a small remnant of the ancient Church of England, which is now perpetuated in Holland. It is clear from all this that the Pope was right in excommunicating this schismatic. According to the latest information of the Holland papers, Mathew was living with his wife in a village near London. His followers, who seem to be few in number, are scattered somewhere in the neighborhood.

BATAVUS.

A Navy for Australia.

SYDNEY, MARCH 14, 1911.

The press has given to the public the report which Admiral Sir Reginald Henderson has, at the request of the Minister of Defence, drawn up on the important subject of the Australian navy. He recommends the creation of a fleet of 52 vessels, namely, 8 armored cruisers, 10 protected cruisers, 18 destroyers, 12 submarines, 3 depot ships, and 1 fleet repair ship.

The primary object, he says, of an Australian navy, should be the immediate support of the rest of the empire's naval forces, as, once the command of the sea is lost by the empire, no local system of defence could secure Australia. The secondary object must be the protection of ports and shipping from a hostile fleet. The report goes on to say that the fleet should be divided into two divisions, eastern and western, of about equal strength.

Such is the scheme put forward by Admiral Henderson for the defence of Australia. It is certainly both ambitious and costly.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MAY 20, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by The America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 32 Washington Sq., W., New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Violating the Seal of Confession

An unspeakable individual in Rome named Verdesi has recently added to his other offenses—and they are many—by accusing Father Bricarelli, S.J., of divulging the secret of the confessional. Five Italian newspapers hastened to herald the welcome news to the world. Of course there is no truth in this outrageous charge. The facts are as follows:

Verdesi was originally a pupil of the Apostolic School, at St. Paul's Outside-the-Walls. From there he went to the Benedictines and became a monk. One day he was missing from his cell, and after some time was found in the now unhappily famous Methodist refuge for sinners, whose chief occupation consists in exploiting people of the Verdesi stripe. Men of the world will say it was a pity he was not left there, but he was persuaded to withdraw, and was then received into the Roman Seminary of the Apollinare to study theology, and was finally ordained a priest.

Here most churchmen, if not all, will gasp for breath. It is nothing less than amazing that such a wretch should be advanced to the priesthood, who not only was a fugitive from his monastery, thereby incurring excommunication *ipso facto*, but who posted off to the Methodist clique that makes a trade of debauching the faith of unfortunates like himself, who are drifting around the cities of Italy, and who will do anything and say anything for shelter or pay. It matters not how many tears he may have shed or how effusively and dramatically he may have protested his absolute repentance, it is simply inconceivable that an unwise pity for the miserable man's soul should have caused his patrons to forget the rights of Holy Church in this instance. The results have shown the folly of their action.

Verdesi was ordained in 1907. In 1908 he came to see Bricarelli, and in the course of a conversation, which was

not at all understood to be confession by either one or the other, it came out that he had been in the habit of attended meetings of Modernists which were held in the city. When told that delinquents in this matter were obliged to inform the authorities of the fact, Verdesi made out a written statement, but to avoid being known, asked Bricarelli not to send the original paper, but a copy of it. This was done—Bricarelli, fortunately, keeping the original.

Two and a half years passed by, during which time scandal was busy with Verdesi's name, when suddenly the accusation appeared in the papers that Father Bricarelli had broken the seal of confession by betraying his penitent to the ecclesiastical authorities. It is needless to repeat what we have said, that there was no question of confession at all in the whole affair. The vile charge is merely the act of a bad priest to besmirch the Church, to do harm to souls, to stab the reputation of Father Bricarelli, who had for years befriended him, and to get money from his Methodist friends.

The case has been brought to court. The five foremost lawyers of Italy have been engaged to prosecute Verdesi, and when he is disposed of and sent to jail, then the papers which published the slander will be sued for libel. Meantime, Verdesi's family is disowning him, the Church is bowed down with sorrow and shame over the infamous life and apostacy of one of its priests, and the Methodists of Rome are exulting in their success in preaching what they call the Gospel.

The Queen and the Pope

The Queen of Holland seems also to be the Queen of Hearts. Her exquisite womanly tact, her strength of character and her wisdom in the administration of the affairs of her vigorous and prosperous little kingdom are constantly in evidence. An instance is at hand in the difficult matter of felicitating the King of Italy, on the Fiftieth Anniversary of Italian Unity. In doing so she has shown more delicate diplomacy than perhaps any of the other sovereigns. She pleased Victor Emmanuel, but at the same time she framed her words of congratulation so deftly as not to hurt in the least the sensibilities of her devoted Catholic subjects.

The diplomatic usage of the Low Countries requires that on such occasions a number of dignitaries selected from the court, or the army, or the civil service should be sent to convey the royal message. She selected three Protestant gentlemen of the court, knowing instinctively that a Catholic would have felt very uncomfortable on such a mission, and that his fellow-Catholics would have watched him with anxious concern, whereas this courteous arrangement makes them feel that the embassy is more of a personal delegation of the Queen herself than a national representation.

It has not escaped the notice of the world also, that this royal act coincides with a renewal of diplomatic re-

lations with the Vatican by the reestablishment of a Papal Internunciature at The Hague. It would have been a Nunciature had not circumstances made that impossible.

It will be remembered that when the First Peace Congress was convened at The Hague in 1899, Italy intrigued to prevent the Pope from being represented in it. Holland protested against the exclusion, but was overruled by Russia. The result was that Leo XIII withdrew his Internuncio, who was then at The Hague, and the office was handed over to a Chargé d'Affaires.

When the Second Peace Congress was held the exclusion of the Pope was still maintained; but now, just as Italy is celebrating its Jubilee, the Internunciature is reestablished. Naturally the question immediately suggests itself: what will happen if the Pope is not invited to the Third Peace Congress? Will there be another rupture of diplomatic relations? That contingency has been skilfully provided for. The Nuncio of Brussels will be the Internuncio at The Hague. The reason of this apparently verbal distinction is, that were he Nuncio at The Hague, as well as at Brussels, he would outrank all the other ambassadors, which, of course, would be resented by the Protestants of Holland, who make up two-thirds of the population. Hence, he will continue to reside in Brussels, but will be represented in Holland, not by a Chargé d'Affaires, but by a Chancellor or Auditor. Thus diplomatic entanglements will be forestalled. Nothing is sure, of course, but it is possible that an attempt may be made to have the Pope represented at the Congress.

The outlook is so encouraging that the Catholics of Holland are looking hopefully towards the reestablishment of the Dutch Legation at the Vatican, which was abolished in 1874. In any case the beloved Queen can be sure that she has not only a still greater claim than heretofore on the affectionate loyalty of her Catholic subjects, but has won for herself the admiration and gratitude of Catholics all the world over.

Something to be Done

What dull, apathetic, unprogressive, unenterprising people we American Catholics are, in some things at least! In one respect especially it is very noticeable; namely, in our attitude to Catholic literature. We are building churches, of course, with feverish haste and lavish expenditure, but a certain great Cardinal does not hesitate to make the startling announcement that it is just as necessary to support a Catholic newspaper as to build a church. We are spending millions on schools that vie in the splendor of their equipment with those that public money pays for, but Pope Pius himself warns us that it is useless to build Catholic schools if we do not accustom the pupils who frequent them, and the parents who patronize them, to take pleasure in Catholic reading. We are preaching missions against sin, but the

daily papers reeking with sin litter our houses. In brief, we are erecting magnificent monuments to Catholicity in stone, and filling our ears with countless exhortations to virtue, but, as Archbishop Ireland puts it in his forceful fashion, we are losing our Catholic intelligence and heart.

But Catholic newspapers are so dull and uninteresting! They are indeed for those who prefer the pictures of actresses and the records of divorce courts. They are not on our literary level! That also is true for those who never read anything but the trash of popular magazines, or the coarsest and most vulgar of papers. We cannot afford them, is another excuse. Yet the poorest among us find means for the daily paper and the Sunday supplement, and very few, either rich or poor, have ever seen the publications that would instruct them in what is most essential to know.

We are continually patting ourselves on the back for the thoroughbred Catholicity of the United States. Some things, no doubt, we do fairly well, but in this particular we might well take a hint from our friends the Europeans. Thus, for instance, there is one country with only 22,000,000 Catholics, where they sell a million of Catholic pamphlets every year. Or if we prefer to take Great Britain and Ireland as an example we shall find that although they have only about 6,000,000 Catholics, yet since they have begun to organize in behalf of Catholic literature they have sold a million and a quarter copies of a devotional series, 868,000 of a book of meditations, 1,700,000 copies of a simple prayer book, 900,000 pamphlets dealing with Protestant misstatements, 389,000 discussing the various aspects of the Anglican controversy, 2,500,000 Catholic story books, 1,879,000 of a biographical series, 100,000 of a religious and scientific series, to say nothing of pamphlets dealing with Art, Music, Education, History and social questions.

Have we anything like that to show in the United States, with our 15,000,000 Catholics? There is only one instance that we know of, and that is the *Messenger of the Sacred Heart*, which publishes over 150,000 copies a month. Its June issue runs up to 160,000 copies. It has the organization of the League behind it, and that explains its success. Why cannot something similar be attempted for other publications?

The French Turk

On his recent visit to Algiers, M. Fallières, the President of the French Republic, received with the greatest kindness and courtesy a very large deputation of the official representatives of Mohammedanism. They filed before him, reciting prayers, swinging censers and performing the various ceremonies that are prescribed by the Moslem ritual. Fallières was charmed. He was all graciousness to them, and not only assured them of the protection of their worship and his unwillingness to hurt in any way their religious sensibilities, but went down

into his pocket and presented them with a check of a thousand francs for the maintenance of their schools, in which, it goes without saying, not the Gospel, but the Koran, is taught.

It is this same curiously constructed individual who, on leaving France, chose Easter Sunday for the moment of his departure, to show his contempt for the day. Everyone, of course, had to dance attendance on him; the harbor of Toulon was filled with ships to give him a proper send off, and the great church festival was ostentatiously and offensively ignored. Less kind to his own countrymen than to the unspeakable Turk, he puts a ban on the smallest Catholic procession in France, and instead of contributing anything to support the schools, where Christian morality would be taught to the young rascals of the cities and towns, he seizes the buildings, turns out the teachers, puts up the property at auction and pockets the proceeds for the Government. After destroying the Church of France, he sends detectives out to discover if there may be anywhere two or three of these old monks, or friars, or nuns, who are clubbing together to stave off starvation, and gives orders to clap them in jail if they dare to defy the law which he and his friends have formulated.

Someone suggests that if these unhappy French citizens, who are hunted like wild beasts in their own country, would tell the policeman who comes to arrest them that they are Mussulmans, M. Fallières might be tempted to send them a thousand francs to start their schools again. Thus have things changed since King Louis of France set out to conquer the Moslems. The successor of St. Louis has become a Turk, and if he is logical he might try to convert Notre Dame into a mosque. It was put to a worse use before.

Juvenile Depravity Again

A New York newspaper presumed recently to criticise sharply a judge of the Criminal Court of the metropolis for certain views which the latter had expressed when interviewed regarding the "crime wave" lately sweeping over our city. AMERICA, of course, holds no brief for Judge O'Sullivan, who, no doubt, will himself say whatever he deems necessary in reply to the criticism. One may remark, though, that certain insinuations against the Judge, because of his frank comments on the American public school system, drawn one may suppose from his rich experience in dealing with results of the crime wave, come with exceedingly poor grace from an editorial writer who is wont to spare neither high nor low in his own criticisms of existing conditions.

However, there occur in the article referred to certain cocksure statements, glibly and sweepingly affirmed, that ought not to be permitted to pass without question. When the writer states, for example, that "the public schools in America are the best schools in the world, and they have given the best results in the world," he

is simply pitifully begging the question. Those of us who assert the need of religious training in our public schools, and who claim that the failure to emphasize the child's responsibility to God, is responsible for the growth of juvenile depravity, bluntly deny the writer's boastful claim. Excellent though our public schools may be in the mental training they provide, they are, as schools, lamentable failures so long as character formation is not a detail of their program. Unless reverence be the result of education—reverence for God and the truths and commands and ways of God, as well as reverence for all forms of authority, parental, civil and ecclesiastical, character formation is unthinkable and education is worse than a failure. It is an unparalleled misfortune. But to fashion the minds of the young to habits of reverence conscience must be educated, since the reverence of conscience is the norm and exemplar of all reverence. Conscience cannot be educated without teaching morality. Morality cannot be taught unless explicit religious instruction is a part of the curriculum of the school. There is no more possibility of teaching moral obligation without teaching the existence of a supreme legislator than there is of teaching the duty of filial love without admitting the fact of a father.

When we affirm this we do not mean to permit the Judge's critic to cloud the issue. We do not contend that in our republic it shall be "for public school teachers to say what a child shall believe, what its idea of God shall be, or what religion it shall adopt." There is another way out of the critic's dilemma. They who insist upon the religious education of their children ask merely that the stupendous sums, drawn by the state from the taxation of all the people for educational purposes, shall be so used that the just demands of all the people shall be heeded. Mr. Balfour, the distinguished leader of the English Conservative party, recently expressed the idea of those favoring religion in education in that land, and we in America can cordially accept his proposal. "We are all persuaded that the State, which seeks by its legislation to effect a divorce between religion and the elementary teaching of children, is following the worst conceivable policy for the service of future generations. Let us then frankly face the situation, recognizing, as we must, the insistent demands of parents for the Christian education of their children, let us map out a public school program in which the legitimate claims of parents will be acceded to, and provision will be made to render possible religious instruction at the expense of the State." This, be it said, is the sole solution that appeals to one as strictly compatible with the true idea of religious liberty, of parental responsibility, and of the primordial necessity of religious training in children's education. Any other course spells religious oppression of the vast Christian body among us, in favor of those who are not Christian.

Nor do we claim that religious instruction will at once and forever do away with crime in the land. Un-

fortunately human nature is frail, and even at its best it will never be impeccable. One does not contend that proper living in times of pestilence will absolutely ensure the individuals of a community against its ravages. Yet one does not, therefore, neglect to use the safeguards of proper living. A Christian education will not save from crime the individual who uses his freedom deliberately to reject in his conduct the principles of moral living that education imparts; still it were an unspeakable offence against logic to conclude thence that a Christian education is worthless. If, even under its influence moral rectitude and upright citizenship be difficult to attain, what shall be our state when its wholesome safeguarding is eliminated from our lives?

Britain's New Civil Pension Bill

England's Chancellor, Mr. Lloyd-George, early this month launched his projected civil service bill for the sick and unemployed of the British Isles. Despite the repeated rumors of his physical breakdown, bandied about after the last elections, he made, we are told, an excellent speech introducing the measure. It lasted nearly two and one-half hours, and is admitted by everybody to have been the most daring advance toward social revolution in England ever proposed in Parliament. His scheme overshadows everything else in politics, and stands out as the greatest thing in English political life to-day. Mr. T. P. O'Connor, in his correspondence, speaks of the amazement with which the Chancellor's insurance proposals fills the Britons. "The gigantic size," he says, "the daring conception and the thorough and exhaustive machinery of the scheme come with a crashing surprise, even on a public prepared by preliminary announcements for weeks for the proposal."

It is too early yet, without the text of the bill, to analyze it in detail, but one can easily deduce from Lloyd-George's speech that the measure implies a tax laid upon him who has for the benefit of him who has not. And the tax will be a huge one,—huge, one may venture to predict, beyond the tentative estimates of the author of the bill. One needs but recall that the original estimate made by the Chancellor of the expenditure under his old age pension act was \$30,000,000 a year, and that it already involves an outlay of \$65,000,000, and still is rising.

Perhaps the apparently unanimous chorus of praise with which, remarkable to say, the measure is received is due to political expediency rather than to political economy,—the beneficiaries of the proposed pension list are all powerful at the polls. So far, as cable messages to the press declare, no man, even among the Conservatives, seems possessed of the nerve or inclination to challenge the proposal. Probably enough, another story will be told when the details of the plan begin to be discussed. John Bull has long been known to have rather fixed notions regarding property rights; and there

will be not a few, we venture to predict, who will assail the measure on the plea that thrift has some rights for protection against what must eventually come to appear to many a premium on idleness and irresponsibility.

The Cardinal's Reminder

The need to-day of Catholic men and women who will courageously and intelligently, in public and in private, stand for Catholic faith and Catholic practice must be evident to any one who walks with his eyes open. A world that is dangerously close to a lapse into materialism must be taught the worth of the supernatural; a world that sacrifices everything in its unreasoning rush after ease and comfort and pleasure must be shown the worth of principle and integrity; a world that is slipping away from its Christian moorings and drifting out upon the uncharted seas of indifference and religious unrest needs to have evidence of the peace and vigorous strength that belong to them who abide within the shadow of the immovable rock of the Church.

No wonder that Cardinal Gibbons emphasized the opportunity facing the Catholic layman to-day, whilst expressing his deep gratification at the splendid reception arranged for him last week by the Catholic Club of New York. His Eminence is ever wont to show a keen sense of the fit word to be spoken, and the representative body of the Catholic laity that night greeting the great prelate of Baltimore should find excellent inspiration in the reminder he addressed to them: "A zealous and enlightened laity is the glory of the Christian Church. The most luminous periods of the Church's history have been epochs conspicuous for laymen who have vindicated the cause of Christianity by the eloquence of their writings or by the splendid sanctity of their lives."

Since the acknowledgment of Mexican independence in 1821, fifty-four different men have been nominally at the head of affairs in Mexico. Thirty-one of these were generals, ten were lawyers, eight were private individuals, and five were ecclesiastics. The shortest term was that of President José María Bocanegra, who ruled for only five days, but seven others did not last for an entire month. Of the whole number, twenty-nine reached the end of their tether in less than a year. Almost half the period has been taken up by Benito Juárez, who ruled and reigned for fourteen years, five months and eleven days, and Porfirio Díaz, who is now in the third month of the thirtieth year of his administration. General Santa Ana, whose name was identified with Mexican politics for so many years, was President for less than five years. Four of the ecclesiastics were bishops, the most distinguished being Pelagio Antonio de Labastida y Dávalos, who died Archbishop of Mexico. The Mexican Constitution now excludes ecclesiastics from the presidential office.

LITERATURE

The Clouds Around Shakespeare. By Rev. GEORGE O'NEILL, S.J. Dublin: E. Ponsonby. 20 cents.

The purpose of this well written booklet is not to disperse the clouds, but so to mass them together and deepen their color that Shakespeare will vanish from view. The plea is dignified, able, and often eloquent, but, in spite of evident sincerity, more specious than convincing. The point most vigorously urged in disproof of Shakespeare's authorship is the poet's accurate knowledge of legal phraseology, but when his character has to be assailed, we are told he was continually engaged in lawsuits, and even kept a lawyer in his house. He had, then, rare opportunities to learn much about law. The objection that a man so keen on money making as Shakespeare is alleged to have been would have published his plays is also easily met. Poetry was not lucrative in those days—even later Milton got but £5 for *Paradise Lost*—and publication of the plays would have deprived Shakespeare of the exclusive rights of his theatre to produce them. The main argument, that the Stratford rustic and London actor-manager could not have acquired the varied learning and finished workmanship manifested in his reputed works, and that the sentiments in the plays are nobler than his character, would prove much literature spurious and overlook the power, creative and acquisitive, of genius. There was a poet in Father O'Neill's city of Dublin who, without teachers or familiar intercourse with literary men, acquired intimate knowledge of several languages and of general literature, and a mastery of the English tongue that enabled him to give exquisite expression to noble thoughts and enshrine in pictured verse the spirit of peoples of whose languages he was ignorant. His habits, too, were out of harmony with his works. A priori it would be easy to prove that Mangan's poems were not written by Mangan. In a previous pamphlet: "Could Bacon have written the Plays?" the author essayed to prove that Bacon could; the way is now open for direct proof that he did. We fear it will be "love's labor lost," if not "much ado about nothing."

M. K.

Who Are the Jesuits? By the Rev. CHARLES COPPENS, S.J. St. Louis: B. Herder. Price 50 cents.

The numerous books that have come from the tireless pen of Father Coppens are distinguished in a striking degree by two excellent qualities, timeliness and condensed and lucid precision. His latest work, undertaking to answer the question proposed on its title-page, "Who are the Jesuits?" displays to a marked extent these admirable characteristics. One is often met nowadays with the query: "Where can I find some brief and reliable book on the Jesuits?" The inquiry has not been easy to satisfy. While numerous works exist which treat of one or another side of Jesuit activity, there is in English, we believe, only one which endeavors to give a comprehensive history of the Society of Jesus in a readily available compass. We refer to the "Jesuits, Their Foundation and History," by B. N. This most readable narrative, following in the footsteps of the French history by Crétineau-Joly, was issued in two volumes; and, even if its length were not forbidding to many casual inquirers about the Jesuits, the fact that it has long been out of print makes it somewhat rare and not easily obtainable.

For this reason there can be no doubt that "Who Are the Jesuits?" has the merit of being opportune. That, however, important though it be, is an extraneous and accidental recommendation only; a more valuable asset, so far as author and reader are concerned, is the little volume's singularly skilful condensation of salient facts and essential explanations. In treating the history and life of the Jesuits, and the vast literature

of calumny that has been written against them, the author has exercised extraordinary power of analysis and selection. We have here in the small space of a hundred pages a clear, straightforward and interesting account of the origin, aims, achievements, trials, persecutions, and present condition of Jesuits, with a closing chapter dealing with the principal slanders against them, and a bibliographical appendix of books and articles in English, to which the reader may refer for more detailed information. In the chapter on slanders we have not only the old answers to the old lies about the *Monita Secreta*, the "Jesuit Oath," and the end justifying the means, but also neat and adequate paragraphs on such popular fallacies as that the Jesuits are rich, are a body of ambitious men, are perniciously active in politics, and are too independent of hierarchical control.

Father Coppens's little book is principally and, in view of its dimensions, necessarily one of information rather than apologetics. Still, it contains in essence the best possible answer to all the malicious attacks against the Society of Jesus. It gives the end and scope of the Society as discernible in its founder's purpose, its rules and constitutions, and in the vows which its members make. If individuals here and there in the Society during its eventful history have put *mei* for *Dei* in the motto, *Ad Majorem Dei Gloriam*, which formulates briefly the spirit of the Society, if they have so far forgot themselves as to jockey for position and yield to pride of place in the Society itself or beyond its frontiers, seeking personal kudos at the expense of the Society's good name and of the Church's mission, they have done so in the despite of their training, their profession, their vows and the explicit prohibition of their rules and their superiors, and consequently have acted not as Jesuits. They have yielded to that illegitimate individualism which in general is so admired by the class of writers who affect to be scandalized by its very exceptional appearance in the history of the Jesuits.

JAMES J. DALY, S.J.

Alarms and Discursions. By GILBERT K. CHESTERTON. New York: Dodd, Mead & Co.

Mr. Chesterton has been living in the country. He has taken unto himself a rustic and meditative seat in —shire, a yellow-brick country-seat, he tells us, of the architecture of year before last. There he has been dwelling in rural quietness and country peace. Every week—one reads between the lines—the sharp, insistent call for "copy" reaches his ears from afar, and he starts incontinent from cheerful ponderings on fields and marshes and meadows, to spin a cunning web of entertaining discourse for the Saturday columns of the *Daily News*. Thence, in the main, has been gathered this sheaf of pleasant essays, so the breath and the imagery of the country are everywhere on its pages. "I was walking the other day in a kitchen garden," is the agreeable and fitting prelude to his somewhat gargantuan reflections upon "The Appetite of Earth." The roses in his flower-garden give him occasion for some thoughts upon "The Wrath of the Roses." Again, he tells us, of an essay about a half-built house upon his private horizon, that he "wrote it, sitting in a garden-chair."

These may seem trivial and slight details, whereby to characterize a whole series of papers; yet to those who know their Chesterton, they hint very well the atmosphere and color of this book. The high vivacity and bouncing courage of attack which make his former volumes at once effective and amusing, are tempered and subdued to a less personal strain. Our author is deep in the fields and the woods, and his antagonists are all afar. London itself, with its fogs, bodily and of the mind, its clang of traffic and of disputation, its clatter of wheels and of tongues, rises only as a fond and distant memory, a foil and contrast to the bucolic peace.

Of course, neither the dominant subjects nor the trend of thought which we have come to look for in Mr. Chesterton's

reflections are missing here. Religion and Philosophy still enter largely into his musings, but they enter in a country dress. The cool and friendly face of Nature stirs his chivalric spirit to fewer knightly onslaughts, nor can the too-distant challenge of the presumptuous sages move him so easily to wander Londonwards in search of wars. He yields more often to the spell of mild discursiveness; he drops his charger's rein upon the neck betimes, and lets him crop the clover.

We do not mean, to be sure, that anyone should imagine that all is rural and bucolic here. Some essays sound the old familiar strains, some passages still provoke to martial glee. The Chesterton we have known is there, though in a changed environment. Mirth and paradox and surprise, balance and antithesis, a warmth and color of words, a wealth of imagination, no need to say that these still haunt his pages. Nor has his view-point nor his teaching varied. The glory of adventure and romance, the strangeness of the usual, the wonder of the commonplace, the praise of the good times gone by, and a noble scorn of snobbish and smug modernity, ring out in his sayings as of yore. Politics, too, and economics are touched on here and there, and he has a whip for greedy capitalists and selfish landlords, and swings it vigorously when he meets them by the way.

In conclusion it is interesting that certain passages in these essays remind one rather strongly of the manner of the author's bosom friend, Mr. Hilaire Belloc. Very possibly it is the adventurous and descriptive strain which we have come to associate with the latter writer. EDWARD F. GARESCHÉ, S.J.

Die Geschichte der Weltliteratur, VI Band, Die italienische Literatur. VON ALEXANDER BAUMGARTNER, S.J. St. Louis: B. Herder, \$5.15 net.

The sixth volume of the History of the World's Literature, by Father Baumgartner, S.J., deals with the verse and prose of Italy. It is the last work from the pen of the great critic. Shortly before his death he had reviewed the proofs of his chapter on Tasso's "Jerusalem Delivered," and to a fellow religious, who entered his room, he quietly quoted the passage from a letter of the poet: "What will my dear Antonio say when he hears that his Tasso has died? and according to my thinking the news is not long to be expected." It was the last interest he was to show in his monumental work, which, as a history of universal literature, remains without an equal in any language.

Death has left the last portion of the present volume slightly incomplete. Nothing essential, however, is wanting, although we miss the intended summary of modern Catholic writers and the "Dante Redivivus," which latter chapter was to have dealt with the Dante revival and the Dante literature of our day. Here, if anywhere, there is need of an Ariadne thread, such as the great poet-critic could best have put into our hands, to guide us safely through this modern labyrinth.

The volume before us shows no abatement of the author's powers. The same critical insight, the same profound and scholarly research, the same clearness and felicity of language which characterized his previous volumes are equally conspicuous here. His practised hand seems never to have grown weary in detailing with the utmost patience and fidelity the countless uninspiring minutiae which a work of this nature demands, while his genius expanded as ever when brought into contact with the world's supreme achievements in the realm of letters.

All periods receive from him the same careful and intelligent treatment. Readers whose predilection leads them to the classic age of the Italian renaissance will find here masterly treatises upon Dante, Petrarch, Ariosto, Tasso and others whose names are familiar upon the lips of all. Those whose interests incline them to the study of earlier poets will follow with pleasure the descriptions of the gentle Saint of Assisi and of the eccentric but brilliant career of his poet-son, Jacopone da Todì. For such, however, as cast their eyes upon the present age, there is interest

sufficient in the closing chapters, perhaps the most vivid of all, and written in words that come forth flaming from the author's soul. They describe for us the wantonness and Satan-worship of Carducci; the unholy fire glowing in the verses of Gabriele d'Annunzio, whose angel wings are sadly trailed through every pool and mire; and, finally, the self-commissioned spirit of reform within the Church of God which animates the author of "Il Santo," who dubs himself "Knight of the Holy Spirit" in the same moment that he boasts of fighting side by side with Heine and that modern Table Round whose Knights are Victor Hugo, Darwin, Spencer and even, as we at length come to find, Zola the unspeakable. There is, however, in the soul of the priestly critic, no least suggestion of prudery or severity, no more than there is ever question of compromise or quarter where the call is sounded for the defence of the eternal verities against the assaults of error and immorality.

Of the figures that most rivet our attention in modern Italy, the most conspicuous is that of Alessandro Manzoni. Amid all the Babel of voices that fill these latter days the echoes of the magnificent "Hymns" of this elder poet seem ever to be ringing in the author's ears. We acquire something of his own enthusiasm as we follow him in his stirring account of the transformation of the reckless Voltarian and Parisian Encyclopedist into the chaste romancer of the "Promessi Sposi," who struck from his masterpiece the lines which he considered the most artistic, because he feared they might prove offensive to innocence and purity.

We have, therefore, in the present volume a contribution which worthily takes its place in the memorable series which Father Baumgartner has now left to the world. The four remaining volumes, as planned by him, are already under preparation by fellow members of his order, while a supplement to his own portion of the work is to be offered in a collection of monograph studies, published at various times, and dealing with the national literature whose history he has not lived to trace more comprehensively with his own master hand.

JOSEPH HUSSLEIN, S.J.

Chistes y Verdades. Por BERNARDO GENTILINI. Segunda Edición Corregida y Aumentada. St. Louis: B. Herder. Price, 70 cents, net.

"Mamma, how do wars begin?" The speaker was a little Chilean boy, whose mother was preparing a meal while his father looked on complacently.

"Suppose," answered the mother, "that some Argentines should make some Chileans strike their flag. . . ."

"But, my dear," broke in the father, "the Argentines would never do such a thing."

"Excuse me, but they might do it."

"Who ever heard of such a thing?"

"Be kind enough not to interrupt me."

"See here, madam, you are putting wrong notions into the child's head."

"Don't you 'madam' me."

"I'll do as I see fit."

"You are a low fellow."

"You are a coarse woman."

"Now I know," said the boy, as he made his escape through the back door.

Then the author gives a few wholesome words of advice for peace and quiet in the family. Nearly three hundred little stories, some of which we remember that we saw under the spreading chestnut tree befo' the wah, enliven the pages and drive home lessons as only stories can. One at a time, all the various duties of a Catholic are taken up, illustrated and explained in a way to instruct any reader of Spanish. Without doing much violence to the title it might be rendered, "Jokes in Sober Earnest."

* * *

BOOKS RECEIVED

- The Clouds Around Shakespeare. By Rev. George O'Neill, S.J., M.A. Dublin: E. Ponsonby.
- Down Our Street. By J. E. Buckrose. New York: G. P. Putnam's Sons. Net \$1.35.
- The Claw. A Story of South Africa. By Cynthia Stockley. New York: G. P. Putnam's Sons. Net \$1.35.
- A Room With a View. By E. M. Forster. New York: G. P. Putnam's Sons. Net \$1.35.
- The Juniors of St. Bede's. A Preparatory School Story. By Rev. Thomas H. Bryson. New York: Benziger Brothers. Net 85 cents.
- Ecclesiastical Chants. In Accordance with the Vatican Edition. Collected and Annotated for the Use of Clerics. New York: Frederick Pustet & Co. Net 35 cents.
- The Eucharistic Liturgy in the Roman Rite. Its History and Symbolism. Adapted from the Italian of Rev. Giovanni Semeria. By Rev. E. S. Berry. Illustrated. New York: Frederick Pustet & Co. Net \$1.50.
- Jesus, the Bread of Children. Chats with Father Cyril about Holy Communion. By F. M. Zulueta, S.J. St. Louis: B. Herder. Net 35 cents.
- Elementary Lessons on the Holy Eucharist. By Dom Lambert Nolle, O.S.B. St. Louis: B. Herder. Net 45 cents per dozen.
- The Purple East. Notes of Travel. By the Rev. J. J. Malone, P.P. Melbourne: W. P. Linehan, 309 Little Collins St. Net 3s. 6d.
- Doctrine Explanations; the Commandments. Part 1. New York: Benziger Brothers.
- Society of St. Vincent de Paul. Sixteenth Annual Report of the Central Council of Philadelphia. Year Ending December 31st, 1910. New York: Superior Council, 375 Lafayette Street.

Latin Publication:

- Processionale Romanum. Sive Ordo Sacramum Processionum. Ex Rituali Romano Depromptus. Accedit Appendix, quae Benedictiones cum Processionibus Conjunctas, aliaque similia ex Missali et Pontificali Romano extracta, continet. Editio Quinta. New York: Frederick Pustet & Co. Net 55 cents.

EDUCATION

An editorial in the *New York Times* (May 7) confesses that for those who seek through hard work to attain a really thorough training in the art of thinking and study, which is, essentially, education, "the present provision in the United States is pitifully inadequate." Because of their misguided eagerness to specialize and to do vocational work rather than to seek thorough culture, the writer affirms his belief that our colleges have retrograded during the past fifty years. Before the civil war college students, it says, generally were confined to those who were seeking to enter one of the three professions then recognized. For these general culture in a limited course was deemed sufficient, and usually proved so. But the saving condition in the relatively modest institutions of those days was that nearly all the students went through the college at substantial cost and sacrifice to themselves and their families, and were disposed to work hard to make the most of what was a real privilege.

The occasion of the editorial in the *Times* is the announcement of a new form of college described in a recent issue of the *Independent*. In it the number of students will be strictly limited; only the most promising among applicants will be selected; the high standard set at entrance will be rigidly maintained, and the resources of the college will be devoted not to buildings and grounds and "expansion" generally, but to

securing enough pay to professors to get the very best in their several lines. In other words the "new college" is to be organized to give the best culture by the best teachers to young men best adapted to take it and most eager and efficient in pursuit of it.

With the *Times* writer we cordially agree that this "is in the right line." But we question whether the proposal made will result in any radical betterment in college conditions as they are to-day. The lack in our country just now is not one of institutions in which there exists an influence potent for broad general culture, in opposition to training that shall serve as preparation for any special vocation. Most of our so-called "small colleges" are capable of doing just this work quite as well as it was done in the days before the civil war. But there is lacking what the *Times* writer terms the "saving condition" of the old days. The lust of money and the resolve to prepare themselves to enter as speedily as possible the avocations in which that lust may be satisfied have driven out of the minds of students the old eagerness to work hard in the tiresome way that leads to general culture. Our stupendously endowed state universities, encroaching as they do by their system of specialization on the real territory of the college, are largely responsible for the decadent spirit which the "new college" would strive to correct. Let these and other professional and technical schools insist that students matriculating in them have, as in the old days, a testimonial of completed work in the old four year course of general college work, and the interests of true and broad scholarship will be amply conserved.

Men to-day are so incessantly occupied with the world's achievements in material things that the presentation of principles, unfortunately, claims little more than a passing attention. The recent controversy in Wisconsin in which Catholics and Lutherans united to defeat legislation intended to introduce free text-books into public schools offers us an illuminating illustration of this. Nowhere, probably, in the United States, are the Socialists making so intensive a campaign to spread their propaganda as in Wisconsin, and yet, with eyes wide open, many of the citizens of that State, entirely untainted by Socialistic principles, were pressing in their demands for the enactment of the free text-book law. Did they not see it involved a kind of state paternalism which will lead logically to the most absurd demands of the most advanced socialism? Unless one is willing to run into the Utopia of the full-fledged socialistic state, it is imperative that there be drawn a clear and definite line between state enterprise and the private and individual activity of its citizens. Archbishop

Messmer, whose splendid letter to his people formed a notable contribution to the controversy, very lucidly drew this line. His conclusion is well worth reproduction, containing as it does a repetition of the sound principle of political economy, to which men to-day ought to pay more respectful consideration. "There is absolutely no need for free text-books, just as little as there is any for free meals or free transportation. It is a false and dangerous policy," says the archbishop, "for the State to assume, without urgent necessity the duties essentially inherent in the parents and in the family, as long as these are well able to comply with them by their own personal efforts."

* * *

Continuing, his Grace of Milwaukee makes an appeal to the sense of fair-play supposed to be characteristic of Americans; a plea, it may be noted, which ought to avail in other phases of the school question as well. "Now, when Catholic and Lutheran citizens of Wisconsin, because of their religious convictions and for the sake of bringing up a Christian generation and people in our State, make one year after another the tremendous sacrifice of fully three million dollars, while at the same time they pay their full share of taxation for the public schools, are they to be still more heavily taxed just in order to furnish the public schools with free text-books? Are we to be compelled to make still greater sacrifices for our schools by furnishing our pupils also with free text-books,—a necessary consequence if the proposed measure passes the legislature? Do the 541,000 Catholics and the 216,000 Lutherans of Wisconsin deserve no consideration in this matter on the part of their fellow-citizens of other denominations?"

The seventh annual report of the condition of the parochial schools of the Archdiocese of New York, covering the period from January 1 to December 31, 1910, has just been published. The archdiocesan Superintendents of schools, Rev. Joseph F. Smith and Rev. Michael J. Larkin, deserve congratulations for the excellent presentation it gives of general and detailed statistics of all the parish schools within their jurisdiction. We referred to these a few weeks ago in reviewing Father Thornton's article on the Parochial School system of New York written for the *Evening Post*. Other features of the present report that merit commendation are the discussions introduced by the Superintendents of practical details of the system which has been carried to a high degree of thoroughness in Manhattan and the other districts of the archdiocese. Such questions as: Conditions of Increase in Registration, Condition of Buildings, Number of Teachers,

Endowment of Schools, Catholic High Schools, Meetings of Principals, Studies, The Teaching of Religion, and Elementary Branches, are dealt with in a manner that affords evidence of that close attention to methodical progress which a helpful educational system demands. One is particularly gratified to note the suggestion that deeper consideration be given to the uses to which school buildings and the facilities which they "offer" may be put outside of regular school hours. "As each pastor studies the needs of his own parish," says the report, "and sees the good to be accomplished and the dangers to be avoided by keeping a watchful eye on the pupils committed to his care and the amusements which they search for, the wider use of the school building will appeal for careful consideration."

* * *

The report contains this informing statement of Catholic school statistics of the United States: "It will not be out of place to record here the latest official statistics of the Catholic Elementary Schools, of the United States. There are in this country at the close of the year 1910, 4,972 parochial schools, with an enrollment of 1,270,131. Every diocese and every State is herein represented, even far away Alaska being credited with five schools. It is no wonder that a prominent Archbishop should have declared that 'the greatest religious fact in the United States to-day is the Catholic School System, maintained without any aid except from the people who love it.'"

An old student of the University of Pennsylvania wrote recently to the Board of Athletics of the school urging certain changes involving a radical readjustment of college athletics. The communication suggests the abolition of gate receipts, professional coaches, trainers, etc. The writer, too, would have students to pay for their own athletic clothes, board and traveling expenses. The weekly review of the University of Pennsylvania, *Old Penn*, seems not disinclined to accept the writer's proposal. "We have long felt," it says in its issue of May 8, "that athletics as conducted at our great universities are degrading to university life, and we have pointed out that they are in the strict sense of the word professional. Furthermore, they encourage the development of organizations that are dangerously exclusive and aristocratic, in what are supposed to be democratic institutions of learning.

"We can see no reason why Pennsylvania should not do a fine thing, and make an official proposal to the great universities of the East to hold a conference for a consideration of the state of college athletics with a view to bringing about much-needed reforms. We venture to prophesy that some such proposal will be made, if not

by Pennsylvania by some other university. For, if we mistake not, the trend of sentiment is in that direction, especially among some of the most prominent educators."

Last year, President Schurman of Cornell University, commenting on the comparative scholastic standing of the fraternity and non-fraternity men for the year, rather sharply warned the former that their records were not satisfactory. The report for the present year, 1911, must be considered as a second reminder of delinquency. The President points out that of the eighty-four men dropped by the university in February, as the result of the midyear examinations, the fraternities furnished 40 to 45 per cent., whereas the number of male undergraduates belonging to fraternities constituted but 29 per cent. of the entire male student population. The figures are about the same as those of last year, and Dr. Schurman announces again that it is not a good showing for the fraternities.

Of the 3,587 regular students of Cornell, excluding graduate students and women, 1,048 belong to the fraternities, and 2,539 do not. Forty fraternity men and forty-eight non-fraternity men were dropped because of low marks in the February examination lists. The distribution among classes shows that the sophomore year is the dangerous one for fraternity men.

PULPIT, PRESS AND PLATFORM

In an editorial on the sermon preached by Bishop McFaul, at the nightworkers' commemorative Mass, in St. Patrick's Cathedral, on May 7, the *Evening Post* says:—

"Bishop McFaul's analysis yesterday of the American daily newspaper is almost startling in its soberness. Unlike the usual critic of the press, he did not exhibit sensationalism in the act of denouncing it, but judged newspapers by the same standards which a reasonable man would apply to individuals, to corporations, and to human institutions in general. This does not mean that he found nothing to condemn. On the contrary, he used fitting language with reference to 'some of our great dailies' which 'pander to the morbid desire of reading the demoralizing details of divorce, impurity, suicide, murder, and theft; exaggerate the luxury and the extravagance of the rich, as well as the privations and misery of the poor,' and 'are an incentive crime.' He also struck at the giving-the-people-what-they-want fallacy, by pointing out, on the one hand, that the men engaged in the publication of newspapers are presumably above the average in intelligence, with a consequent duty of elevating rather than playing upon passions, and, on the other, that most men and women are not seeking the trivial and the

vulgar. The remedy for the abuses of the press he sees, not in drastic libel laws, but in the development of a code of ethics among newspaper men. Such a development will be materially hastened by criticism which, like the Bishop's, is made 'after an extensive study' of the subject, and displays a temper which the most ambitious of our newspapers might well emulate."

SOCIOLOGY

We mentioned a short time ago that the Alaska Fisheries expected to hire suitable workmen to carry on the fish-packing business, hardly attractive to whites on the Pacific Coast, among the mixed laboring class of Hawaii. The steamer Senator reached San Francisco a couple of weeks ago with 126 Filipinos and Hawaiians on board. The ship, *Star of Italy*, was waiting in the stream to take them to Bristol Bay. Nearly a hundred refused flatly to embark, and insisted on their right as American citizens to be landed in San Francisco. Their demand could not be refused.

About a year ago the Labor Party came into power in the Australian Commonwealth. One of the chief causes of its victory was the treatment of the leaders in the New South Wales coal strike, who were sentenced to considerable terms of imprisonment. It passed two measures in parliament: the first, intended to curtail the powers of state courts and thus prevent the recurrence of the possibility of the imprisonment of Labor leaders, made the Federal Arbitration Court the supreme tribunal of appeal in all industrial matters. The second, directed against the coal owners, conferred upon parliament the power of declaring by resolution any business to be a monopoly, and of making laws to regulate it under the control of the Commonwealth.

As these laws affected the constitution, they had to be submitted to the people. They have been both rejected by an overwhelming majority, Western Australia being the only State to support them. Sangguine defenders of the referendum among conservatives see in this a confirmation of their theory that the people will vote wisely enough if professional politicians and platform speakers will only leave them alone. It may be so; but "one swallow doesn't make a summer."

ECONOMICS

The exports of manufactured and partly manufactured articles maintain the remarkable increase which began within the last few years, that for March having been at the rate of more than 1 billion dollars a year. The actual figures were \$84,844,851, made up of \$57,499,206, the value of completed manufactures, and \$27,345,645, that of partially manufactured goods. The pro-

portion of manufactures to raw material exported continues also to grow, having been during March, 53½ per cent. During March, 1910, these exports amounted only to \$69,750,000, and were less than 50 per cent. of the total export.

The chief increases are iron and steel, 5½ million dollars; copper nearly 2 millions; agricultural implements and cotton manufactures, both over 1 million; cars, carriages and automobiles, 1¼ million dollars and refined mineral oils, nearly 1 million. Russia took the largest share of agricultural implements, 1½ million dollars, and Canada came next, taking \$750,000. It also took the same value in automobiles.

A Canadian Government publication deals with the asbestos mines of the Province of Quebec. These contain the largest known supply of this mineral, one deposit at Black Lake showing about 45 million tons. In 1880 only 380 tons were mined: in 1909 this had grown to 63,000 tons, worth \$2,300,000, nearly 80 per cent. of the extraction throughout the world. Asbestos is, as all know, not only non-inflammable and non-fusible, but also an almost perfect non-conductor of heat. Its uses, therefore, are manifold. It coats boilers and steam pipes, and is used in building, especially for roofing. Hence the demand will almost certainly increase, and asbestos will be a source of wealth to the great province of the Dominion.

PERSONAL

The press gave various and in some instances conflicting accounts of the heroic rescue of a drowning man off the Battery, New York, by the Rev. Richard E. Ryan, S.J., on May 4. The following is the statement of Mr. Timothy Daly, an eye witness, given in a letter to the *Sun*:

"The newspaper reports of Father Ryan's rescue of Verian off the Battery are inaccurate as to the principle fact. I was on the ground from beginning to end of the incident; simply as an onlooker, however, so that I have no personal heroics to make known. I saw the man Verian as he rushed toward the water. When yet twenty feet distant from me he turned upon the small pier running out from the Battery wall. He had hardly thrown himself into the water when the priest ran quickly along the asphalt walk. I had already reached the entrance to the dock. Without stopping Father Ryan drew off both hat and coat and threw them toward me.

"As the priest hurried to the stringpiece there was no one between him and myself. When I got to the end of the stringpiece Father Ryan had the man already well in hand. One arm supported him, his face being under the water. I called attention to the fact. At once the rescuer turned the

man over. While drifting rapidly toward the East River the priest's hard swimming brought him toward the Battery wall. The high westerly wind swirled the water into spray that covered both men. Father Ryan had no help for something like ten minutes. He called for none. A newspaper account of the affair reads:

'With apparent difficulty Father Ryan was still making his way out to the drowning man when police launch No. 5 rounded the Battery. The clergyman was having hard work to keep afloat although he was trying to get nearer the man.'

"On the contrary, with hands above his head the priest had dived and come up directly alongside Verian. The lacerations of Father Ryan's arm and hand (later bandaged by the ambulance surgeon) came about from contact with the rubble bottom against the wall. That happened as the priest gave his charge over to the officers of the patrol and reached the sharp rocks, where he lay almost in collapse under his dry coat that was returned to him. Pilot McSweeney and Nelson, his patrolman, deserve credit for their assistance in completion of the priest's final efforts. Neither officer had hesitated one moment to plunge into the water. Let the policemen have the honor due them, but it is to the Jesuit priest, Father Richard E. Ryan (who gave me his name only on persuasion), a man almost frail, yet fired with zeal of purpose, that one's hat is raised."

Mary A. Butler, who died recently at the Convent of the Sisters of St. Joseph, Germantown, Philadelphia, bequeathed \$20,000 to the novitiate and Academy of St. Joseph at McSherrystown, Pa.

The Golden Jubilee of the Profession of Mother Mary Xavier of the Presentation Convent, St. Michael's, New York, was celebrated May 7 and 9 by the parishioners of St. Michael's and by over seven hundred graduates of its parochial school. Mother Xavier entered the Presentation Convent of Terenure, Dublin, 1858, and volunteered in 1874, with eleven other Sisters, to come to New York and open a parochial school for Father Donnelly, then Pastor of St. Michael's, who had gone to Ireland to get a sisterhood that was exclusively devoted to teaching. On September 29, 1874, six hundred children marched in a body from the neighboring public school and entered the new institution. There are now seventeen hundred in attendance, and one of the items of the jubilee program was rendered by fifty grandchildren of the first graduates. Though Mother Xavier served four terms as Superioress, she never relinquished the classroom, having been teaching consecutively for over fifty years. From various parts of the country her pupils came to greet her, among them being the

celebrant of the Mass, the preacher and many of the clergy. St. Michael's has been a nursery of vocations, over fifty priests and as many Sisters having graduated from its schools. The remarkable tributes, both in composition and delivery, paid to Mother Xavier by graduates and pupils illustrate the Presentation Sisters' reputation for efficient teaching, and also the devotion they inspire.

Sir François Langelier, Chief Justice of the Superior Court, Province of Quebec, recently named Lieutenant-Governor of the Province to succeed Sir C. A. Pelletier, has accepted the appointment. Sir François Charles Stanislas Langelier has been in the public eye for nearly half a century. Born at Ste. Rosalie, P. Q., on Christmas Eve, 1838, he studied law at Laval University and was called to the Bar in 1861. Two years later he was appointed Professor of Roman Law at Laval, and afterwards of Civil Law and Political Economy. He practiced at the Bar in Quebec and was created a Q. C. by the Provincial Government in 1878, and by the Marquis of Lorne in 1880. Sir François has held many distinguished positions. He was secretary of the first colonization society established in Canada, Mayor of Quebec from 1882 to 1890, and a member of the Joly Cabinet, holding the office of Commissioner of Crown Lands and Treasurer successively. He was created a Knight Bachelor on Dominion Day, 1907.

ECCLESIASTICAL ITEMS

The National Conference of the Society of St. Vincent de Paul is to be held in Boston on June 4, 5, 6, 7. Invitations to attend the National Conference have been sent to Most Rev. Diomedeo Falconio, D.D., Apostolic Delegate to the United States; to all the archbishops of the United States, and also to a large number of the clergy in the Boston archdiocese. The five sessions of the Conference will be held in Lorimer Hall, Tremont Temple, while the headquarters of the delegates will be in the Hotel Bellevue, Beacon Street. On Sunday afternoon, June 4, the Catholic Union of Boston will tender a reception to the visiting delegates and their friends. They will also be the guests of the City of Boston and their local brethren on an excursion down Boston Harbor, on Tuesday, June 6, which for many of the delegates, especially those from the Central West and other distant inland points, will be a unique experience.

Arrangements have also been made for a big public meeting on Sunday evening, June 4, in the beautiful Majestic Theatre. The speakers at this meeting will include His Grace, the Archbishop of Boston, Hon. Eugene N. Foss, Governor of Massachusetts, Hon. John F. Fitzgerald, Mayor

of Boston, and the President of the National Conference of the Society.

The corner stone of the new St. John's Hospital in St. Louis was laid with public ceremonies on May 7. The speakers on the occasion were the Most Rev. Archbishop Glennon and the Rev. Christopher Byrne. The new hospital, which will be conducted by the Sisters of Mercy, has a frontage of 420 feet on Euclid Avenue and 200 feet on Park View. It will cost \$400,000.

Announcement was made at the Vatican, May 11, that the Right Rev. Mgr. J. Henry Tihen, Chancellor of the Diocese of Wichita, Kansas, had been named Bishop of Lincoln, Nebraska, in succession to the late Right Rev. Thomas Bonacum. The Bishop-elect, who has been Rector of the St. Aloysius Pro-Cathedral of his diocese for some years, was born July 14, 1861, in Oldenburg, Indiana. He received his college training at St. Benedict's College, Atchison, going thence to St. Francis' Seminary, Milwaukee, Wis., for his philosophical and theological studies. Mgr. Tihen is well known as a lecturer on social topics. He has filled the important post of Chancellor under Bishop Hennessy since 1898, and was, at the latter's request, raised to the purple as Monsignor in 1905.

At the fourteenth annual State Convention of the Knights of Columbus of Illinois, at Dixon, Ill., May 9, 240 accredited delegates were in attendance, and the convention hall was crowded with 1,500 Knights when Bishop Muldoon of the Rockford Diocese, State Chaplain of the organization, addressed the convention.

"The country needs men of character and religious principles more than ever before," said Bishop Muldoon. "Men are needed who will stand forth as bulwarks against socialism and anarchism and who in the face of a veritable gale will stand for respect for law and authority and for the rights of their fellow men, of property, and of the home.

"The Knights of Columbus can and should exert all their forces to be felt throughout this State. They should work to destroy the canker gnawing at the vitals of this country by demanding legislation which will strike at divorces, which will make divorce difficult to obtain, and in the end make it impossible, by the practical application of the spirit and teachings of the Catholic Church."

The eighteenth annual convention of the Massachusetts State Council, Knights of Columbus, was held in Boston, on May 9. State Deputy William J. O'Brien, who presided, reviewed the progress of the Order and reported an increase of 18,015 members

during the year, the present total membership being 255,028. There had also been a gain of eighty-three councils, bringing the total up to 1508. Councils now exist in Canada, Newfoundland, the Philippines, Panama, Mexico, Cuba and Porto Rico. In Massachusetts the increase in membership for the past year was 1,309 and four new councils were added. The \$500,000 fund, which is being raised for the Catholic University, has already reached \$255,023, of which Massachusetts paid \$18,000.

The College of St. Hyacinthe, Province of Quebec, Canada, will celebrate next month its one hundredth anniversary. The educational work of St. Hyacinthe was begun a century ago by the Venerable Father Girouard, in the village of Petit Maska, the present city of St. Hyacinthe, and from the school which he founded has developed the present thriving Seminary with its corps of distinguished professors and its three hundred and fifty ecclesiastical students. The celebration will last three days, beginning on June 20, and an interesting program, published in the May issue of *Le Collégien*, is being sent to all former students whose present whereabouts is known to the faculty. The committee in charge of the coming event extends, through the columns of AMERICA, a cordial invitation to all who have ever attended the College to join in the festivities.

At one of the sessions of the Supreme Council, Catholic Benevolent Legion, in Newark last week, the report of John D. Carroll, Supreme Secretary, showed that during the last year there had been an increase in membership of three hundred. The total membership is now 16,726. John E. Dunn, Supreme Treasurer, reported a balance of \$424,680 for the payment of death claims and a reserve fund of \$400,000.

SCIENCE

In the *Astrophysical Journal* for April Abbot and Fowle say that according to their observations, the sun is a variable star, its light and heat, outside of our atmosphere, varying to the extent of 8 per cent, or 0.03 of a stellar magnitude.

The same journal gives the opinions of twenty-nine of the foremost spectroscopists of the world, among whom we see two Jesuit names, Fathers Sidgreaves and Cortie, of Stonyhurst College, England, concerning the unification of the classification of stellar spectra. Many of the writers refer to Father Secchi's pioneer work in this line, and say that his original plan is still the best fundamental one upon which to build our modern classifications. The opinions were unanimous in favor of what is known as the Draper classification, in which the

letters O, B, A, F, G, K, M and N are used to designate the sequence of the spectra. Numerals from 1 to 9 after the letter denote intermediate spectra; thus B3 would be assigned to a spectrum between B and A, but more nearly resembling the former.

This expression of opinion on the part of spectroscopists is the result of the decision arrived at on Mount Wilson last September by the International Union for Cooperation in Solar Research, of extending its activities to include general astrophysics, instead of limiting itself to solar physics.

The April *Observatory* reports that at the meeting of the Royal Astronomical Society on March 10 Professor Turner, of Oxford, suggested that as it had become necessary to redetermine the positions of fundamental stars which had been observed with great labor by visual methods about 20 or 25 years ago, it seemed most reasonable to him to do this work by photography and introduce its superior accuracy into meridian work. A year or two ought to be spent in finding out the exact particulars of the method to be adopted. If its superiority over visual methods were solidly established, and of this he had no doubt, science would take an enormous step forward. If it turned out to be a failure, only a year or two would be lost instead of the many that would be necessary for carrying the visual work to completion, which, in order to be at all useful, when begun would have to be finished, but which, before being half-finished, might be declared to be behind the age by methods that might spring into being at almost any time. It behooved us therefore to pause and give the matter weighty consideration before committing ourselves to such a laborious, and to him antiquated, campaign. He illustrated his remarks by referring to the case of Halley, after whom the comet is named, who was deputed by the Royal Society to go to Danzig to confer with Hevelius, and "see whether he could not settle this dispute as to which was the best method of observing, with the naked eye or with the new-fangled telescope. Halley decided in favor of the eye-method. The observations of Hevelius were so good, he was so expert that Halley, delighted with his skill, reported in favor of the eye-method. It is difficult to realize how Halley could have made such a mistake. The death-knell of naked eye observations had been already struck by Flamsteed at Greenwich; and it was not long before every one realized that the only way to make accurate observations was to use the telescope. It is easy to be wise after the event; but it does seem strange that Halley did not see that the eye was naturally limited, with no power of increasing its magnification or sensitiveness, whereas the possibilities, at any rate, of the telescope were very great.

Whatever might have been done, or not done, in the way of success up to this time, yet there was an almost unlimited future in the expansion of the instrument. However, whatever may have been the reason, he made a mistaken report, as we now know." Professor Turner's speech was heavily attacked by Sir David Gill, Mr. Hincks, the Astronomer Royal and others, who, while admitting his principle, said that at present no photographic measuring telescope constructed could at all compete in accuracy with a visual one.

WILLIAM F. RIGGE, S.J.

RECENT ADVANCES IN CHEMISTRY.

Is the high cost of living due to the cheap production of gold? Some say it is. If so, let us prepare for the worst. John Collins Clancy, the Chemical Engineer of the Moore Filter Co., of New York, is the inventor of a remarkable improvement in the cyaniding of gold and silver ores. In 1891 McArthur and De Forrest proved the feasibility of recovering the values of gold and silver bearing rocks by using a solution of potassium cyanide. Lixiviation is very much more difficult of application than the older processes; yet, in twenty years it has become so perfect that to-day, under favorable circumstances, ores can be profitably treated which run only two or three dollars to the ton. The Clancy process bids fair to do even better.

In the cyanide treatment as now conducted in Australia, South Africa and the United States, little of the precious cyanogen escapes in the air, but much is converted into cyanates, isocyanates and other products, all of which are useless as far as the solution of the precious metals is concerned.

Mr. Clancy extracts the valuable cyanogen from these compounds and electrolytically regenerates the spent solution of potassium cyanide. The main chemical needed in the operation is calcium cyanamide, a cheap by-product of another industry. It cannot be doubted that the new method has given successful laboratory tests. For the first time it is to be tried on a large scale this summer in the Cripple Creek district, Colorado. The mining world is awaiting with the keenest interest the final verdict of the experts.

* * *

SYNTHETIC PRODUCTS.

The fabulous price of rubber and the ever-increasing demand for this substance have been lately a powerful incentive to the production of what is called in chemical parlance "synthetic" rubber, namely true rubber produced in the laboratory without the gum of the tree.

Fortunately the solution of this most important problem cannot be far off. Dr.

F. Hofman and his colleague, Dr. C. Coultelle, both chemists of the Elberfeld Dye-works, Germany, make artificial rubber out of isoprene, a mobile liquid somewhat similar to benzene. Isoprene, which is itself a synthetic chemical, when properly treated by heat in closed vessels, yields genuine rubber. So declared Professor Harries, of Kiel, to whom samples were submitted for analysis. Mr. Harries is an expert, having discovered independently another method of preparing rubber. This, however, has not been divulged to the public.

If we remember the fate of such substances as indigo, madder dyes, urea and others, we cannot help thinking that very soon synthetic caoutchouc will finally be able to compete successfully with the natural product.

A. W. FORSTALL, S.J.

OBITUARY

The Rev. John B. Cronin, C.S.S.R., who died at Ilchester, Md., April 6, was born June 8, 1849, in Fayette Co., Pa., and entered the Redemptorist Novitiate at Annapolis in 1868. He made his religious profession April 15, 1869, and received Holy Orders September 1, 1877. For several years he taught classes at the Preparatory College of the Redemptorists, and next labored in parishes, and on missions in Canada and the United States. During the past two years he suffered several strokes of apoplexy, which incapacitated him for the exercise of sacerdotal functions.

The Most Rev. Fergus Patrick McEvay, Archbishop of Toronto, died on May 10, at the Episcopal residence in that city, after an illness of many months. His Grace was born at Lindsay, Ontario, December 8, 1852, and made his classical studies at St. Michael's College, Toronto. His theological course was taken at the Grand Seminary, Montreal, and he was ordained priest July 9, 1882. His first assignment was to Kingston, but later he was transferred to the diocese of Peterborough and given charge of the missions of Bobcaygeon, Galway and Fenelon Falls. In 1887, when Bishop Dowling succeeded Bishop Jamot of Peterborough, Father McEvay was appointed Rector of St. Peter's Cathedral, Peterborough, which he renovated, and purchased property for the future hospital, and houses for parochial and episcopal uses. In the midst of his strenuous labors in Peterborough, in 1889, Father McEvay was moved to Hamilton, where he filled the offices of secretary to the Bishop and Rector of the Cathedral. Here, too, honors from Rome were accorded him, when he was appointed private chamberlain to His Holiness, Pope Leo XIII, domestic prelate, then vicar-general of the diocese.

When Bishop O'Connor of London was promoted to the Archbishopric of Toronto Father McEvay was named his successor in London and was consecrated its Bishop on August 6, 1899. Here again his administration was eminently successful, and when Archbishop O'Connor resigned the Mitre of Toronto Bishop McEvay was transferred from London to Toronto as his successor, on June 17, 1908. During his incumbency at Toronto, in spite of indifferent health, he formed a number of new parishes, accepted the office of chairman of the Catholic Church Extension Society, founded St. Augustine's Seminary and did an amount of organization and development incredible to all those who are not acquainted with his work.

LETTER TO THE EDITOR

IDENTIFYING CATHOLIC LANDMARKS.

To the Editor of AMERICA:

Affixed to the building at the northeast corner of Forty-ninth street and Madison avenue is a bronze plaque, on which, surmounted by a crown, is this inscription:

"Columbia College, chartered in 1754 as King's College, occupied this site from May, 1857, to October, 1895."

I understand that one of the organizations of the Knights of Columbus, having for its purpose the encouragement of the study of Catholic history, intends to mark, in the early future, some of the historic spots of New York's pioneer Catholic period, and this plaque suggests an appropriate example.

On the west side of the avenue, just a block further north, could be placed a memorial telling that from 1810 to 1813 the New York Literary Institution, our first collegiate school, was located there. This section was then known as the village of Elgin, and the site of the Literary Institution was described at its opening as "the most delightful and most healthy spot of the whole island, at a distance of four small miles from the city, and half a mile from the East and North Rivers, both of which are seen from the house; situate between two roads which are very much frequented, opposite to the Botanical Gardens which belong to the State." The Botanical Gardens, which ran along the west side of what is now Fifth avenue, were soon after acquired by Columbia College through a State authorized lottery, and Columbia still owns this most valuable land.

T. F. M.

New York, May 13, 1911.

NOTE.—The date 1844 instead of 1845 for the conversion of Cardinal Newman is of course a misprint, as everyone knows who is familiar with the Mozley correspondence, particularly the letter written at 5 o'clock on the morning of October 9, 1845.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 7

(Price 10 Cents)

MAY 27, 1911

(\$3.00 a year)

Whole No. 111

CHRONICLE

The Arbitration Treaty—Standard Oil Decision—Justice Harlan Dissents—Standard Oil Trust—Boycott's Technical Victory—Aviation Disasters—Dr. Lucas Chosen Director—Mexico—Canada—Great Britain—France—Spain—Portugal—Germany—Austria-Hungary—China145-148

QUESTIONS OF THE DAY

Fez—John La Farge—Carlist Program Modified—Catholic University of Louvain.....149-155

CORRESPONDENCE

Portugal on the Eve of the Elections—Successful Mission Work in Jamaica—General Congress of Catholics in Mayence.....155-157

EDITORIAL

The Light-House—William Emmanuel von Ketteler—Best Hundred Catholic Books—Bishops, Justices and Marriages—Another Word to the Peace Society—Newspaper Hoaxes—Notes. 158-162

LITERATURE

Meditations and Instructions on the Blessed Virgin—Meditations on the Blessed Virgin—The English Lourdes—Recollections of Abraham Lincoln—The Job Secretary—Saint Charles Borromeo—The Chief Ideas of the Baltimore Catechism—Books Received162-164

EDUCATION

Preparations for the Annual Meeting of the Catholic Educational Association—The Problem of Morality and Religion in School Teaching—New York's Proposed Paid Board of Education—Serious Defects in the System of General and Free Schooling164-165

SOCIOLOGY

Who Benefit by the Growth of Land Values—Catholic Immigrants from Holland for Minnesota 165

PULPIT, PRESS AND PLATFORM

Need of a Catholic International Press Agency 165-166

ECCLESIASTICAL ITEMS

Vicariate Apostolic of Erythrea—Fire at Creighton University—Conversion of Rev. R. M. Edwards166

PERSONAL

Bishop Neils Stensen—Rev. W. J. Ennis, S.J.—Rev. John H. O'Rourke, S.J.—Amedée C. Fargis166

SCIENCE

Platinum Record Level—Are Comets Optical Phenomena?—Halley's Comet Still Visible—Coal Dust Explosions—Purification of Water by Clay 166-167

OBITUARY

Very Rev. Mother M. Josephine Digby—Very Rev. James McGill, C.M.—James Smith.167-168

LETTER TO THE EDITOR

The Senior Catholic Academy.....168

CHRONICLE

The Arbitration Treaty.—Public interest in the subject of international arbitration was increased by the announcement that the completed draft of a general treaty of arbitration had been submitted by our Secretary of State to the Ambassador of Great Britain and the Ambassador of France for submission to their governments. This step marks the opening of formal diplomatic negotiations on the subject and constitutes the proposal on the part of the United States. The ground covered by the proposed treaties is divided into two parts—those questions which are clearly arbitrable and questions of the application of governmental policies which involve complications. Provision is made in the treaty that questions of the first class shall be referred to The Hague tribunal after the failure of direct diplomatic negotiations. Questions of the second class, such as the application of the Monroe Doctrine or the English colonial policy in India, are to be considered by a committee consisting of the representatives of both countries on The Hague tribunal, together with other members of the court, which shall decide whether the question may be submitted to arbitration. The treaties provide that the compromise on the part of the United States shall in each case be submitted to the Senate for approval. The treaties submitted to Great Britain and France are substantially identical.

Standard Oil Decision.—The Supreme Court of the United States, by a practically unanimous decision, declared that the Standard Oil Company is a "combination

in restraint" of trade and a "monopoly" within the meaning of the anti-trust law, and ordered its dissolution within six months. This applies to the Standard Oil Company of New Jersey, and thirty-three allied corporations, having an aggregate capital of \$110,000,000. The court holds that corporations whose contracts are "not unreasonably restrictive of competition" are not affected, and that other great corporations whose acts may be called into question will be dealt with according to the merits of their particular cases. The decision is remarkable for the succinctness and clarity of its reasoning. The court interprets the Sherman Anti-Trust law so as to limit its application to acts of "undue" restraint, finding justification for this limitation in the method of interpreting, "in the light of reason," the common law and the law of the United States at the time the Sherman law was passed. Chief Justice White declared that the Sherman act did not go further than the common law. It thus followed that the court was competent to show intent. Accepting this principle of interpreting the common law, he demonstrated that the tendency of the combination was to monopolize the business in a certain industry. It then became a question for determination as to whether the restraint exercised to procure a monopoly was reasonable or unreasonable, which in the light of facts submitted to the court was easily demonstrable.

Justice Harlan Dissents.—The decision of the court was read by Chief Justice White, seven of the Associate Justices concurring with him, both as to the finding of fact and the application of law. Justice Harlan alone

dissented. He agreed with his colleagues as to conclusions, but radically differed as to the construction of the law. He took a more drastic view, disagreeing with the conclusion of the majority that a restraint of trade must be shown to be "undue" in order to come within the purview of the statute, and objecting to the extent by which the remainder of the court was guided by the common law in this respect.

Standard Oil Trust.—The company has 8,000 miles of trunk pipe line, 75,000 miles of feeders and controls 75 per cent. of the refining business of the country; its twenty-two refineries have a daily capacity of from 15,000 to 30,000 barrels. It has erected and maintains oil supplies in nearly 4,000 stations in the United States, holds 80,000,000 barrels of oil continually in reserve, and requires 9,000 tank cars and 5,000 tank wagons to handle initial domestic distribution. More than one-half of the company's refined products is consumed abroad, 200 vessels, including sixty ocean tank steamers, being engaged in transporting its products, and this foreign business has brought to this country more than \$1,000,000,000 of foreign gold. The Company employs 70,000 men, and in forty years of corporate existence has had no labor troubles.

Boycott's Technical Victory.—The sentences of imprisonment imposed on Samuel Gompers, John Mitchell and Frank Morrison, president, vice-president and secretary, respectively, of the American Federation of Labor, for alleged disobedience to a boycott injunction, were set aside as erroneous by the Supreme Court of the United States. The basis of the court's opinion was that the proceedings brought against the labor officers was for civil contempt, which could be punished only by the imposition of a fine. The sentence of the lower court to imprisonment was the penalty for criminal contempt, and, therefore, it was not a legal punishment. In thus reversing the decision, on purely technical grounds, the higher court pointed out that if the lower court felt itself aggrieved it could bring an action for criminal contempt and inflict sentences of imprisonment. Justice Wright, of the District Supreme Court, who imposed the sentences upon Messrs. Gompers, Mitchell and Morrison, has already instituted such an action against the three labor leaders.

Aviation Disasters.—Second Lieutenant George E. M. Kelly, of the United States Signal Corps, one of the four army aviators on duty with the division of regulars mobilized in Texas, was killed when a Curtiss aeroplane he was flying got beyond control and crashed to the ground, burying him in its wreckage. He is the second American soldier sacrificed to aviation, Lieutenant Selfridge having been killed at Fort Meyer, Virginia, at the time of the Wright experiments in 1909.—René Vallon, a French aviator, fell from a great height in Shanghai, China, where

he had been giving exhibitions, and was instantly killed.—Herr Bekemuller, an aviation pupil, was killed at Berlin, when his aeroplane struck against a building that had been hidden from view by a heavy early morning mist.

Dr. Lucas Chosen Director.—Dr. Frederic Augustus Lucas, since 1904 Curator in Chief of the Brooklyn Institute of Arts and Sciences, has been chosen as the Director of the American Museum of Natural History, New York City. The new director previously held various positions in the United States National Museum, and rendered important service on the Government commission on the fur seals of the Behring Sea, and in preparing the Government exhibits of natural history at the exhibitions held in New Orleans, Chicago, Atlanta, St. Louis, Buffalo, Cincinnati, Omaha and Louisville. His writings cover a wide field and include two volumes of a popular nature, entitled "Animals of the Past," and "Animals Before Man in North America." Dr. Lucas was born in Plymouth, Mass., in 1852.

Mexico.—Three weeks ago, President Diaz issued an address to the Mexican nation, in which he declared that he would not resign while the country was in the throes of civil war, but that he would resign when his conscience should dictate that step. War still exists, and even in an aggravated form, but on June 1, Minister of Foreign Affairs De la Barra, will become acting president, pending new elections. The cessation of hostilities in the Northeast has not affected the revolutionists in the Northwestern or the Southern parts of the republic. General Navarro, who surrendered Ciudad Juarez to the Maderists, urges in defence of his action, that ammunition and rations were short, that the revolutionists had cut off the water supply, and that he had grave fears of the loyalty of three of his subordinates. A newspaper called *El Demócrata Mexicano*, accused Minister Limantour of grave irregularities in managing the finances of the country. The paper has been suppressed, and the editor is in jail under a charge of criminal libel. Heavy shipments of gold and bullion from Mexico on the Ward Line steamers seem to indicate that some wealthy Mexicans are preparing to leave their country and seek a milder climate. General Reyes, spoken of as Minister of War, reached Havana, where he stopped, in compliance with directions from Mexico. Madero, who was on the point of setting out for the capital, was advised to delay his departure, for reasons not given out. Rumors of assassination were in the air, and some were rash enough to say that the compliance of Diaz with the popular will was a political trick, for the purpose of gaining time and furthering desperate schemes of retaliation and vengeance.—Ex-President José Madriz of Nicaragua, in whose favor Zelaya resigned, died in the City of Mexico on May 15, at the age of forty. He left a widow and four children.

The account of his funeral makes no mention of any religious services.

Canada.—Attempts at conciliation in the Alberta and British Columbia coal strike have failed. A strike of structural steel workers is threatening in the West, which will affect seriously railway construction by the Grand Trunk, Pacific and Canadian Northern.—The Government proposes to acquire a number of smaller railways connecting with the Intercolonial and to organize them into one system.—Mr. Borden, Leader of the Opposition, will spend the parliamentary recess in a political tour through the West.—The prospect of an immense crop is leading holders to get rid of their surplus stocks, and the grain pouring into Montreal is taxing all the capacities of the port.—The Protestants continue their agitation over the Hébert marriage case. They pretend to have a grievance which they find it impossible to put in words. Thus the Protestant bishops laid their heads together to produce what is called a pastoral letter, in which, after pouring out a flood of angry verbiage full of presumptuous insinuations only their ignorance can excuse, attempt to come to the point, as follows: "The Church and the State must unite in protecting those who have been married by a duly competent officer authorized by the State." But in the Hébert case the minister lacked this qualification, and therefore, according to the principle to which they have proclaimed their adhesion over and over again, that the capacity of a minister to solemnize a valid marriage depends solely on his authorization by the State, they should admit the Hébert attempt to have been no more valid than if they had contracted before the first man they met in the street. A silly pride, mortified at finding the authorization of their ministers restricted to Protestants, seems to be at the bottom of the whole affair.

Great Britain.—The Government retains the Barnstaple seat by a reduced majority on an increased poll. At the general election the majority was 882 in a total poll of 11,590; it is now 468 in a poll of 12,010. As the election was due to Sir J. Soares' taking office under the Government, the Unionists drew some comfort from the result.—Lloyd-George's National Insurance against Sickness and Unemployment has been received with great good will. It makes insurance compulsory on all whose wages are under the income tax limit (£160 per annum). For insurance against sickness the general rate of assessment is 4 pence a week for men and 3 pence for women; the employers are to pay 3 pence a week for each person employed, and the State is to contribute 2 pence a week for every person insured. Earners of less than 2 shillings and 6 pence a day will pay less, and their employers will make up the difference. The sick benefit is to be 10 shillings a week for 3 months, then 5 shillings for 3 months, and the same amount for per-

manent disablement. For women it will be 7 shillings and 6 pence for the first period, then 5 shillings, as for the men. For maternity cases involving absence from work of over 4 weeks, 30 shillings will be paid. Provision is made for medical attendance and medicines, and for consumption hospitals. For insurance against unemployment each workman is to be assessed 2½ pence a week, his employer the same amount, and the State will contribute one-fourth of the whole cost. The benefit is to be 7 shillings a week for a maximum of 15 weeks. By 1915 the schemes will cost the taxpayers 5½ millions sterling per annum, according to Mr. George; according to others, holding that in such matters Government estimates are generally too sanguine, they will cost double. The old age pensions now amount to 13 millions a year, and as Mr. George hopes to reduce the qualifying age from 70 to 65, they will increase considerably. It seems, therefore, that the permanent charge will be between 25 and 30 millions a year. In addition to their share in this, employees will have to provide some 8 millions a year for their assessments. The total number of those compulsorily insured will be about 13 millions; arrangements for voluntary insurance will admit 1½ million more. The good will towards the scheme is mixed with considerable criticism. The Friendly Societies are anxious about its effect on their interests. Large employers of labor do not see how they are to meet its heavy charges, amounting in some cases to from £5,000 to £8,000 per annum. They will try to get these out of prices, but hint that wages may suffer.—A memorial to the Government, signed by 166 Liberal and Labor members, asks power for local authorities to tax land values.—Lord Lonsdale has written a vigorous letter, saying that Government methods will leave property-owners no other course than to sell all their possessions and invest beyond the tax gatherer's reach.

France.—In presence of 200,000 people on the aviation plain of Issy-les-Moulineux, M. Berteaux, the Minister of War, was killed, and M. Monis, the Prime Minister, was severely injured by a monoplane falling upon them, as it was about to start on a race in the air to Madrid. Besides the Prime Minister, two other persons were injured, the Prime Minister's son, Antoine, and an aged patron of aeronautics, Henri Deutsch de la Meurthe. The two occupants of the wrecked machine escaped uninjured. M. Monis suffered compound fractures of two bones of the right leg, his nose was broken, his face badly contused; there were also bruises on the breast and abdomen. M. Berteaux was badly mangled. His left arm was cut off, his head crushed, his throat gashed, and the whole of his left side cut and lacerated. All this happened at 6 o'clock Sunday morning, May 21st.

Spain.—In an authorized interview, Premier Canalejas takes an advanced stand in his anti-religious projects, and proposes to ignore the Concordat. He raises his

customary mendacious wail about the excessive number of religious in Spain, and echoes the old-time Know-Nothing whine about "foreign" interference in domestic affairs. Canalejas is food and drink to the desperate newspaper reporters, for he is always ready to talk, especially when he has nothing to say.—Some influential newspapers are urging the cabinet to repudiate the Algeciras Convention regulating Moroccan affairs, and to invite the interested nations to another conference for the purpose of outlining different spheres of influence or of parceling out the sultanate.—The reiteration of the wild rumors concerning the health of King Alfonso have finally called forth an official declaration that he is suffering from polyps in the nasal passages, and not from tuberculosis. His second son, Jaime, whom vague report had declared a deaf-mute, is to be treated by a Swiss specialist for an impediment that prevents free articulation.—Canalejas has presented his long-heralded Associations Law to the Cortes. It is quite as radical as was expected, and will make slow progress, if it does not fail entirely.

Portugal.—The important African colony of Lourenço Marques complains of being ignored by the Braga administration and threatens to set up an independent government.—All possible precautions are being taken at home to secure the triumph of the party now in control at the elections to be held for drawing up a Constitution. Arrests and threats of exile on trivial pretexts are the chief weapons employed.—The clergy have been warned that if they close the churches as a protest against the seizure of all Church property, they will be proceeded against for high treason. If this were actually done, a few clerics might suffer, but the Church would gain immensely. Braga, therefore, will not attempt it.

Germany.—The Prussian Diet adopted the Greater Berlin bill, which will combine the capital city and the suburban municipalities, forming a metropolitan area, with a population of close to 3,500,000. The union thus brought about will move Berlin from the sixth to the third position among the great cities of the world in point of population. The German capital will now rank next to London and New York.—German Stock Exchanges received the news of the Standard Oil decision with a pronounced sense of relief. For weeks markets had been in a state of stagnant suspense while awaiting the Supreme Court's final action. The feeling of financiers throughout the empire following the long looked for decision is that both the American and European financial worlds are now relieved of the hesitancy which had stood in the way of operations, and that the effect cannot but be favorable to the markets generally.—The Potsdam agreement between Russia and Germany is about to be supplemented by a treaty based on the two fundamental

principles of "friendship" in Europe and material support in the near and middle East. Germany and Russia both undertake to remain aloof from any combination of powers that has an aggressive tendency. Germany recognizes that Northern Persia is a Russian sphere of influence, while Russia acknowledges Germany's commercial interests in the district and guarantees the maintenance of the "open door" policy within that sphere of its political influence.

Austria-Hungary.—According to despatches received early last week, the Heir-Apparent, Archduke Francis Ferdinand, has in large measure taken over the public duties of the aged monarch of the empire-kingdom, now in his eighty-eighth year. This has been brought about by the insistent commands of His Majesty's physician that the latter spare himself as much as possible, and take the much-needed rest, for which he retired to the royal palace Gödöllő, in the vicinity of Budapest. To quiet rumors resulting from the seeming regency of the Archduke, which created disturbance on the European bourses, Francis Joseph's physicians sent out official denials that the health of His Majesty was such as to arouse any extraordinary solicitude.—The controversy regarding the fate of Archduke John Salvator of Austria, otherwise known as John Orth, was legally settled last week. The Supreme Court of the kingdom decided that his death must be presumed to have occurred July 21, 1890. Archduke John was the younger son of the late Grand Duke Leopold II of Tuscany, and was born in 1852. He renounced his rank and titles and, calling himself John Orth, he married out of his station in London, July, 1890. Immediately after his marriage he sailed, with his wife, for Chile. Nothing has since been heard of him, and the vessel on which he sailed was reported lost with all on board. Last July the courts declared him officially dead, allowing six months for the filing of a protest against this assumption.

China.—The first meeting of the Plague Conference took place at Mukden on April 3. Experts representing ten Powers attended. The official language adopted by the Conference is French, but English and German may be also spoken.—The Russo-Chinese crisis is over. The Russian demands made three different times were acceded to by China. There will be a Russian Consulate at Kobdo, and perfect freedom of trade is granted in Mongolia and Ili. The troops stationed in these two countries will depart, as agreed to by Russia. The representatives of "the Four Nations' Syndicate" have not yet signed the loan for \$50,000,000. They still claim the right to appoint advisors on questions for the reform of China's currency. The recent collapse of several native banks in Shanghai, and their refusal to honor their own orders, show how wise is this attitude.—The rice riots that occurred at Hangechau on May 8 are by some attributed to the Revolutionaries.

QUESTIONS OF THE DAY

Fez

The eyes of the civilized world are at present watching with considerable anxiety the course of events in and around the little city of Fez, in Morocco, an almost forgotten place, situated about one hundred miles east of the Atlantic and eighty miles south of the Mediterranean.

For the Mohammedans of older times Fez was a sacred city, second only in importance to Mecca; indeed, when the pilgrims were unable to reach the tomb of the Prophet they wended their way to Fez. It was founded somewhere in the eighth century by Edris, of whom, however, very little is known except that he was an important personage among the followers of the Crescent.

Fez at one time boasted of 90,000 houses and 785 mosques. It was a resting place for the distinguished dead, and the ruins of their tombs may still be seen there. For hundreds of years it was the capital of the Mohammedan States of Western Africa, and Europeans called its Sultan the Emperor of Morocco. It began to decline only about the middle of the nineteenth century. At one time it possessed a great university, and the fame of its schools of medicine, philosophy and astronomy extended to Southern Europe, so that even Christians followed its classes. Its influence was greatest after the expulsion of the Moors from Spain, the sacred character of the city being one of the chief attractions for the exiles. With this increase of learning and population there followed also a corresponding growth in the mechanical arts and industry, and Fez then reached the summit of its glory.

It is situated on the slopes of a pear-shaped valley, through which the Wad-el Jubar, or the River of Pearls, flows, dividing the city into two parts. Some vestiges of its former greatness still linger in the region, for the low hills around are crowned by the ruins of ancient fortresses, and from the turreted walls of the city stand out in bold relief countless minarets and flat-roofed houses, and as the eye ranges on the country around, it rests on the crumbling ruins of once splendid buildings, cells of recluses, broken columns, massive stone aqueducts, domelike tombs and dilapidated forts. On the north, east and west the land is carefully cultivated, and clusters of orange, pomegranate and other fruit trees cover the surrounding hills, and travelers tell us that as you approach the city you pass through beautiful gardens arranged in amphitheatres on the slopes above you.

Seen from a distance, Fez has the usual attractiveness of most Oriental cities, but inside the walls the charm is dispelled. The houses are two or three stories high, with blank walls on the street, the windows all looking on the courtyard. The streets are narrow, six or nine feet being considered ample enough for traffic, and, though

dark already, they are often covered over with vines or awnings. The dirt is indescribable, and the wonder is how its 45,000 people can live in such defiance of the most elementary hygienic conditions. It has a system of sewers, built, it is said, by an apostate Frenchman, which open not on the streets, but, strange to say, into the houses, making the odor at the entrance of these dwellings an unpleasant thing to remember. Fortunately, the abundance of water with which the city is supplied staves off the pestilence which otherwise would seem inevitable. The gloom of the streets and the foulness of the air impart a pallid look to the inhabitants, but that is regarded as a mark of distinction.

In spite of its drawbacks, however, Fez is an important place commercially, as commerce goes in Africa. It is a centre for the caravans from the countries south and east. Even Timbuctoo sends its merchandise thither and Europe does not neglect its markets. From it go out to the world almonds, and gums, and raisins, and dates, and other fruits, and olive oil, and honey, and elephant tusks, and ostrich feathers, and gold, and gold dust, and slaves. It manufactures the famous woolen mantles of the Kabyles. Its sashes and silken kerchiefs and wonderfully tanned leather are considered to be valuable, but not so its coarse linen and earthenware. Carpets and saddles and articles in brass, and, of course, the cap which all the world knows as "the fez," are to be found in its bazaars. The shops in which these articles are sold are, however, small and dingy and mean. There is no hurry or zeal on the part of the merchant, who sits cross-legged among his wares in a corner of his booth, in such a spot that he can easily stretch out his hands to lay hold of the article to be disposed of. The workers are in the cellar beneath.

The glory of its university has long since departed, but there are still schools which are fairly well frequented. Of course, there are mosques, one of them in which there is a court for women—a very unusual thing for Moslems—is named after Edris; another is the famous Karoubin or Karueen, with its 366 pillars and its lustre of 500 lamps, the spoil of some Christian church. Very appropriately, the latter is a refuge for criminals. The palace of Lallah Almina, with its beautiful gardens, is two miles from town. There is even a lunatic asylum, which is richly endowed, with a curious obligation, however, in its deed of gift; so curious, indeed, that it would seem to have been suggested by one of the inmates of the institution. A sum of money has been provided for the care of sick storks and cranes that wing their way to the city, and also to bury them when they give up the ghost; for ghosts they give up—the supposition being that these birds are animated by the souls of men who have died in foreign parts, and have adopted this method of aviation to reach the sacred city. Perhaps it is the origin of the stork-fancy that is cultivated in civilized countries.

There are about 10,000 Jews in the city, but their lot

is a hard one. They are confined to certain quarters, and are shut in behind gates at night. In the daytime they do not dare to enter the Moorish sections without taking off their shoes and walking barefoot in the sacred streets. The Europeans who are believed to be in Fez just at this moment are very few in number. There are no more than 11 French officers, and they are employed in training the Sultan's troops. Another 30 complete the French contingent. There are besides 14 English, 1 Swiss, 9 Germans, 12 Italians, 6 Spaniards and 1 Austrian. Of the 16 Algerians, 13 are Jews. There are only 14 white women in the place, and 12 children, eight of whom belong to the Italian colonel who is commander of the ammunition factory.

It is this miserable place which is causing consternation in all the cabinets of Europe. The Sultan, Mulai Hafid, is the individual who a few years ago dethroned his own brother, and who had the nations of Europe to meet at Algeciras to make a treaty whose purpose was to check each other's aspirations for the conquest of the country. He is now cooped up inside the fortifications of Fez, while great numbers of his wild tribesmen are in revolt outside, clamoring for his abdication. They have learned the lesson he taught them. He has only about 2,400 soldiers with him, one-third of whom have neither arms nor ammunition. France, which has been commissioned by the Powers to be Morocco's policeman, has sent 2,000 men under Major Brémont to relieve the beleaguered city, in order to save its European inhabitants and to strengthen the tottering throne of Mulai Hafid. The road thither is through a dangerous region, among fierce tribes whose loyalty cannot be counted on; nor are there any means of connecting with the outside world of Europe. Hence the unreliability of the news in the press for the past month or more. Rumors are circulated one day and denied the next. Sometimes Brémont was said to be unable to proceed on his journey, his supplies having given out; at others he was surrounded by the tribesmen and his troops were cut to pieces; at others he had reached the city, and had succeeded in entering its gates, only to increase the sufferings of the besieged, for he brought no provisions with him. Even after he was supposed to be within the walls the city was attacked by 10,000 rebels, who, however, if the report can be trusted, were repulsed. France, meantime, is in the wildest excitement. It is dispatching new reinforcements, but they are so poorly equipped that the second relief column set out on its journey fully twenty days after its departure was announced. Transports are hurrying from Marseilles with foodstuffs, but meantime what is happening in Fez no one can say with certainty. The besiegers have been repulsed, we are told, but their secret emissaries have worked their way into the city and are breeding disaffection everywhere. At any day Mulai Hafid may be assassinated and the narrow streets of Fez may be littered with the mangled bodies of the foreign inhabitants.

But the most alarming feature of all this commotion is that even if there is no treacherous, underhand work on the part of the Moors in the city, one false step made by France in its attempt at pacification may set all Europe ablaze. Germany, which came so near a conflict with it a few years ago, when Delcassé had to resign his office, is watching every move on the board, and already France has had to assure the authorities at Berlin that there was positively no thought of the permanent occupation of Fez; but that the only purpose in view was the protection of the resident Europeans and the settling of Mulai Hafid on his throne. Nevertheless, some of the German papers are warning France that she must remember that "she carries the responsibility for the consequences of the measures she employs," and that "a breach of important provisions of the Algeciras Act, even if the breach were brought about by the force of external circumstances and against the will of the Power concerned, would restore to all the Powers their complete freedom of action, and might in this way lead to consequences of a kind which cannot at present be seen."

On the other hand, the English press is talking about necessary alliances between England and Russia, the preparedness of Germany for war, and the need of treating a sensitive nation like France with more than usual care in the present crisis. But whether trouble between the nations occurs or not in consequence of this miserable African squabble, France finds herself now in a most anomalous position. While the Government is persecuting its own Catholic subjects at home for their faith, the nation is risking its existence in behalf of the most bitter foes of Christianity. And yet if war were declared the Sisters of Charity would again be found in the hospitals and on the battle field; the priests would be kneeling in the forefront over the wounded and the dying, and the first to give their lives for their country would be the Catholic youth of the land, though they are now considered less worthy of consideration than the implacable enemies of Jesus Christ.

X.

John La Farge*

Mr. Cortissoz's memoir of John La Farge, which may be more fitly called a biographical study than a "Life" in the strict sense, is of particular interest to those who have known Mr. La Farge, and realize that "the task of painting him," as his intimate friend, Mr. Henry Adams wrote to Mr. Cortissoz, "is so difficult as to scare any literary artist out of his wits. . . . Complexity cannot be handled in print to that degree." The author, however, has been especially fitted to present just the dominant feature in John La Farge's career, his many-sided, yet most distinctive personality, which revealed

*John La Farge. A Memoir and a Study. By Royal Cortissoz. New York and Boston: Houghton, Mifflin Co., 1911.

itself chiefly in his conversation. Twenty years of intimacy enabled Mr. Cortissoz to give us John La Farge in a wonderful totality, as far as any complete portrait could be given of one whose aim was to essay to the utmost, rather than to achieve a success that could be catalogued and graded. Even brief citations from Mr. Cortissoz's book would show at once the difficulty of the task, and the peculiar felicitousness with which it has been done. One point, however, deserves particular mention.

John La Farge's religion is dealt with briefly,—for such matters are not easy to discuss,—and Mr. Cortissoz, who is a Protestant, wisely judged that a man's religious views would be more aptly presented by one of his own faith. The words of the writer on this point are carefully chosen, and save for certain phrases which may convey a false impression are, in the main, true. They bear witness to John La Farge's unshaken faith and loyalty to the Church. "As his son, Father John, told me," writes Mr. Cortissoz, "Mr. La Farge died with a lively Christian faith."

I, as his son, can testify that I never heard a word from his lips that hinted at skepticism, or even at that desire to compromise, which is natural in Protestant surroundings. Though he was essentially a questioner, one to whom every human assertion had two sides, and very likely three, his faith always appeared childlike, implicit and absolute. Once, during his youth, after visiting Paris, misgivings seemed to have clouded his mind, as they would trouble any young New Yorker who had been flung into an artistic and literary society, such as gathered around his cousin Paul de St. Victor; the Goncourts, Gautier, Flaubert, Saint Beuve, etc. But at that very time, after his return from Paris, he wrote to my mother, then Miss Margaret M. Perry, an Episcopalian: "The formula the Church uses, (pray do not try *not* to understand me) is, that there is no salvation out of the Church. Those who have not heard, or rightly heard, the Church does not deal with (recollect this last). But the crime falls on those who have prevented their hearing the truth. Do you see how I should fear for those who, after you, would be nearest and dearest to me? If I do not do my duty by them, what reproaches may I not address to myself?" The instruction which he himself gave to my mother, after their marriage, and her subsequent conversion, seem to have restored his own peace of mind.

His vision of the world was too deep and clear to hide from him the wonderful divine Mind on which he loved to reflect, wondering what He could be who had made things of such beauty in the world. All things were to him imitations of the perfections of the Creator, and this reflection sustained his characteristic reverence for the humble tasks of arts and crafts, and made him believe that the stonecutter, the inlayer, or lacquer-worker should conceive his art as sublimely as the painter. In his last illness, he expressed his great desire to look

upon the Author of the world's beauty. "The world of color is always so enormously new and interesting. I have never felt so keen an eye, so intense a delight in all the variations and problems of light, color, and form. New possibilities and new ideas come to me on all sides," he said, shortly before his death, suggesting at the time,—he was seventy-five years old,—the outlines of several new essays.

For the will of God he felt a profound reverence. When a question concerning a vocation came up, he had a dozen difficulties to urge, until somebody pointed out that it was clearly the will of God. "That settles it absolutely," he wrote. "There can never be any question of disputing God's will." In the midst of a hundred nervous frets and complaints he would astonish one by suddenly resigning everything to the will of God, as of one who knew infinitely better what was good for us. His special self-accusation was of over-absorption in the intense *earthly* delight of art. "From the point of view which may not have come up to you," he wrote in 1906, "a religiously attuned mind might desire a manner of destruction of the ambitions which might appear too earthly." "I no longer fear death itself," he told me in November, 1909, "I fear only the state of my soul in the eyes of God."

Indeed, reverence penetrated his very bones, causing him to abhor levities in speech, to be nobly conservative, and regardful of propriety in religious art, and to venerate deeply the Blessed Sacrament, the Saints, the priesthood. The spirit of prayer revived and grew in him in his latter years. "I try each day to have a pure intention in my work," he wrote to me in 1904, "hoping that it may all be somehow for God's glory, and at night I always ask God's pardon for the faults of the day." His last years found him frequently before the altar, praying for grace and encouragement. "While at Mass at Saint Francis Xavier's last Sunday," he wrote, "I found great happiness in the thought that there were others praying for me." He was singularly grateful for offers of prayers.

Mr. Cortissoz says of him: "Like his own grandmother, Madame Binsse de Saint Victor, he was indisposed to make much of the details of worship. For him belief and cleanliness of soul were the main things." This statement, however, may be misleading, for if he were delicately scrupulous toward the minutiae of art, it is not likely that so consequent a mind should care little for details in the supreme office of life. The details that he shrank from were of a devotional nature; pious pictures, (*bondieueries* as he called them) non-liturgical devotions, prayerbooks, and the all too frequent apparatus of positive bad taste in churches. The music tormented him. He was doubtless unreasonable, but the really important details of faith and of liturgy were to him sacrosanct. At Holy Mass, he usually followed the missal, answering to himself in Latin. In his last illness he apologized whenever he received Holy

Communion for having forgotten some of the answers to the Latin prayers which he used to know so well.

His love for all the beauties of the Church was limitless. His reverence and taste made him scrupulous in guarding the traditions of religious art, so that he would ascertain just what colors certain sacred persons should be vested in, or just what help he could get from biblical archæology, without running counter to tradition. He sought to express the Sacred Mysteries and their lessons, rather than mere human actions and irrelevant details. He had an intense love for the Gospel. One of his desires was to paint all the scenes that had been neglected by most painters. But he was called away too soon.

One can hardly think, therefore, that he would have relished just that "Olympian intercourse," which Mr. Cortissoz in all kindness, wished for him: "discussing religious origins with Renan and Solomon Reinach." Such discussion at any rate could not imply kinship of views. Christ the Lord was to him the divine Son of Mary, in the most obvious Catholic sense, whom he adored and prayed to as God, whether in the mysteries of the Gospel or the seclusion of the Tabernacle. He was never interested in the vagaries of biblical criticism. His historical sense was too accurate to make them tolerable for him. Evolutionary doctrines he looked upon with particular suspicion. His long study of primitive men and their beliefs always inclined his mind in a contrary direction. He was impressed by the complexity of historical tradition. He was always gently sarcastic with those who spoke of ancient stages of civilization as essentially inferior to ours, and delighted in little items that showed how the ancient Greek and Roman gentlemen, the Egyptian gardener, the Babylonian clerk, and the ancient Chinese jade carver were quite like our friends on Tenth Street or Fifth Avenue.

I was always impressed by his vivid sense of the grandeur of the saints' lives, and his enjoyment of their writings, especially his delight in the kindness of a scholarly friend at the Century Club, who used to read to him during meals passages from St. Bernard, and of the great Mystics. Citations from the saints and from Scripture he verified and gathered up as real treasures. It was not always easy to satisfy his desire of further knowledge, as when he interrogated me suddenly about the moral influences that might have entered into the early youth of St. Francis Borgia. Nor were his sympathies confined to the saints of the past. His veneration for Catholic missionaries deepened with his increasing acquaintance with their work.

John La Farge was essentially and immovably Catholic. As Mr. Cortissoz says, "his soul was set upon a rock." He was nervous, fastidious, endlessly questioning. He expressed himself in a somewhat bizarre, and almost self-contradictory way, but he was far from religious skepticism. The real interior attitude of his

whole life was shown, I think, in his final words to the Father who attended him for the last time before his death. "Place your hand upon my head; I wish to have the blessing of the Holy Catholic Church rest upon my head before I die."

JOHN LA FARGE, S.J.

Carlist Program Modified

Our readers may remember that when we spoke in a former article of the Carlist party, or Jaimist, as it is now known, we stated that, although it was well organized and endowed with a militant spirit, it seemed to have given up all thought of recourse to arms for the purpose of securing the triumph of its aspirations and hopes.

It is but a month or little more since we made the assertion, and lo, Don Jaime himself comes forward to affirm in a public and solemn manner the correctness of our surmise. The celebrated Carlist writer, Severino Aznar, has just published in *El Correo Español*, the official organ of the party, a detailed interview which he recently had in Paris with Don Jaime, who has declared officially ended what we may call the heroic age of the Traditionalists, or Carlists, or Jaimists, the age of armed defense of their politico-religious ideals, the age of civil war, which twice during the past century deluged the land with blood and spread desolation throughout the country.

"My followers and devoted adherents," says Don Jaime, the leader and exponent of Spanish tradition, "must not be so lulled into present inactivity by the dream of a future civil war as to refrain from that action which the good of the cause now demands."

Don Jaime, says Severino Aznar, sees in war not an ideal, but a misfortune, which, when just and unavoidable, is for nations what bodily pain is for the individual, a crucible in which his virtue is tested, a chisel with which he carves the statue of his greatness and his glory. In only one contingency would Don Jaime take up arms and lead to battle, and that would be the case in which antimilitarism should permeate the rank and file of the army and turn it to swell the tide of revolution. But this case is so hypothetical and so remote from Spain that he might just as well have passed it over in silence.

Spain's one militant political party is, therefore, in a condition of substantial evolution. During the past half-century it has caused the greatest uneasiness to the reigning house, and has been a continual menace to it. What the Carlists did or said was watched and studied by the ministers of King Alfonso, for Carlist rage and Carlist determination were not idle words. It may be said that the cabinet were always with an ear to the ground in an effort to catch the words and echoes that came from the Vasco-Navarrese mountains, at once the cradle and the arena of Carlist politics and aims.

Thus has Spain lived for the past fifty years. Fancy whether heed is paid to the recent official declarations of the son of Carlos VII. They have unveiled before

us what was unknown, and therefore doubly feared, for the uncertainty of what might lurk behind the curtain filled the nation with anxiety and dread. Spain may now be calm and may devote herself with a serenity born of security to the development of her agricultural, industrial and commercial resources.

Undoubtedly, the old warriors, those who still bear the scars of former civil conflicts, will see in the words of Don Jaime a defection, even an apostasy, from the ancient Carlist standard, and will raise a feeble protest; but with him are the young men, the intellectual men of the party. The younger men are elbowing out the ancients, who have outlived their usefulness. A breath of transformation, of fresh air, is whispering through the ancient fortress of Spanish tradition. Books replace guns; ideas crowd out swords; the bloody struggle on the field of battle gives way to the struggle of intellect and labor; a keen sense of present-day problems has seized upon the sons of the grizzled warriors of a former generation, whose sole reliance was the valor of their hearts, the strength of their arms and the fire of their enthusiasm.

The Traditionalist party is like a man who, after a sleep of fifty years, awakens to-day and sees how behind the times he is. His ancient weapons are moss-covered and eaten with rust; his methods of procedure are archaic and useless. Don Jaime wishes to have his followers enter heartily the field of Catholic social action, to study the economic and material needs of the people, to live in continual and intimate contact with them, that in the Cortes and in the district councils they should make themselves the faithful interpreters of the people's legitimate and just aspirations, and that, in a word, they should make themselves faithful and disinterested guardians and protectors of the poor and humble classes.

As it is plain to see, this is a sane and sympathetic policy; it is a reconciliation of Traditionalism with democracy; it is to go forth in search of the people who are now the victims of political gangsters and oppressive despots; it is to work for their moral emancipation and their economic independence. The people of Spain hunger and thirst after justice, and only too often they hunger after the bread that nourishes the body. They live on short rations, for living is dear and work is both scarce and poorly paid. Politics have ruined the country. Hunger and discontent have driven the workingmen into the ranks of the radicals and extremists. The day that a political party offers to Spaniards cheap and plentiful bread, an honest administration and equal justice for all, they will cast their lot with that party.

To-day Don Jaime marks out such a program for his party. Will his party be able to carry it out and develop it? We do not know; we confess to grave doubts. The Jaimist party is so saturated with politics that we hardly dare hope that it will rise to such heights. The program, we repeat, is excellent, in fact the only one,

as we understand the situation, that can build up a strong popular party.

Religion would be greatly benefited by this new spirit that Don Jaime aims to introduce; for by blotting out the element of exclusiveness, which has thus far prevailed among his adherents, and which has been, indeed, their distinctive trait, he has taken a great stride towards reaching a good understanding with other Catholics. Until these latter days the Jaimist has considered himself a being apart from all other men; for him, uprightness of life, highmindedness, and all the other lofty moral qualities counted for nothing if to them was not annexed the profession of the Jaimist political faith. To be a Jaimist was everything; to be a Constitutionalist or simply a Catholic was nothing. Naturally, they did not put it quite so bluntly, but that was their political and religious attitude. It was manifest, therefore, that where such principles prevailed the union of all Spanish Catholics was an impossibility, and the consequences of disunion have been deadly. If, then, this new Jaimist program succeeds in blotting out the ultra-conservativeness and exclusiveness of the party, religion will be the gainer, and by a great deal. However the tide may turn, Don Jaime has just broken the antiquated molds of his party and has offered new ones for its acceptance. His authoritative statements in Paris open a new era in the history of the Traditionalist party.

NORBERTO TORCAL,

Editor of *El Noticiero*, Saragossa, Spain.

Catholic University of Louvain

A principle, assumed as fundamental by the Trustees of the Carnegie Fund for the Advancement of Teaching, denies the possibility of scientific freedom and broad, liberal scholarship in those institutions in which religion is paramount. No one of the eminent body has yet succeeded in giving reasons for this faith that is in him at all satisfactory to the advocates of religion in teaching. These, holding that the most prominent place in education should be assigned to the training of the will, to moral development, to character formation, insist upon the necessity of explicit religious influence in every department of scholastic training up and on through the highest university courses. Theoretically, their position is unsailable; happily they can adduce concrete evidence, as well, of the truth of their contentions and to prove the folly of the axiom glibly quoted in support of the narrow policy of the Carnegie fund.

Catholic Belgium affords the example. In Louvain there exists a flourishing institution, thoroughly Catholic in spirit, whose history is an illuminating argument of the possibility of liberal scholarship and of the broadest scientific freedom in a school vibrant with religious life and activity. Founded in 1426, the ancient university was destroyed by the revolutionists in 1797; restored in 1816, it fell victim a second time to the ravages of the revolution of 1830. After the proclamation of Belgian inde-

pendence the Catholics, taking advantage of the freedom in educational matters guaranteed by the constitution, with the approval of the Pope on April 8, 1834, reopened the famous school of olden days as the Catholic University. Though seventy-seven years in existence as such it has not, up to this year, enjoyed recognition as an independent corporation, and, in consequence, it has not been able legally to acquire and to build up an endowment such as its effective work would demand. The lack of this has been amply met by the voluntary support assured to it by the Catholics of the country. Although the generosity of these latter is called upon in so many other ways, they have not failed in all these years to contribute the half-million francs annually expended in the upkeep and development of the various departments of the school. A bill granting corporate rights to the institution is now being considered in the Belgian parliament. Its passage, which seems quite certain, will enable those in charge of the Louvain University to find a way to establish a permanent endowment, and thus to relieve their faithful benefactors of this burden.

The Louvain school is to-day a complete university with a theological faculty, the only complete university, be it said, in Belgium. It is a free university, independent of every other control, if one excepts the necessary legal regulation and recognition of the literary and scientific degrees which the school is empowered to grant. This quality it shares with the University of Brussels, like Louvain, a free, but unlike Louvain, not a religious but a freethinking school. Last, not least, Louvain is a Catholic University. Université catholique de Louvain is the official title that appears on the great seal of the institution. Following the ancient Catholic custom, the academic year begins with a solemn votive Mass of the Holy Ghost, at which all the students and the professors of all the faculties are present in their official gowns. Over the professor's tribune in each lecture hall hangs a crucifix. Every lecture opens with a brief prayer, clerical and lay professors alike deeming it the proper thing to sign themselves with the sign of the cross, and to invoke God's light and grace before their lectures. The official program of studies announces a course in advanced Christian Doctrine: "*L'explication approfondie des vérités fondamentales de la Religion*," lectures in which are given once a week, and are of obligation through two semestres for the students of all faculties, except that of theology. To be sure, all this, if one heeds the Carnegie trustees, is a sign and seal of Louvain's inferiority in scholarly achievement. Let us see whether their contention is true. An official report of the Belgian Minister of Instruction (*Situation de l'Enseignement Supérieur, présenté aux chambres législatives le 26 November, 1908. Rapport triennal 1904, 1905, 1906. Bruxelles, 1909*), issued two years ago, will be our authority for the statements now made.

The number of students matriculating at a university offers some indication of the place it holds in public es-

teem, as well as of its reputation as an institution of advanced learning. There are in Belgium four universities: two of these, those, namely, at Ghent and Liège, are State schools; and two, those at Brussels and Louvain, are private foundations. The triennial catalogue reports the number of students during the years 1904-1906 to have been: Ghent, 2,689; Liège, 6,024; Brussels, 3,269; Louvain, 6,484. The universities conducted under private auspices lead the State schools, and the Catholic school shows a registration very nearly double that of the "liberal" or non-sectarian institution of Brussels. Evidently Louvain stands in excellent repute, evidently she is the most fecund Alma Mater in Belgium. Nor may our friends of the Carnegie fund explain the excess by a sneering reference to the number of theological students frequenting the halls of Louvain. The official report tells us that the theological faculty made a rather poor showing with its 115 students, in comparison with a registration of 532 in medicine and one of 595 in law.

But, to be sure, mere numbers count for little in measuring the grade of excellence of a school. Intelligent effort in its classes is what is looked for, systematic and up-to-date progressiveness in every phase of educational work coming within its scope, and, in a certain respect, successful results achieved by professors and pupils. How does Louvain stand this test? The Belgian *La Presse*, commenting lately on the educational question, congratulated the people of the kingdom on having at hand favorable opportunity to sift the *pros* and *cons* advanced by educators in regard to religious influence as a factor in educational work. "We have here at home," it says, "two schools of advanced teaching, the Catholic University of Louvain, and the liberal or non-sectarian or neutral, call it what you will, University of Brussels. Both are equally old, both have enjoyed the like equal rights." One may fairly compare their efficiency in the work they have accomplished." However, it were not unjust to question the equality of condition claimed by *La Presse*. The Brussels institution is established in the country's capital, and may, therefore, avail itself of the admirable opportunities there afforded. The many hospitals, the rich museums and the numerous splendidly equipped institutions for scientific research work of which Brussels boasts are helps at hand for the university's students. Louvain's abiding place, on the contrary, is a small provincial town, and lacking the facilities available in the lordly capital city, its faculties must perforce provide laboratories and other required equipment almost entirely from the slender resources at their disposal. It would scarcely astonish one, then, to find the record of scholarly achievement largely favoring the "liberal" university.

The opposite is true, however, as a simple analysis of certain published data will show. It is customary, it appears, for the Belgian Government each year to select certain university men, who have completed their course, and to give them, at its expense, two years' post-graduate

work at some foreign universities. The selection follows a competitive examination passed by the eligible candidates before an official State Commission, made up of professors chosen from all four universities. The test is partly written, partly oral: for the former each candidate presents a formal dissertation on some literary or scientific topic, while the latter supposes a defense of certain set theses before the Commission in Brussels. During the years 1904-1906, 41 of these post-graduate stipends—*bourses des voyages* they are termed—were allowed, and the four universities shared in them as follows: Brussels, 5; Ghent, 8; Liège, 13; Louvain, 15. Practically the same proportion holds, we are told, year after year, a change worth noting occurring only in years when Louvain's success is even more strongly accentuated.

From the *Moniteur Belge* (Feb. 16, 1911) we are able to supplement the record contained in the report of the Minister of Instruction for 1909. That journal publishes the results announced following the competition held in 1910 between candidates from Belgium's four universities. In the faculty of Philosophy four received the prize, two being from Louvain; in the faculty of Law two were awarded the coveted burse, both from Louvain; in that of Medicine, five were declared equally deserving of first prize, two of the victors registering from Louvain; and in the department of Engineering, one of the two successful candidates was from Louvain. Thus, out of a total of seventeen specially distinguished for their excellent work in the four institutions of advanced training in the kingdom, seven hailed from the Catholic school in the out-of-the-way provincial town, and of these four won first prizes. Four of the dissertations submitted were deemed worthy to be printed at the expense of the State, and of the four, two had been written by Louvain men. The name of Louvain's non-sectarian or neutral rival, the University of Brussels, fails to be accredited on the list with any distinction whatever in this latest competition.

Surely, the record thus achieved suggests as legitimate inference a condition of things entirely out of harmony with the narrow dictum of the Carnegie Trustees: liberal scholarship and freedom of broad scientific investigation cannot exist in schools where religious influences are in control. Evidently, too, the professorial body, which makes up the distinguished faculty lists in Louvain's various departments, admits the inference and fails to find in the Catholic life of the university that insurmountable bar to efficiency in advanced educational work which Dr. Pritchett and his colleagues appear to discover in religious schools. And the Louvain faculty lists, in passing be it said, carry the names of men recognized as leaders in their chosen lines of scholarly achievement, names honored in the greatest schools of Europe.

One might add to the foregoing a word of comparison concerning the character of the "student life" prevailing

at both universities, Brussels and Louvain, but our theme scarcely requires it. Suffice it to say that uprisings, and uproarious, noisy gatherings, and rows with the police and the good folk of the city, and similar incidents of undignified rudeness not uncommonly to the fore in the roistering experience of schools that enjoy the helpful consideration of Mr. Carnegie's Trustees, are rarely heard of in Louvain. The ideals of Christian manhood ever before its students, the reverence for law and order, which is an essential element of the religious atmosphere permeating their lives in the university, make such excesses practically impossible.

Well may the Catholics of Belgium be proud of their great school, the Catholic University of Louvain. It yields place neither to the richly-endowed State schools, nor to the neutral free school of Brussels, no matter in what phase of educational condition or accomplishment one may choose to compare them. Would it not be well for those among us who advocate non-sectarianism in educational training to tell us why they overlook so evident a rejoinder to the astounding claims they presume to advance?

M. J. O'CONNOR, S.J.

CORRESPONDENCE

Portugal on the Eve of the Elections

MADRID, SPAIN, May 1, 1911.

I have just returned from a flying trip to Lisbon, where I went with the intention of obtaining first-hand information on the state of affairs in that unfortunate country, so close to Spain through race, blood and history. The following notes are the result of my own observations and the fruit of the interviews that I had with various political personages, both Monarchists and Republicans, to whom I was personally known or for whom I carried letters of introduction from common friends in Spain.

The first impression that strikes the traveler on entering Portugal is the marked economic distress that exists in the country. The sudden revolution which in a few hours transformed the outward appearance of the nation has served only to increase and intensify the misery of the common people. The appearance of the Portuguese capital saddens the visitor's soul. Its fine harbor is almost deserted; its famous theatre of San Carlos is closed, for the theatregoers of other times do not attend; the palaces of the great are silent, for not a banquet, not a reception, not even a simple afternoon tea, summons the society folk to their halls; the very streets have lost the animation of former days; business is at a standstill, and firms with a long history of success and a high reputation for financial soundness are going into bankruptcy day after day; on all sides swarm people out of employment, and the laboring classes are without sufficient food. Yes, the pangs of hunger are felt in many a humble home.

A good friend of mine, who accompanied me through the streets of Lisbon, explained the distressing state of affairs as follows: "Don't be surprised at what you see here. Wealthy families who were devoted to the old régime have left the country, and their absence has para-

lyzed business. All the Spanish cities near the Portuguese border—Vigo, Tuy, Pontevedra, Ferrol, among them—are swarming with illustrious Portuguese refugees who seek in them an asylum from the tyranny and despotism which the reign of terror of the past few months has introduced.

"Life in Portugal is nowadays a thing impossible not only for persons with religious leanings, such as ecclesiastics and practical Catholics of the laity, but also for all true lovers of liberty, who cannot reconcile themselves to the sight of their native land subject to the caprices of a handful of political partizans who enslave and dishonor it.

"The monumental blunder of the revolutionary government has consisted in foolishly attempting to strengthen the position of the republic by violence and terror and by persecuting political adversaries. It began by suppressing the opposition newspapers, the monarchist press, as if by that means it could stifle the public conscience; and in the field of newspaper suppression it has been guilty of downright enormities. Let one example suffice: There was published in Viseu a review with the title *Social Catholicism* (*El Catolicismo Social*), which, as its name indicates, took no part in political strife and no interest in political parties. Now, the civil governor of Vizeu not only suppressed the review, but also forbade, under penalty of the most grievous punishment, the use of that printing office for printing or editing any kind of a periodical publication, whatever might be its class or kind.

"At present writing there exists in Lisbon only one non-Republican daily, *A Nação*, the organ of the Legitimist (Miguelista) party. Its life has been spared by the Braga administration on the humiliating condition that it shall not busy itself, either little or much, either directly or indirectly, with political questions. All the other opposition papers in Lisbon, Coimbra, Oporto, etc., have been suppressed by ministerial decree, after seeing their offices mobbed and sacked by the rabble, with the undisguised approval of the Braga coterie.

"A similar course has been followed with the leading Monarchists. Under the specious pretext that the government could not be answerable for their lives, they were invited by the authorities to leave the country and take up their abode elsewhere. The more valiant and more calm among them, who have declined to leave their native land at such bidding, are the victims of daily affronts, insults and outrages. The end which is sought by all this is to make doubly sure the triumph of the Republicans in the approaching elections for the Constitutional Convention, so that expectant Europe may be notified that the nation has approved at the polls the work of the revolutionists and the establishment of a new régime."

During my stay in Portugal it was brought home to me with overwhelming force that the Braga administration is greatly exercised over the coming elections. It seemed to it that by putting them off and by taking some time to carry out its policy of persecution against the Monarchists, by suppressing their newspapers and by driving into exile their most distinguished representatives, it could be sure of the victory at the polls on account of having thus summarily silenced all opposition. But precisely the contrary has happened. If, the day after Manuel had been dethroned and exiled, Braga had called upon the people to express their will at an election, he might have secured an immense Republican majority; for the wonderment, the confusion, the anxiety, and the terror of

those first days would undoubtedly have produced that result. But the time has passed; public opinion has recovered its wits after that trying period of bewilderment and fright, and the provisional government has done everything possible to prove by its acts that the Republican régime is disorder, violence, the throttling of liberty and the trampling upon right, all bunched together and dubbed a political system. Those of the lower classes who lent willing hands in setting up the republic, because they fancied that its coming would establish a state of abundance, well-being and wealth, realize already that their dreams of future comfort had no solid foundation, and the result has been an anti-Republican reaction, whose effects and consequences fill the administration with uneasiness and alarm.

A Republican in high official position at Lisbon told me, with every indication of disquiet and worry: "The day after the republic was proclaimed the administration ought to have published an edict consisting of a single article, namely, 'It is forbidden to exercise the right of petition.'" As I did not seem to grasp the meaning of his words, he added: "Most of those who assisted us with weapons in their hands to overthrow the monarchy last October had the Republican ideal not in their heads nor in their hearts, but in their stomachs; they fought side by side with us because they expected to have an income and to prosper; now they rain upon the provisional government a perfect storm of petitions for all sorts of jobs, posts, employments and pecuniary allowances. Since the money of the republic does not suffice for all these demands, many are dissatisfied, and the improvised Republicans of yesterday are the Monarchists of to-morrow."

Nobody ventures to hazard a guess on the outcome of the approaching elections. The notion of a possible restoration of the monarchy is gaining ground daily. One thing is certain, and that is that Portugal is not a republic, and that the events of last October have thus far produced nothing definite and stable. It now looks as if the flamboyant Portuguese republic is to follow in the ways of the unrepudiated and inglorious Spanish republic of 1868. One of the most influential Republicans in all Portugal said to me, "The day that the Monarchists sink their petty differences and unite against the republic will be the day on which the Portuguese republic will fade out of sight, and in fewer hours than were required to set it on its feet."

The above opinion is common not only in Portugal, but also outside Portugal, among statesmen who have every reason and every means to know Portuguese affairs and to value them at their true worth. A few days ago Don Segismundo Moret, ex-President of the Council of Ministers, gave a public lecture in the Ateneo of Madrid before a numerous and select audience. His subject was "The Portuguese Revolution, Its Causes and Consequences." His conclusion was that Portugal would soon be a monarchy, as flourishing and prosperous as in the days of its historic glory. NORBERTO TORCAL.

Successful Mission Work in Jamaica

KINGSTON, JAMAICA, MAY 1, 1911.

Buff Bay is a small township on the North coast of Jamaica, in the civil parish of Portland, and on Sunday, April 30th last, there was a dedication there of the pretty little church of St. Agnes, just completed by Father Guiney, S.J., the missionary pastor. Bishop Collins, S.J., officiated at the ceremony, and

Father Mulry, S.J., preached the dedicatory sermon. It is the first Catholic church to be erected in the locality, Mass having been said up to this on a portable altar in the house of Mr. and Mrs. W. G. Russel, of the same place. On March 6 of last year, the cornerstone was laid, and energy has in the meantime supplied the place of resources in the construction. Strange to say, no little share of that energy has been located in the person of the Presbyterian husband of a good Catholic lady, no other than the Mrs. Russel just mentioned. The name itself of the church is his choice, because it honors his beloved wife's patroness, and there are signs in abundance that in his case Christ will come into His own again, and John Knox be ousted.

One of the most pleasing events to record in connection with the new St. Agnes' church is the charitable and pious action of five American carpenters, who, after having helped, according to contract, in the rebuilding of the Lichfield Hotel, at Port Antonio, in the same parish, proceeded to Buff Bay, and without any earthly remuneration, pushed through almost to completion what Father Guiney had asked them to do for God's Church in Jamaica. It was only the strict obligation of returning to the United States by a fixed date for other work which prevented them from leaving the building in a thoroughly finished condition. The Celtic cross above St. Agnes is an indication of the racial strain in these five generous benefactors; for in four of them the ancestral tree was of Hibernian growth; Brittany, we believe, gave its sturdy sap to the stock of the fifth.

The Buff Bay River Valley, which ends here at the coast, is well populated. Nine miles further up is the fervent Catholic congregation of St. George's Mission, at Arveat, where five or six hundred of the faithful are visited once a month by the missionary, and where from two hundred and fifty to three hundred or more receive Holy Communion during his stay of a week. At present, in Buff Bay itself, we have only a small membership, but there is every hope, with the blessing of the Sacred Heart, of a great and speedy increase. Moreover, Buff Bay is practically the geographical centre of this mission district, with its five organized mission centres, and its four hundred square miles of apostolic territory to cover. The fourth Sunday of the month is hereafter to be its Mass Sunday, and with a zealous catechist and teacher on the ground to carry out the directions of the priest, there is no reason why St. Agnes' Mission should not become a very garden of the Lord. It is the third church dedicated in Jamaica in the short space of three months, Holy Trinity Cathedral, in Kingston, on February 12th, and St. James' Church, Murtigo Bay, being the other two.

PATRICK F. X. MULRY, S.J.

General Congress of Catholics in Mayence

The Reception Committee having in hand the preparations to welcome visitors to the approaching General Congress of German Catholics in Mayence has issued the following invitation to Catholics throughout Germany:

"For the fifth time it has become the pleasant duty of a committee delegated by their Catholic coreligionists of Mayence, to address to the Catholics throughout the empire a cordial invitation to the General Congress which will convene here August 6-10 of this year. We are persuaded that the call we send out from this ancient Episcopal city, where St. Boniface welded the first links in the chain that was to bind together all German peo-

ples, the call from the birthplace of our General Congresses, will awaken joyful echoes in the hearts of all German Catholics, and that, as in former years, from every district of the fatherland thousands will throng into our city to deliberate upon the works we are called upon to do.

"Our assembly in August will have a sacredness and a dignity all its own, since we are to celebrate this year the birth of our great bishop, William Emmanuel Count von Ketteler. Twenty-seven years, with unyielding fortitude, he carried here in Mayence the pastoral staff of St. Boniface, and in all that period he proved himself a gifted and a fearless leader in the cause of God's glory and the liberty of God's Church. A far-sighted and magnetic leader, too, he was, and Catholic Germany eagerly sought his counsel and heeded his warnings in the perplexing situations that were springing into prominence from the changing relations in the social life of our people.

"The gravity of existing conditions, so often foretold by von Ketteler, cannot escape the attention of any one who walks with his eyes open. That it demands united and harmonious action on the part of all Catholics, aye, of all who possess a Catholic sense, needs no proving. Therefore, we shall gather together to renew our oft-repeated pledge to profess our Catholic Faith in all its purity, to render it a living actuality in our lives and to defend it. We shall meet to renew our hearts and minds in the spirit of obedience and of loyal fidelity to the Apostolic See and to our own bishops and pastors. We shall assemble to confer together upon what is best to be done so to meet the many needs facing us to-day as to assure the well-being of the Church and the best interests of the fatherland.

"Therefore, with most hospitable and cordial welcome, we bid all Catholics and all Catholic organizations to come to Mayence during the days of our approaching fifty-eighth General Congress. Come full of enthusiasm for the Catholic cause; come in a spirit of grateful reverence for the memory of our never-to-be-forgotten leader, Bishop von Ketteler; come in right-minded appreciation of the serious condition of things about us and of the immense importance of the problems we shall be called upon to solve.

"The entire Catholic population of Mayence will do all that lies in its power to receive the Congress worthily. Committees have been formed from all classes of the civic body to make fitting preparations to assure to all visitors attending the Congress a delightful stay in 'golden Mayence on the hospitable banks of the Rhine.' These shall have but one aim—to arrange a program in which the hours given to serious work shall be pleasantly broken by recreative features to make the days happy days as well as profitable days to all.

"THE RECEPTION COMMITTEE.

"Mayence, Easterday, 1911."

The population of Ceylon at the present day, according to the census of March, 1911, exclusive of soldiers and sailors, is 4,092,973, an increase of 527,019 persons over the population in 1901. The soldiers and sailors would add a little over 3,000 to the count. The increase of Colombo, the principal seaport and modern capital of Ceylon, is remarkable. Ten years ago it numbered 154,691. To-day it is 211,184. The figures are taken from the *Catholic Herald* of India.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MAY 27, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by The America Press, New York.
 President, THOMAS J. CAMPBELL; Secretary, MICHAEL J. O'CONNOR;
 Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
 Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

NOTICE

The editorial rooms and the publication office of AMERICA have been removed from 32 Washington Square West, to Nos. 59 and 61 East Eighty-third Street, to which address all communications must hereafter be sent.

The Light-House

Bishop Greer and Mr. Joseph H. Choate, the latter being the chairman of the Blind Workers' Exhibition, have signed a circular letter in the interest of the New York Association for the Blind, calling for \$150,000 to build "a house which is to be devoted to the social and industrial needs of the sightless." Very felicitously, the new establishment is called a Light-House.

Such appeals, of course, make straight for the heart and the pocketbook. The very audacity of the figure of \$150,000 will appeal to the imagination, and, doubtless, subscriptions will pour into the treasury of the Association in streams. The only regret we feel is that Catholics cannot make such a peremptory demand for funds on behalf of a "Light-House" of their own, which, though small, has for three years been diffusing its beams over the whole United States. Few were aware of it, however, except the far-seeing blind, who have used it, not for the purposes of industrial education or gymnastic development, but for intellectual enlightenment in matters which are essential for them to know and from which they were debarred.

About three years ago a few ladies—they were very few—were apprised of the fact that in all the great Blind Asylums of the land there was absolutely no Catholic literature to be had; not that it was deliberately excluded—on the contrary, it would have been welcomed—but there was none in existence. The Catholic blind were thus shut out of a knowledge of their religion, a

comfort which it would be unjust and cruel to deprive them of. It was determined, therefore, to supply the want forthwith. There was no money to be had, but that was a trifle and did not deter the valiant women who had determined to remove the reproach. They formed an association which they called "The Xavier Free Publication Society for the Blind." Archbishop Farley kindly accepted the position of Honorary President and Father Joseph Stadelman, who formerly had been caring for the Deaf-Mutes, but was for years looking after the Blind, consented to do the printing.

A book for the Blind is not a small affair. A "Manual of Prayers," for instance, is about the size of an old-fashioned Family Bible. The raised points which spell out the words have to be distinct from each other, so that the reader, whose eyes are in his finger tips, can feel his way over the page with safety. Hence each volume bulks large, and, besides, printers will tell you that paper comes high. Nevertheless, though the financial resources of the young association were of the most tenuous and impalpable description, and though there was no hope of having any moneyed man back of the heroic effort, the work done in the three years that have elapsed since the organization, in March, 1908, is simply amazing. Thus on the list of books appears the Bible in several volumes; "Wayside Stories" (73 stories), in 4 volumes; "Selections from Cardinal Newman," 2 volumes; "The Following of Christ," 3 volumes; "Fabiola," 3 volumes; "Pioneer Priests of North America"; "Faber's Works"; Father Tabb's "Lyrics"; "Tom Playfair," and so on through an array of several columns. The editions vary from fifty to one hundred copies, and let it be remembered these books are sent free not only to Institutions for the Blind, but to a great number of Public Libraries, beginning with the Congressional Library at Washington. The length of the library list is surprising. Added to all this is a monthly magazine running since 1900, which, of course, nobody knows anything about except the happy blind people who revel in its pages, shedding light, as they do, over the darkened sea of their lives.

How these associates have contrived to do so much with the few dollars at their disposal is a mystery. It is a pity they have not some strong man of national repute, like Mr. Choate, to step out on the highway of the world and compel the public to stand and deliver \$150,000 or more for this kind of a Light-House!

William Emmanuel von Ketteler

The invitation issued to the fifty-eighth General Congress of the Catholics of Germany reminds those to whom it is addressed of a fact that should not be overlooked by the individuals charged with preparing the program of our own Catholic gatherings. On December 25, of this year, the Catholic people of Germany will commemorate the centenary of the birth of one of the

greatest and noblest sons of that land, William Emmanuel Baron von Ketteler.

Bishop of Mayence for twenty-seven years, he was a leader among his fellow-religionists in the dark days when Austria's defeat at Sadowa (1866) filled the Catholics of Germany with consternation and proved that their dream of an Austrian Germany was quite over. He it was who then sought to revive their courage, advising them to meet half-way the inevitable changes, and to permit no one to surpass them in their love of the German Fatherland. Meantime, he was strenuous in his efforts with Bismarck to secure for Catholics in the new empire such liberties and guarantees as the Constitution granted to them in Prussia. By word and pen he exercised potent influence in *Kulturkampf* days, his share in the memorable episcopal conferences at Fulda having been a predominant one. Von Ketteler, it was, with the venerable Archbishop Melchers of Cologne, who, in 1873, succeeded in bringing the bishops of the country to decide upon absolute passive resistance to the persecuting May laws. He, too, was largely responsible for the platform drawn up at its inception for the guidance of the great Centre party, and he was, until his death, a wise and prudent counsellor in its brave fight against the Bismarckian ideal of political absolutism.

Quite as ardent an opponent of the modern spread of capitalistic absolutism in industrialism, it was in the sociological field that von Ketteler won his chief renown as the friend of the "plain people." Early in his career he came to be conspicuous by his broad and discerning intelligence of the social movements of his time. Catholic to the core, he pleaded always the necessity of the intervention of the Church in the name of faith, morals, and charity, for the removal of the blighting evils of the day. The Mayence prelate was among the first of the able mid-nineteenth century reformers to advocate urgency of relief in the problems of increased wages, shorter hours of labor, prohibition of child labor in factories, and the prohibition of women's and young girls' labor. In all these needs he counted upon the initiative of Christian charity for the organization of productive co-operation associations destined to restore social justice on a more equal scale, but he made clear, as well, the right of workingmen to legal protection from the public authorities.

Theoretically, Bishop von Ketteler based his social system upon the teachings of the Catholic Church regarding property and the duties of Christian charity, developing the sociology of St. Thomas Aquinas, and demonstrating the manner in which it meets every social need of the time.

He was among the first to urge that in every diocese some priests should be selected to make a special study of economic questions. This fact suggests a feature that may be considered not amiss in prospective celebrations of his centenary. Suitable provision made to carry out this admirable purpose would serve as an ex-

cellent commemoration of the great pioneer in Catholic social work. Social reform here and elsewhere must begin with the regeneration of the soul, and it is only when the Church, through her ministers, shall have entered into closer relations with the new social activity that we may hope to arouse among the burden bearers of the world respectful recognition of the truth of Christianity.

Best Hundred Catholic Books

The New York *Sun*, on May 14, published an article from the *Rosary Magazine* on the "Best Hundred Catholic Books." The article should really be credited to the Liverpool *Catholic Times*, in which it appeared some months ago. It is from the pen of J. C. McWalter, barrister-at-law of the King's Inn, Dublin, and is but one of a series of letters on the subject which were printed in that representative Catholic weekly. The *Sun's* publication of the article brought it to the notice of many in this country. We have received letters expressing surprise at the inclusion of some of the authors whose works are recommended to Catholics. Exception may well be taken to such writers as Rabelais and Maeterlinck, or to any of their books. The list, however, was merely tentative, and was printed rather for the purpose of evoking criticism and not as an authoritative expression of the views or preferences of the editor of a Catholic publication.

The difficulty of determining exactly what books are best, whether for the general run of people or for a particular class, is obvious. Some years ago Sir John Lubbock gave to the students of the Workingmen's College of London his list of one hundred books in all literature best worth reading. Yet Gladstone did not hesitate to draw his pen through one-half of Sir John Lubbock's list. When the inquiry is restricted to Catholic books in English new conditions face the compiler. They must not only be written by Catholics; they must also conform to standards of orthodoxy in faith and morality. It should not be surprising, then, that in submitting a list of Catholic books for English readers a greater winnowing process must be resorted to. The Liverpool *Catholic Times* a few weeks ago gave a hundred authors or works voted by the general reader as deserving a place among the best hundred. The result on the whole would commend itself to many; the differences are such as might have been expected. Present day authors are given a decided preference, and the book which has made the latest impression is frequently given the place which a maturer judgment would have assigned to some other work, whose excellences have been overlooked or have dropped out of mind.

Sixty years ago Cardinal Newman pointed out to the Brothers of the Oratory that the literature of England was overwhelmingly Protestant. It formed a distinct vehicle of the Protestant tradition, and, with its huge and engrossing monopoly of the English mind, brooked

no rival. Since Newman wrote a change has taken place; a distinct counter current of Catholic literature is discernible in the still mighty stream of the Protestant literature of England. To Newman himself is due no small portion of the credit for the transformation. He was among the first to leap into the angry flood, "throwing it aside and stemming it" as no other writer of the time could have done. A peep into "The Catholics' Who's Who," in England, in 1911, brings a startling revelation of what Catholics are doing to reach the proud eminence attained by their brethren in other lands.

Were the great Cardinal living to-day he would undoubtedly qualify his statement about the Protestant character of English literature, at least regarding that portion of it which has appeared in recent times.

On the whole the publication of these lists is stimulating. The great number of distinguished converts whose writings have been and are to-day adding lustre to the cause they have espoused will give strength to the appeal which the Church is ever making to the children of unbelief, particularly to those who are now living in darkness through the defection of their forefathers in the Faith. With an authoritative catalogue at hand of the best works written by Catholics, it will be easy for readers to secure all the advantages which reading brings to the mind without the necessity of endangering their faith, imbibing error, or losing that delicacy of conscience which is one of the brightest ornaments of a Christian life.

Bishops, Justices and Marriages

In the great Reformation days the chaplain of a British regiment hardly outranked a non-commissioned officer, and the same seems to have been the case in the navy. Chaplains, therefore, were usually of an inferior class. Sir Francis Drake's opinion of the chaplain who went round the world with him is well known. Titus Oates was a naval chaplain till the not over-nice morals of his shipmates could stand him no longer; and many remember how, in the "Two Admirals," Fenimore Cooper hits the chaplain who, having nothing to do when the drums beat to quarters as breakfast was ending, carried off the round of beef to his cabin. Military chaplains were fewer in number. But, though their quality may not have been quite that of a New England regiment's chaplain in the colonial wars, of whom it is recorded:

"Many Indians he slew,
And some of them he scalped while bullets round him
flew,"

there is no reason to suppose them to have been better than their naval brethren.

Nevertheless, one can conceive exceptions to the general rule. No doubt there were clergymen who felt they had to soldiers and sailors a higher mission than that

conferred by a government appointment. Holding the Church of England to be the divinely appointed guardian of the souls of those men, they would accept the chaplaincy in spite of its inferior condition, to perform the work of that Church which they imagined gave them mission and jurisdiction, and in their eyes their dignity as its ministers more than compensated them for their low civil status.

That they were in error as to the fact is not to the point, and we shall use them to illustrate a matter of present interest. In many places a minister of the Gospel officiating at a marriage is before the law merely an officer of the civil power, sharing his functions with other officers purely secular. The Protestant Bishop of Montreal, to say nothing of other Protestant authorities in Canada, seems content to accept that status. But the civil power does not make much account of its matrimonial officers, and the rank of those with whom it associates the clergy is decidedly low. In England the District Registrar is the secular officer; in this country it is generally the Justice of the Peace, a magistrate of the lowest order, and the Canadian system is much the same. When, then, we read that Darby and Joan have been married by a Right Reverend Protestant Bishop, assisted by a Very Reverend Dean, a Venerable Archdeacon and two or three Canons, must we not assume that these dignitaries have lowered themselves to the level of a District Registrar or of a Justice of the Peace? Against such an idea they would protest most vigorously, assuring us that in the solemnization of matrimony they view themselves exclusively as ministers of their Church. Unless their function be a purely social one, like the asking a blessing on the wedding breakfast, Canadian clergymen must say that, despite the unwary admission into which their hostility to Catholics led them, marriage is very much of an ecclesiastical business. Like the zealous chaplains of former times, they must accept the civil appointment as a merely external condition to the exercise of their ministry: the ministry itself stands for all the power of the spiritual order over matrimony.

Another Word to the Peace Society

Perhaps the good people whose minds are full of the grander projects of the world's peace, of universal arbitration and of the organization of a tribunal which shall review and settle the conflicting claims of the nations, may not take kindly to the suggestion, but is there not a more attainable object lower down in the horizon of their view that might suitably serve as goal of their earnest striving? The writer's attention chanced to be attracted a day or two since by a graphic sketch of the blight resulting from a recent strike of journeymen tailors in Chicago, sent to the *Tribune* of that city by a correspondent. The conflict endured from October 29, of last year, to February 8, of the current year. Counting an average day's wage at \$2.50, the 30,000 working people

affected lost in wages during this period \$6,000,000. Curtailed business involved a diminution in profits to the manufacturers, against whom the strike was directed, running up to \$5,000,000. There was a loss of \$2,000,000 on goods carried over. Trades people usually patronized by the striking tailors were mulcted to the tune of \$3,000,000, owing to retrenchments in living expenses made necessary by loss of work. Extraordinary expenditures of one kind and another on the part of strikers and merchants easily reached \$1,000,000; and if one finally adds \$3,000,000 as the amount paid out by the municipality for extra policing and other details necessary to repress the disorders accompanying the strike, one finds a grand total of \$20,000,000, resulting from the folly of those days of economic strife. Surely, it is entirely right to term it a folly, since the only effects encompassed were a number of broken heads and limbs; a certain amount of bad blood between employers and employees, likely, by the way, viciously to affect their mutual relations for months to come; and an amount of trade diverted from the city which may never come back.

The *Tribune* correspondent says: "If, during the strike, the press had invoked a conciliatory spirit instead of giving publication to the reports of agitators, whose interest it was to prolong the strike, or of those who though well-meaning understood not the situation, this great loss could have been averted."

The Peace Association is a powerful organization, backed by almost unlimited resources. Its members, no doubt, are entirely sincere in their belief their efforts to cool the heated blood of nations by eliminating passion and national prejudices, and ambition and selfishness, and jealousy growing out of industrial competition will have a felicitous outcome. Might it not be well to try their fancied powers on certain warring factions that upset domestic peace, to learn thence the potency of the instruments they are forging in order to root out the rude violence of brutal war?

Newspaper Hoaxes

Sometimes, when not even a leaf is stirring in all the highways and byways of newspaper life, one of the staff will concoct a "story" instinct with novelty and interest, like that of the boy with a telescopic eye, or that famous account, with all details, of the transportation of some baby whales from San Francisco to the Great Salt Lake in Utah with the intention of stocking that tub of brine, and thus developing the domestic whale fisheries. These glowing descriptions of what didn't happen make pleasant, even if not very profitable, reading, and they hurt nobody.

It is not so long ago that the *Scientific American*, whose reputation as a reliable purveyor of news of a very high order is world-wide, reproduced a photograph which, as we now recall the details, had been sent to it from one of the justly famed potato-growing districts

of Colorado. The picture represented a man holding on his shoulder a potato of the "Maggie Murphy" variety, and the accompanying text explained the process by which a potato as large as a fifty-pound sack of flour had been produced on a potato ranch in the northern part of the State. As soon as the hoax was discovered the vulgar trickster was favored with an allocution from the *Scientific American* which ought to have made an impression on even his pachydermatous sense of propriety.

But some of these newspaper hoaxes are too clearly inspired by a malevolent spirit, suggestive of power and evil purpose, to be passed off lightly as the work of one whose bump of humor is a hollow. When the originator, for example, takes refuge behind a prominent name, a cruel injustice is done, and later representations cannot undo the harm. Thus, while Vice-President Corral was in Spain, he was reported to have uttered sentiments highly offensive to the United States, charging our country with bad faith, double-dealing and trickery towards Mexico in its present domestic troubles. Such remarks from a distinguished public official were in very bad diplomatic form, and in due time were emphatically repudiated by Corral. The cable then fathered them on a certain worthy personage supposed to be in the vice-president's suite, and thus the matter was made, not good, but less bad. There it rested until it was learned from Mexico that the gentleman in question had changed his mind at the last moment and had not accompanied the vice-president, and therefore, for the best of reasons, had not been guilty of diplomatic impropriety in Spain.

Another case in point is the detailed report of an attempt to assassinate President Arosemena of Panama. On the day after reading the "thriller" we learned that there was no foundation to the tale. Then came the announcement, made with a straight face, that the Vatican—in other words, Cardinal Merry del Val—had advised the Portuguese hierarchy to accept the separation of Church and State precisely on the terms offered by Messrs. Braga & Co., who, at latest accounts, were understood to be conducting a vaudeville show nicknamed a "republic," out of contempt for liberty. So momentous was the matter that the Vatican felt called upon to issue an authoritative denial of any such action on the part of the papal Secretary of State.

Falsehood and misstatement hurry forward on Mercury's wings, while truth seems shod with lead, but it will eventually arrive. When assertions highly offensive to the Catholic sense are flashed from Europe to our shores, it is well to bear in mind that the most influential sources of European information are distinctly unfriendly to the Church. There is no occasion for us to lose our peace of mind simply because the human element in the Church sometimes snaps the bit of self-control, or because the human element outside the Church delights in the contemplation of the Church's scars and wounds, and finds comfort in distorting the teaching and

discipline of the Church or the actions of her accredited ministers.

“The day after dispatching my letter to you, I heard from my journalistic friend in Lisbon, whom I had requested to give you a clear view of things Portuguese as they are to-day. His answer was that it would be too risky for him to undertake the work, for as his opinion of the present régime could not be favorable, if his identity as the writer of the article were discovered he would be the victim of persecution at the hands of the Braga government. It is not to be forgotten that the Portuguese authorities exercise a scrupulous vigilance over correspondence, and that private letters are not respected. I at once adopted the almost heroic resolution of going to see for myself. I have a number of influential friends there, and I secured letters of introduction to other persons, Republicans and Monarchists, and thus armed I left Madrid on April 26 and traveled by rail to Lisbon. There I spent four days and discussed public affairs with important people of various shades of political belief; and thus I have a pretty fair understanding of what is at the present time done and said and thought in Lisbon. The republic is up in the air; a vigorous kick may bring it tumbling down at any moment.” Thus writes our Spanish correspondent, whose articles on Spanish politics have pleased and enlightened our readers. We bespeak their careful attention to his letters on Portuguese affairs.

“Question—I thought Jesus Christ was the head of the Church? Witness answered that Jesus Christ is the head of all Christian organizations, but that each organization must necessarily have a visible chief on earth.”

This is quoted from the examination of a Professor Jackson in a libel suit brought by a Dr. Workman against the Wesleyan College, Montreal, which had dismissed him for unorthodoxy. Counsel had in view to establish the fact that there is no authoritative exponent of Methodist doctrine, and Professor Jackson was forced to admit that by the “visible chief” of his Church he meant no more than its “chief salaried officer.” He might, however, do worse than to make on his remarkable answer a serious meditation, of which the first point should be: How can Our Lord Jesus Christ, essential Truth, be the head of mutually contradictory sects? The second point: What proportion can there be between Christ, the invisible head, and the visible head, a mere chief salaried officer? The third point: Compare his own answer with its futile explanation, with the Catholic doctrine expressed in terms almost identical; and, fourth point: Which theory is more in conformity with the Gospel, the Catholic, in its fulness, or his own, in its limitations and contradictions? Other devout Protestants ought to join him in this pious exercise, which, with God’s grace, would produce fruit to everlasting life.

LITERATURE

Books of Devotion to Our Lady.

Meditations and Instructions on the Blessed Virgin. For the Use of Clergy and Faithful. By A. VERMEERSCH, S.J. Translated by W. HUMPHREY PAGE, K.S.G. Volume II: Meditations for the Saturdays of the Year and Supplementary Part. New York: Benziger Brothers. Price, \$1.35.

Meditations on the Blessed Virgin. From the German of the Rev. FRANCIS GABRINI, S.J. New Edition Carefully Revised by the Right Rev. ALEX. MACDONALD, D.D., Bishop of Victoria. New York: Christian Press Association Publishing Company. Price, \$1.00 net.

The English Lourdes. By Father CLEMENT TYCK, C.R.P. New York: Benziger Brothers. Price, 70 cents.

If these books were of use only in the month of May a notice of them now would come rather late. But devotion to the Mother of God is not confined to any one month, even to May, although the latter has been and is particularly associated in popular Catholic regard and in a vein of most felicitously poetic affection with the Queen of Heaven. Moreover, it happens that the two volumes of meditations have not been prepared with special reference to Mary’s month, but have been arranged for Saturdays throughout the year, Saturday being the day dedicated by the Church’s liturgy and popular practise to Mary’s service and devotion.

Unlike many other devotions, the exercise or neglect of which may be viewed with indifference, or, at least, may be met with the explanation that they do not appeal to one’s characteristic temper, needs or circumstances, devotion to the Blessed Virgin Mary has been proved by the experience of centuries to be a safeguard of Faith and an imperative Catholic practise. As Father Vermeersch observes in one of his meditations, “Most heretics give up devotion to Mary. Jansenism joins hands with Protestantism in abandoning the Blessed Virgin; and even in the Catholic Church a coolness in devotion to Mary is generally the first sign of religious indifference.” We have here the reason why the Church represents Mary as the slayer of heresies, for heresy enters upon a period of decay ending ultimately in extinction as soon as it is severed from the parent Vine which is Christ. It thrives most destructively as a secret malady in the Church. Its attitude toward the Mother of God forces it into the open and brands it with the danger sign; and from that hour, while it may continue to be a troublesome enemy to the Church and a scandal to many, it ceases to be an insidious snare for the unwary and a menace to orthodoxy. Perhaps the best critical estimate of Modernism in its relation to religious truth could be found by a study of its ideas on devotion to the Blessed Virgin.

Hence, we must acknowledge the force of the observation contained in the preface of the book, which the learned Bishop MacDonald presents to English readers, that there cannot be a superabundance of good books on the Blessed Virgin. Unusually good are the two volumes of meditations which we are called upon to notice here. They are solid intellectually and the note of feeling struck by them is pitched in that key of sincerity and restraint which appeals to Northern fervor. Father Vermeersch, as one might expect, gives prominence to the theological structure of the devotion, without, however, neglecting what St. Ignatius tells us is an essential purpose of all good prayer, namely, the quickening of the will through the medium of reflection. Father Gabrini’s meditations are less formally presented; and, perhaps, better suited to the popular taste. Both books deserve a place in every Catholic library. The translation is in each instance most satisfactory; and we share the hope of the authors that they will reach a wide circulation and promote largely love and devotion to the Blessed Virgin.

"The English Lourdes" is a little book which gives the history of a new shrine dedicated to our Lady in a little English town; it contains additional chapters calculated to increase interest in the shrine and to swell the number of its annual pilgrims. The name of the little town is Spalding, in Lincolnshire, in the centre of a district where the surviving names of ancient churches still testify to strong pre-Reformation devotion to the Mother of God. The present revival is one of many which may soon restore Mary's Dower to her. Among the interesting illustrations is one of a Catholic public procession in Spalding with a "bodyguard of Irish harvestmen,"—which, as a description of the difficult conditions still existing in Spalding, is remarkably graphic.

J. J. D.

Recollections of Abraham Lincoln, 1847-1865. By WARD HILL LAMON. Washington, D. C.: Published by the Editor.

This is a most enjoyable book. No one knew Lincoln better than his law partner and his life-long friend, Mr. Lamon, who writes these "Recollections," and one is tempted to say no one has made us better acquainted with the great man who was in all circumstances of his troubled life so simple, so approachable, so patient and so brave. It is a character sketch rather than a biography, for the chapters are entitled "His Tenderness"; "The Humorous Side of His Character"; "His Love of Song"; "His Love of Children"; and so on.

The story of his Gettysburg speech appears to us as quite new. It was not a success in the opinion of those who listened to it, and least of all in the opinion of the speaker. Edward Everett did not, as is commonly said, effusively congratulate him, and Seward declared himself extremely disappointed. It was only when the public read it that its merit was appreciated, and strange to say the first words of praise came from the English press.

Catholics will be pleased to hear Lincoln's opinion of the Know-Nothing movement, and will be grateful that Mr. Lamon has set it down in the appendix of the book. It is another light on the broadmindedness and discriminating justice which always distinguished Lincoln's life. "I am not a Know-Nothing," he said. "How could I be? How can anyone who abhors the oppression of negroes be in favor of degrading classes of white people. Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'All men are created equal.' We now practically read it, 'All men are created equal except negroes.' When the Know-Nothings get control it will read 'All men are created equal except negroes and foreigners and Catholics.' When it comes to this I should prefer emigrating to some country where they make no pretense of loving liberty—where despotism can be taken pure, and without the base alloy of hypocrisy."

The Job Secretary. By MRS. WILFRID WARD. New York: Longmans, Green & Co.

Frank Norbury is writing a novel. His ordinary secretary goes off for a month and a "Job Secretary" takes the usual employee's place. The "Job Secretary" knows neither stenography nor typewriting, but is able to criticize the style of the book which is in process of manufacture. She is a very fascinating personage, and while suggesting corrections adroitly tells him her own story. The novel is thus remade. Meantime, as was to be expected, Frank Norbury, though married, falls in love with her. This matrimonial disloyalty, though it goes only to the length of thought and sentiment, has already had its counterpart in the Secretary's life. She has left her husband in India because of his admiration of a third party. This husband very opportunely arrives in London, reads Norbury's book and he and his wife are reconciled. Perhaps it is by way of apology that Mrs. Ward makes all her characters except the "Job Secretary" up-to-date pagans. The implied purpose of the novel seems

to be to warn married women not to suffer in silence the transferences of their husband's affection to anyone else even in the incipient stages, and also to advise men not to expose themselves to danger. For the latter no advice is needed; common sense teaches it; for the former, a too eager adoption of the advice might easily degenerate into insane jealousy.

* * *

Saint Charles Borromeo. A Sketch of the Reforming Cardinal. By LOUISE M. STACPOOLE-KENNY. New York: Benziger Bros.

Milan had been for eighty years without a resident archbishop when Charles Borromeo, then a young man of only twenty-five, was chosen for the metropolitan chair which had been made illustrious by Ambrose and almost two score other canonized saints. When the youthful prelate took upon his shoulders the enormous burden of the archdiocese, it counted two thousand churches, one hundred religious communities of men, seventy of women, and three thousand priests. His great work was to "renew the face of the earth" in the spirit of the reformatory decrees of the Council of Trent, and to it he devoted the twenty-one years of his fruitful pontificate.

The archbishop experienced to the full the practical realization of that Scripture which saith that "the enemies of a man are those of his own household"; for the bitterest and most violent opposition that he met with in rooting out old and long-standing abuses was from priests and religious, unworthy men in whom the spirit of their vocation, if they ever had any, had died out, or had succumbed to the spirit of the world.

As a youth, the future metropolitan had been of correct life and devoted to serious study, a practice of his being to carry about with him a copy of the ethics of the stoic philosopher Epictetus, whose austere moral code made a strong impression on the young noble. But once in sacred orders, Charles found more congenial and more wholesome spiritual food in the writings of those ascetics whose pens had been guided by a reason that Faith had illuminated. His personal holiness, his works of zeal in behalf of his archdiocese and of the whole Church, and the influence of his example upon non-Catholics make a most interesting tale, which is charmingly told by the gifted authoress. God sent him in the hour of the Church's dire need, and he was faithful to his mission. It is a mystery of Providence why he and a few others like him were not sent a century sooner. To this life of a great man, of a great prelate, of a great saint, is very fittingly prefixed a copy of the much talked-of Encyclical of His Holiness, Pope Pius X, on the tercentenary of the canonization of St. Charles Borromeo.

* * *

The Chief Ideas of the Baltimore Catechism. By Rev. JOHN E. MULLETT. New York: Benziger Bros.

For simplicity and clearness combined with correctness in the definitions we can commend this little catechism. It will be almost impossible for any normal child not to grasp the meaning of the short pithy questions and answers.

To most of the present generation of Catholic readers the name of Mrs. M. A. Sadlier is, sad to say, hardly known. To those of an older and more appreciative era it will be a pleasure to learn that in far-off India her work is still doing service for the Faith. A translation she made from the French of Father J. A. Bouloune, of a Life of St. Joseph, has been rendered into Tamil by Joseph Pillai, of Bangalore, and published at Madras. The *Catholic Register* of that city declares it to be "one of those rare books which have come from the hands of secular authors and which go to meet the long-felt want of a real Catholic literature among the Tamils . . . and free from those flaws that have often brought down upon Tamil Catholics the censure of their Hindu critics that the Christian Tamil is a slipshod one."

BOOKS RECEIVED

The Job Secretary. A Story by Mrs. Wilfrid Ward. New York: Longmans, Green & Co. Net \$1.20.
 Sermons Delivered Before Mixed Congregations, Embracing Apologetics, Catholic Faith and Christian Morals. Intended for Infidels, Protestants and Catholics. Huntington, W. Va.: Rev. W. B. Altmeyer.
 A Complete Catalogue of Catholic Literature. Containing All Catholic Books published in the United States, together with a selection from the catalogues of the Catholic publishers of England and Ireland. Second Edition. Boston: Thomas J. Flynn & Co. Net 25 cents.

EDUCATION

The May *Bulletin* (1911) of the Catholic Educational Association has been received. The General Announcements regarding the eighth annual meeting of the association to be held in Chicago, June 26-29, as well as the Preliminary Program of the exercises thus far determined upon, show that Father Howard and his aides have the business of the congress well in hand. The local committees, appointed by Most Rev. Archbishop Quigley and made up of representative pastors and educators of Chicago, announce that every facility will be provided for the convenience and comfort of the Catholic educators and of all interested in the cause of Catholic education who will attend the convention. A special effort is being made to have a large delegation of the parish priests of the country present at the sessions of the approaching convention.

* * *

Following his usual custom the efficient Secretary of the association, Father Howard, has incorporated in his present *Bulletin* an educational paper that will prove of intense interest to all who receive the association's literature. No doubt the perennial question of the real measure of the efficiency of the schools of the country, in applying suitable means to fit the growing generation for future citizenship, will be frequently touched upon in the deliberations of the meeting in Chicago. In "The Educational Fact," an exhaustive study of the problem of morality and religion in school training, written by Rev. T. Brosnahan, S. J., some years ago for the *American Catholic Quarterly Review* the members of the association will find an excellent guide to all that Catholics affirm concerning the paramount aim of education.

* * *

One phase of the paper will evoke unquestionably eager interest on the part of all in a problem which appears to be looming large on the educational horizon. As Father Brosnahan states, the public schools of the country "at the best are religious only in so far as the mere reading of the Bible is retained in

them; and the tendency is to abolish this. . . . The power that sustains morality is gone out of them." When, however, the movement to which our present school system is due was started in 1837, such an outgrowth of popular education was not aimed at by Horace Mann and his colleagues, to whom was delegated the charge of directing it. Mr. Mann, we are told, "had strong convictions on the importance of moral and practical religious instruction and training in the schools," and, "a genius for morality and practical religion in their application to common affairs." No idea seems to have been more abhorrent to the parent of the public school system than the extreme secular theory of education. As Father Brosnahan observes: "That the culmination of his labors should be schools from which religion, the basis of morality, is dislodged, and that the people among whom these schools have prospered should have so widely abandoned religion in practice, must cause his disembodied spirit some twinges of distrust as to the wisdom with which he employed his genius while sojourning in Massachusetts."

* * *

The problem which Mr. Mann tried to solve was this:—to devise a method by which religion should be taught in the schools without violating the majesty of the law forbidding the teaching of any *denominational* religion in the state schools, a law, by the way, for whose enactment he was largely responsible. How successful he was, the educational fact facing us to-day declares. "Virtually there is a national alliance to cut out of the curricula of our public schools those disciplines and studies that are essential to the formation of citizenship, and the preservation of civilization." And it is this national alliance with which the advocates of the newly awakened purpose to introduce explicit religious training into our schools have to deal. How they shall accomplish their aim, if ever they shall do so, is yet a mystery. Meantime, patiently bearing the burden the determination imposes, Catholics will persevere in the development of a full, rounded out educational system in which the paramount aim of the educator is never forgotten.

The Board of Education of New York appears to have surrendered to the idea that the new City Charter provision, for a small paid board to be in complete control of educational work in the Greater City, is certain to prevail. Commissioner Stern, at a late meeting, reported that in a conference of the By-Laws Committee with the legislative committee considering the charter, while

certain minor concessions protecting the rights of teachers had been agreed upon, in the matter of the paid board and the power of initiative as to the course of study and the licensing of teachers the legislative committee refused to budge one inch, flatly, and as Mr. Stern feared, finally.

Dr. Maxwell, City Superintendent, sharply criticized the By-Laws Committee for its failure to make a longer and harder fight for an unpaid school board. "The proposals favored in the new charter," he affirmed, "are in each instance the reverse of what educational experience throughout the United States has demonstrated to be the better way. They are simply a threatened return to primitive conditions of inefficiency in school administration." He added that though the schools at present had their weak points, they were doing sound and honest work, and though their progress toward greater efficiency was necessarily slow, it was unwavering and sure. But he would have no one mistake his opinion that the schools are bound to retrograde under the administration of a paid board having complete jurisdiction in school technique and in executive control.

Rabbi Wise, in a recent address at the Free Synagogue of this city, made bold to warn his hearers, and through them, presumably, the world at large, that "the American school must be kept free from sectarian influence and denominational entanglements." Of course he uses the usual rhetoric,—the one weapon available to meet the contentions of the advocates of certain changes in our school system. No one denies that education is a help in the Americanization of foreigners coming to our shores, but surely it will be no less a help if it be broadened in such a way as to admit what wise men concede to be the paramount interest in education. Will the Rabbi be good enough to explain why we should, in our aim to be unsectarian, descend to sectarianism of the vilest kind and satisfy no one save him who believes in no religious creed whatever?

By a curious coincidence the New York *Times*, the morning on which the report of the Rabbi's warning that "no name, however high, and no office, however exalted, will shield the men who plan an assault on what ought to be forever one of the inviolable institutions of American life," contained an editorial on "Free" schools. It shows how wide, in truth, is the formative influence of the "institution" the Rabbi uses his rhetoric to defend.

"What portion of the children of the

country get what good there is to be got from the public schools?" says the *Times*. "The Sage Foundation has made a study of this question, the results of which have been presented in considerable detail, covering 386 of the larger cities. The following little table shows how many of every eighteen pupils there are at three successive stages, with the average age:

Grade.	Age.	Number.	Per Cent.
First	6	18	100.0
Fifth	11	10	55.0
Eighth	14	5	27.5
High School ..	18	1	5.5

"This is not an encouraging picture. It shows very serious defects in our system considered as a system of general and free schooling—schooling that only half the children of 11 or over have, and a little more than a fourth of the children of 14, cannot be called 'general.' Still less can it be called so for the class supposed to be benefited by the high schools, of whom less than 6 per cent. remain to graduate. And since the families where children are withdrawn at 11 or 14 continue to pay taxes, indirectly but surely, the schooling can hardly be called 'free.'"

SOCIOLOGY

Once upon a time, many centuries ago, a man of the Matabele while crossing a stream noticed a pebble about the size of a hen's egg. It was very white and translucent, more beautiful than any stone he had ever seen. He took it to the kraal, where the sorcerers pronounced it a most potent fetish. The king put it into his treasury and it was consulted at every public crisis. It was called Umbeyu.

At length white men came to the country. They caught sight of Umbeyu, and assured the reigning king that it was a royal gem, called by their people diamond; that its value was enormous, greater than that of all the country round, with its flocks and herds. This pleased the king greatly. He began to see himself lord of all the Matabele, and confided his ambition to the newcomers. These soon let him know that they had different ideas on the subject. "Yesterday, O King," they said, "that was a worthless pebble: to-day it is beyond all price. This increase is due exclusively to us. It is the fruit of our labor and suffering in coming hither over the great ocean and the broad veldt, of our money, which represents our toil, paid to ships to carry us, and spent on wagons, oxen, food and clothing. What is yours in the diamond is but the value of the labor of picking it up, which we will repay abundantly with this piece of red cloth large enough to make imperial

robes for yourself, your queens and all your princes and princesses, provided it be cut economically and the robes be not too ample. Take, then, the cloth and give us the stone, or, if you prefer it, pay us a yearly tribute equal to what its price would produce on the money market." The king replied in his barbarous language: "*Res clamat domino. Res crescit domino. Vacam vitulus sequitur. Suum cuique tribatur*"; which, being interpreted, means: "what's mine is mine, with the increase, and there's an end on't."

The other day a preacher, preaching to tickle his hearers' ears, said practically: "The Astors got hold of the land round about here when its value was small. They did nothing to improve it, but waited for your coming; and, now you are here, that land's value is reckoned in tens of millions. They put no labor into it, for they are not inclined to labor: you toil week in and week out. You are thrifty: they, spendthrift. Its increased value is the effect of your labor and thrift, and therefore belongs to you, not to them, and must be transferred to you by taxation or some other means." The Astors, could they speak Matabele, would answer in the king's words.

What is sauce for one rich goose is sauce for every gander in the land. It is not the rich families only who have benefited by the growth of real values. Every buyer of land, whether in large or small parcels, under similiar conditions, has reaped the reward; and so the workingman of twenty years ago is comfortably off to-day, and the workingman of to-day may be comfortably off in twenty years, if only he will put the savings of his thrift, too often an oratorical fiction, into unimproved land in the right place. Moreover, if the incoming of the workingman increases land values, his migration lessens and even blots them out. Thus, a few years ago, practically the whole population of Wadsworth, Nevada, moved to the new town of Sparks. What had hitherto been sagebrush acquired, according to the theory, its value by their coming, and what had hitherto been town lots became little better than the desert. If the increment of value in Sparks be the just due of the workingmen going thither, must they not be held responsible for its lapse in Wadsworth? So, too, if by coming to New York they have increased values out by the Harlem River, they must have diminished them in the same ratio at Kisheneff, Odessa and other places they deserted. Should the theory become an established social principle, its application would not be so easy as the taxing of a few rich families out of their possessions. A gigantic world-wide clearing house, most complicated in its operation, would have to be established to adjust the differences

of the claimants of increment and the victims of decrement.

Eighty farmers from the South of Holland landed in New York, on May 14, with their families, to settle in Minnesota. They were in charge of the Rev. August van den Heuvel, who has brought over three parties within a little more than two years. They are taking up land with the assistance of the Catholic Organization Society of Minnesota.

PULPIT, PRESS AND PLATFORM

The establishment of an International Press Agency by Catholics, with headquarters in Milan, was announced in these columns some weeks ago. The new agency will supply all kinds of news—financial, political, economic, scientific, artistic and literary, and will no doubt recommend itself not only to Catholic newspapers, but to others as well. A similar announcement of the foundation of this general agency appeared in the *Catholic Times* of Liverpool, May 5, with the following comments by Father Charles Plater, S. J., on the need and timeliness of this valuable adjunct of the Catholic Press:—

"Catholics in many lands are becoming convinced of the power of the press. They have discovered that the establishment of a sound Catholic press is in these days absolutely necessary for the preservation of the Faith. The duty of supporting the Catholic press has been urged upon us all by Popes and bishops and leading laymen: it is being taken up with increasing zeal. Even in this country there has recently been a rapid growth and interest in the matter.

"But we are not yet alive to what is one of the chief factors of the modern press. We do not realize the predominant part played in the modern press by the telegraph agency. We have overlooked the wire. The press is a great marionette worked by wires. Until we can control the wire we cannot control the press.

"A moment's reflection will show us that this is the case. The telegraphic agency feeds the press. Editors depend upon it for news. If the news which it conveys is inaccurate or garbled the non-Catholic newspaper will publish inaccurate or garbled news: the Catholic newspaper will publish no news at all but at most a tardy refutation.

"The telegraph agencies flash to all parts of the world a false or misleading account of a Ferrer case, a Portuguese revolution, a Papal Encyclical. That version holds the field and colors the public mind. Weeks afterwards the true facts of the case leak out and are published in the Catholic press. It is too late. The damage has been done. For the thousand who

read the calumny not one will read the refutation.

"Now, the existing press agencies are in the hands of more or less anti-clerical parties. Even when the information which they provide is not absolutely false it is colored and distorted. Read the 'Havas' reports of the discussions in the French Chamber or the 'Stefani' accounts of events in Italy, and the bias will be apparent. Anti-clerical speeches are reported at length, while the convincing refutations offered by Catholic speakers are ignored. The editing of telegraphic despatches has become a fine art. Facts are twisted so as to reflect discredit on the Church.

"Yet as long as there is no independent agency in existence Catholic newspapers have to avail themselves of these tainted sources. True, they endeavor to remove the taint, but it is almost impossible for them to ascertain the true facts through the distorted medium. Yet they pay enormous sums of money annually for the privilege of participating in the muddled stream. The Swiss Catholic press, for instance, pays over forty thousand francs a year to the *Sun's* Telegraph Agency. The Catholics of Europe pay many thousands of pounds annually to the international agencies, which are the most formidable enemies of the Church. The Catholic press has got the pen. If it is to hold its own it must secure the wire."

ECCLESIASTICAL ITEMS

The Mission of Erythrea, in East Africa, which is served by the Franciscan Friars, and which has hitherto been a Prefecture Apostolic, has been raised by the Holy See to the status of a Vicariate Apostolic. The Bishop of the new Vicariate had been the Father Provincial of the Franciscans of the Milanese Province. Two other new Vicariates have also been created, one in the Island of Guam, and the other for the Marian and Caroline Islands, both of which have been entrusted by the Holy See to the Franciscans.

The loss entailed by the fire which broke out at Creighton University, Omaha, on May 8, is estimated at \$60,000. The library and the physical and chemical laboratories were saved from the flames, but were considerably damaged by fire and smoke. It was found necessary to suspend classes for the five hundred students of the institution.

The Rev. R. M. Edwards, for the past nine years in charge of Christ Church, Brentwood, and the Church of the Messiah, Central Islip, L. I., was received into the Catholic Church, on May 13, by the Rev. John M. Kieley, Pastor of the Blessed Sacrament Church, Brooklyn.

Mr. Edwards is a native of Maine, and was ordained a minister of the Episcopalian Church by the late Bishop Neeley in 1876. He is an M.A. of Trinity College, Hartford, and was educated for the ministry in the Berkeley Divinity School, Middletown, Conn. His first work was that of a general missionary in Aroostook County, Me.

PERSONAL

J. C. McWalter, a distinguished lawyer and physician of Dublin, calls the attention of the readers of the *Catholic Times* of Liverpool to the career of Neils Stensen, a great anatomist and Catholic Bishop of the seventeenth century:

"Physiologists are seldom saints, and prelates are rarely physiologists, yet there is a reference in the current issue of the *Medical Press* to the great physiologist who was not only a Catholic but a convert, not only a prelate but probably a saint.

"Every time you move your jaw a little moisture oozes into the mouth. How or from where it came there was unknown for many centuries until a clever physiologist discovered the little canal which conveyed it, and which every medical student now knows as 'Stensen's duct.'

"Reviewing a work on anatomy, the *Medical Press* says: 'The necessarily short accounts of various structures are usually given with clearness; but, as a parting pin-prick from a pleased reviewer, we would ask, why is the name Stenson always now thus misspelled? The cognomen of Neils Stensen was universally rendered in our own student days by its Latin equivalent of Steno—very naturally—as, like all scientists of his day, he wrote in that language. And it may interest the inquiring reader to be reminded that he "took all knowledge for his province," founded the very modern science of geology, and, having become convinced of the vanity of material science, changed his religion and died a Catholic Bishop!'

"Nicolaus Steno—to give him the Latin equivalent—was born in Copenhagen in 1638. In 1657 he discovered the salivary gland and the salivary canal. He was the first to demonstrate that the heart is a muscle. Leaving his native city, he went to Paris to lecture, and afterwards sojourned at Florence, where he joined the Catholic Church. Ten years after he was appointed Vicar Apostolic for Scandinavia, where, Harmsworth's Biographer relates, he led the life of a saintly ascetic."

The Rev. William J. Ennis, S.J., for several years a member of the Jesuit Mis-

sionary Band working in the Eastern States, has been appointed Rector of Loyola College, Baltimore, succeeding the Rev. Francis X. Brady, whose death occurred on March 12. Born in New York City, February 14, 1862, Father Ennis, at the age of seventeen, entered the Society of Jesus at the novitiate of West Park, Ulster County, N. Y. For a time he was prefect of studies at Georgetown, and from 1900 to 1904 in charge of Loyola School, New York City. His career as a professor in several colleges was marked with success, and as a missionary it has been equally creditable. No better choice could have been made of a successor to the lamented Father Brady.

The Rev. John H. O'Rourke, S.J., well known in New York and the vicinity as editor of the *Messenger of the Sacred Heart*, has been appointed Rector of Brooklyn College, Brooklyn, N. Y. Father John F. X. O'Connor, who hands over the reins of government to his successor, has been assigned to the staff of the *Messenger*. The new and flourishing college over which Father O'Rourke will preside will doubtless keep up its record of success under the new management.

The will of Amedée C. Fargis, of New York City, leaves \$20,000 to the Homes for the Aged of the Little Sisters of the Poor.

SCIENCE

PLATINUM RECORD LEVEL.

Towards the end of last March platinum was quoted higher than it ever was before. The hard metal sold in Maiden lane at \$43 and the soft variety at \$41 per Troy ounce. The previous high record was in December, 1906, when the corresponding quotations were \$40 and \$38.

It was thought by many that the Russo-Japanese war and the conditions therefrom resulting in the Urals accounted for the scarcity of this precious metal, but now it has become evident that the increasing demand and the diminishing ore reserves are the true causes of the present high market price.

Colombia, where platinum was first discovered, was for a long time the world's leading producer, but the ores were soon exhausted. In the Russian Urals the placers are getting poorer and poorer whilst the cost of mining is increasing daily. In view of remedying this situation the Russian Government has on foot a plan of federalization of the platinum placer deposits and of supervision of the exports. This will no doubt help, but what we want is new placers. In the United States the production is almost insignificant; the small quantity placed on the market is obtained as a by-product from the refining of gold.

and silver in Oregon and California. There is also a little in the copper mines of the Rambler district, Wyoming. In spite of the most energetic prospecting and the help of the U. S. Geological Survey, only one new find has been made of late in Key West, Nevada. Ledoux & Co. of New York, who assayed the samples, reported between 0.1 and 0.2 Tr. oz. to the ton.

A. W. FORSTALL, S.J.

ARE COMETS OPTICAL PHENOMENA?

In the *Astronomische Nachrichten* No. 4492, Luigi Armellini fu Giacomo, of Tarcento, in a very short article asks the question whether comets may not possibly be optical phenomena, caused by meteoric matter of lenticular form and refractive power, which when facing the sun in various positions, may so focus its rays as to produce images that imitate all possible shapes of comets. He supports his theory with 15 photographs of artificial comets caused in the way mentioned, and they are all really good imitations. The editor, however, adds in a note that he assumes no responsibility for the views of the author. Astronomers also, we are sure, will be slow to subscribe to them.

Halley's comet is still visible in the Yerkes telescope. On March 19 it was of the 13.5 magnitude. It will soon be too near the sun to be observed. It will be in conjunction in August, but may again be picked up in September or October.

WILLIAM F. RIGGE, S.J.

In a circular, published by the Department of the Interior, on Coal-Dust Explosions, the opinion is expressed that the explosions of coal-dust can be prevented by proper care. The first method for rendering the dust harmless is that of moistening or wetting it, either by hose and nozzle, moistening the air currents, or by water and steam sprays. A second method is that of keeping the dust down by using a deliquescent salt, one which slowly dissolves by absorbing moisture from the air. Calcium chloride is suggested. Tests have shown that these treatments are in some cases expensive, but in the examination of hundreds of mines they have been shown to be infallible.

The purification of water by clay is seriously engaging the attention of engineers. Experiments have shown that for cleansing waste water for pulp mills 1.5% of potter's clay is ample to precipitate all the impurities. These latter are used as fertilizers with appreciable value.

F. TONDORF, S.J.

OBITUARY

The Very Reverend Mother Mary Josephine Digby, Superior-General of the Society of the Sacred Heart, passed away at the Mother-House, Ixelles, Brussels, on Sunday Morning, May 21, after an illness of six days; congestion of the brain was the immediate cause of her death. She belonged to an English family of historic note, a branch of which had settled in Ireland. Of this branch she was born April 9, 1835. On her mother's side she counted a Jesuit martyr, Father More, among her ancestors.

Till her seventeenth year, the entire family was Protestant. Then her mother and eldest sister Geraldine obtained the light of faith and were received into the Church by the Bishop of Montpelier, in whose episcopal city the family was wintering. She shared her father's prejudice and indignation, which she showed by refusing absolutely to enter a Catholic church. But a sacred concert, given annually by the Montagnards in the Church of Notre Dame des Tables, and followed by Benediction, was the means God used to draw this soul to Himself. She sat rigidly during the Benediction. When, after the blessing, her sister raised her head, she found her prostrate on the pavement. What had happened? None dared to ask, but on her return home she said to Geraldine, "I never shall and never can say what I felt in the presence of the Blessed Sacrament, but Our Lord cast a glance at me as He did on Peter after his fall and compelled me to throw myself on the ground before Him."

The Bishop of Montpelier, on examining her, found she had a perfect knowledge of the Catholic faith. He baptized her, giving her the name of Mary Josephine, on March 19, 1851, and confirmed her and gave her her first Holy Communion two days later. With conversion came the grace of the call to religious life, and after a retreat made under Father Barrelle, S.J., she presented herself to Blessed Mother Barat. Her health caused her entrance to be retarded until 1857, when, on May 20, she was clothed in the habit of the Society of the Sacred Heart. Soon after her noviceship her eminent gifts were turned to account, first as Mistress-General, then as Superior at Marmoutier. During this period many of the grottoes of St. Martin's followers were discovered through her zealous ingenuity. The convent serving as a hospital during the Franco-Prussian War, her skill in nursing and influencing the wounded soldiers was a marvel to the doctors.

In 1871 she was sent to England as Vicar of the English and Irish houses of the Society. They numbered four on her arrival; they were more than doubled

when, in 1894, she was called to Paris to be Assistant-General, on the death of Very Reverend Mother Lehon. She has governed the Society as Mother-General since 1895 with singular wisdom, prudence, strength and sweetness. These admirable gifts showed themselves above all when over 40 convents in France were closed and more than 3,000 nuns left homeless. Not one of them but she placed in safety; nor would she speak of expulsion, but of expansion of the Society; and justly, for it was given her to open almost as many convents as had been closed. She visited all the convents of the Society in the United States, Canada and Mexico during 1898 and 1899, fully appreciating the possibilities of these countries. Her superior mind undertook the revision of the studies throughout the Society. For this her long experience as Educator at Marmoutier in France and at Roehampton in England eminently fitted her. Her views were wide, deep and practical, and all her work bore a certain seal of perfection. "Her daughters shall rise up and call her blessed."

Very Rev. James McGill, C.M., former Provincial of the Eastern province of the Congregation of the Mission, died in Philadelphia on the 18th inst., in his 84th year. A native of County Cavan, Ireland, he began his studies for the priesthood at the Irish College, Paris, in 1847, and was received into the Congregation of the Mission in 1850. The *Standard and Times* gives the following brief sketch of his Apostolic labors in America:

"In 1851, being in deacon's orders, he volunteered for the American missions, and during the same year he arrived in the field of his future labors. He was assigned to St. Mary's Seminary, Perryville, Mo., as the place most suitable for his preparation for the priesthood, and on September 8, 1853, together with the late Most Rev. Archbishop Ryan, he was ordained in St. Louis by the Most Rev. Peter Richard Kenrick, D.D. After ordination his work was in St. Mary's Seminary, Perryville, during a year or two. Then he was appointed to preside over St. Vincent's College and Seminary, Cape Girardeau, Mo. He discharged the duties of the position for some three years. For a brief period he was assigned to Niagara University, Niagara Falls, N. Y. Early in 1866 he was sent to Los Angeles, Cal., where he established St. Vincent's College and presided over it for eight years. During the vacations he was engaged in mission work in conducting spiritual retreats.

"He was called to Germantown and became director of the missions from October, 1874, until January, 1879. He was then appointed Pastor of St. Vincent's Church, St. Louis, Mo., and remained in

that charge until late in 1883. About January, 1884, he was recalled to Germantown and made Assistant Superior of St. Vincent's Seminary. In 1886 he was appointed Vice-Visitor, and in September, 1888, he became Visitor of the Eastern province of the Congregation of the Mission, with headquarters in Germantown. He continued in the office of Visitor until November, 1909, when the infirmities of age caused him to seek relief from his official duties, being succeeded by Very Rev. P. McHale."

James Smith, chairman of the Manufacturing Committee of the Standard Oil Company, at 26 Broadway, died on May 15 at his home in New York after an illness of only a few hours. He was born in Cleveland in 1858 of Irish parents, and received his early education from the Brothers of Mary in the cathedral parochial school of that city. Throughout his long and successful career he was ever a loyal and sturdy Catholic, and valued beyond everything else the religious training of his boyhood.

Mr. Smith rose from the ranks to the highest and most responsible position of active management in the great company which employed him. Among his most notable achievements was the rebuilding in a few months on a larger scale of the Bayonne Refinery, when it was destroyed by fire in 1900. He was the first to handle Texas oil and successfully refine it. His reputation among his business associates was that of a man who was fair and generous, an enthusiastic and helpful friend, and one to whom the welfare of the working man under him was a matter of most kindly concern. He was always a constant and quiet contributor to Catholic charities.

Mr. Smith was buried from the Cathedral of Cleveland after a solemn high Mass celebrated by his brother, the Rev. Joseph F. Smith, pastor of St. Philomena's Church. He was a Knight of Columbus, and a member of the Catholic Club, New York.

LETTER TO THE EDITOR

THE SENIOR CATHOLIC ACADEMY.

To the Editor of AMERICA:

"Clorivière," in replying to my communication published in your issue of May 6, treats my article as an assertion rather than a letter of inquiry. Another reading would show that I have quoted from two paragraphs "Visitandines" and "Sisters of Charity" in "A Brief History of the Catholic Church in the United States," which says that Miss Lalor and Mrs. Seton each began an Academy in 1808. My question and conclusion came from the statements

in these two paragraphs. Now if "Clorivière" is correct the Church History contains an error. But is "Clorivière" absolutely correct? You see I am still in a receptive mood, inquisitive rather than assertive.

A statement that the Visitation Academy, Georgetown, was founded in 1799, long ago led me to investigate not for the purpose of controversy, but to satisfy myself as to the reason why Archbishop Carroll, Bishops Cheverus, Dubourg, Dubois, Père Babade, Father Hurley and other ecclesiastics so interested in Mother Seton's conversion and vocation to a religious life, did not direct her thoughts to Georgetown instead of Canada, and why Miss Cecilia O'Conway, of Philadelphia, intended crossing the ocean to enter a Spanish Convent until she heard of Mrs. Seton's establishment in Baltimore. Mrs. Seton had no ambition to found a religious community, and Georgetown was not far from Baltimore. To enter a convent there would have been in accordance with her dearest wishes.

"Clorivière" may be in a position to reach the fountain head of information regarding the Visitandines—their Annals,—my sources of information are the *Catholic Historical Researches*, Shea's "History of the Church," the *United States Catholic Miscellany* of Charleston, *The Jesuit*, of Boston, the "Catholic Almanac for the Laity," and the "History of the American Daughters of Charity."

While seeking the information mentioned above, I found that Miss Lalor had come to Philadelphia from Ireland in 1797; that she desired to embrace the religious life, and had promised Bishop Lanigan, of Ossory, to return to Ireland in two years to enter a community of his diocese; that Father Neale, recognizing in her a soul especially gifted by God, hoped to have her found a community in Philadelphia; that she and two other ladies opened an Academy, but her two companions dying of yellow fever, the plan of opening a religious house in Philadelphia was defeated. When Father Neale was appointed President of Georgetown College in 1799, Miss Lalor, with another companion, accompanied him to Georgetown and became teachers in the Academy of the Poor Clares. The Poor Clares discontinued their Academy and returned to Europe in 1805. Bishop Neale secured their property for Miss Lalor and her two companions, a third lady, with a dowry, having come to them from Philadelphia. All three desired the religious life, and Father Neale suggested the Rule of the Visitation Order, a copy of which had been found in the library of the Poor Clares. Miss Lalor and her associates, after reading the Rules and Constitutions, expressed a wish to adopt them. Bishop Neale's efforts to get nuns from Europe to found a house in this

country had always failed. The Ladies of the Sacred Heart had been asked, then a community from Dublin. The ecclesiastics of the time were opposed to opening another house, and Bishop Carroll thought Bishop Neale should send Miss Lalor and her companions to the Carmelites at Port Tobacco. A lady of wealth offered to go to Ireland and procure the Ursuline Nuns for a foundation, but the three ladies were firm in their wish to become Visitation Nuns.

In the spring of 1808 Bishop Carroll advised Bishop Neale to have them make a novitiate according to the Visitation Rule, and after its expiration to pronounce simple vows and to add a vow to enter the religious state. Difficulties arose to prevent this, and it was not until 1813 that Bishop Neale permitted them to make simple vows, to be renewed annually. When he succeeded to the See of Baltimore, in 1815, he applied to Rome for permission to make their house a convent of the Visitation Order. This was granted July 24, 1817.

Mrs. Seton, from the time of her conversion in 1805, desired to enter a religious community, and followed certain rules prescribed by her director. She opened a school in New York, and was afterwards invited to Baltimore, where she and other companions, with a religious vocation, conducted an Academy, but the foundation of her community dates only from the time she took religious vows in 1809. The community took possession of its own house July 31, 1809, not 1810. That house is still standing at Emmitsburg. The early Sisters of St. Joseph's knew there was an Academy at Georgetown, conducted by ladies, and that four years after the foundation at Emmitsburg these ladies became Visitation Nuns. Did not those Sisters of Charity consider themselves four years older?

I would not pluck a bay leaf from the brow of the Visitation or any other Academy in the land, but the present generation cannot change the facts of the past. All that can be done is to guard jealously the rich treasures left by saintly ancestors. It is a most pleasing reflection that the communities founded by those two great friends here on earth, St. Francis de Sales and St. Vincent de Paul, grew up side by side in the pioneer days of our republic, and have continued to do a glorious work in the education of the young, and while I admit that Georgetown has had an Academy a longer time than Emmitsburg has had one, I am still unconvinced that Mother Seton's Daughters (Women) within the limits of the Thirteen Original States.

S. M. A.

Cincinnati, May 15.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 8

(Price 10 Cents)

JUNE 3, 1911

(\$3.00 a year)

Whole No. 112

CHRONICLE

Reciprocity—The Lorimer Inquiry—Arizona and New Mexico—The Standard Oil Decision—Wisconsin for Woman Suffrage—New Public Library of New York—Mexico—Canada—Great Britain—Ireland—Spain—Portugal—France—Germany—Albania—Japan—Austria-Hungary—China169-172

QUESTIONS OF THE DAY

Portugal's Separation Law—Catholic Colleges and Catholic Writers—Madame Digby—Socialist Sunday Schools—Dr. Albert von Ruville.173-179

CORRESPONDENCE

Industrial Discord in Rome—Students of Theology in Germany—Father Fidelis Stone in Buenos Aires179-181

EDITORIAL

The Judges and the Law—Mexican Catholics Astir—The Phenix—Alsace-Lorraine—The Chamizal Dispute—Notes182-184

LITERATURE

The Fairy Tales of Mr. Kipling—Freddy Carr and His Friends—Freddy Carr's Adventures—The War upon Religion—The Residuary Sect—Education in Sexual Physiology and Hygiene. 185-187

EDUCATION

Italy's New Public School Law—Divisions in Belgium's Parliament over the Educational Question—What Each Public School Pupil Costs New York City—A Boston Martyr to Conscience. 188-189

ECONOMICS

The Economic Conditions That Give Value to Land189

PULPIT, PRESS AND PLATFORM

Canadian Orange Journals and the Church's Marriage Laws189-190

SCIENCE

Contaminated Vegetables—Nickel-Steel in Bridge

Construction—Spherical Mirrors—Protection in X-ray Operations—The Commercial Value of Metal Rhodium—Gasoline Solidified—Flocks of the Brighter Stars190

PERSONAL

Most Rev. E. F. Prendergast, Archbishop of Philadelphia—Maryland's Popular Tribute to Cardinal Gibbons—Sister M. Joseph Abell—Sister M. Antonio190-191

ECCELESIASTICAL ITEMS

Growth of Eucharistic Devotion in Germany—Annual Report of the Society for the Propagation of the Faith—Memorial Mass at the Navy Yard—Changes at Brighton Seminary—A Dominican Foundation for Providence.....191

OBITUARY

Richard H. Clarke—Mother Mary Loretto Quinlan191-192

LETTER TO THE EDITOR

The Senior Catholic Academy.....192

CHRONICLE

Reciprocity.—After careful consideration of Mr. Root's amendment to the Bill the President has determined that it is inimical to the measure and he will use every effort to defeat it. The difficulty in doing so is said to be increased by the desire of the "Old Guard" Republicans to prevent Mr. Taft's reelection. The appointment of Secretaries Fisher and Stimson is alleged as increasing the antagonism. A sufficient number of Democrats are also in opposition. On the other hand it is maintained that Mr. Root's purpose was to restore the original terms of the Bill as it came from the President and the Department of State and which were struck out by the House. Nevertheless, the President is convinced that the amendment of the New York Senator will open the door to many other alterations like that of the Senator, and render Reciprocity an impossibility.

The Lorimer Inquiry.—At the close of La Folette's protracted speech Senator Bailey announced that on account of the discovery of new testimony in the case and the resolution adopted by the Illinois Senate, every Democratic Senator now favored a thorough investigation of the charges.

Arizona and New Mexico.—In reply to the petition of Arizona and New Mexico for statehood, the House agreed that before it was granted Arizona should vote again on its provision for the recall of judges, and New Mexico should so frame its constitution as to make it easier of amendment. Congressman Litt'eton's eloquent denun-

ciation of the proposition to permit the recall of judges was the feature of the discussion. It is thought that if Arizona refuses to omit the clause her admission as a State will not be granted.

The Standard Oil Decision.—On May 25, Justice Harlan filed his dissenting opinion. He declares that the finding of the Court, instead of giving quiet and rest to the business of the country, will throw it into confusion by inviting widely extended and harassing litigation. He brands the decision as mischievous. On the other hand, the President calls attention to the fact that any reorganization of the Company will have to be submitted in all its details to the Attorney-General for approval. As every conceivable kind of reorganization which would effect a monopoly has been especially prohibited by a decree of the Circuit Court and affirmed by the Supreme Court, the Administration is convinced that as a monopoly the Standard Oil Company has been destroyed for all time.

Wisconsin for Woman Suffrage.—Both houses of the Wisconsin Legislature have passed a bill granting suffrage to women. The bill carries a provision that it be submitted to the voters of the state for approval and if indorsed by them it will go into effect in 1913.

New Public Library of New York.—The new Public Library of New York was formally opened on May 24 by President Taft. On the stage with him were Governor Dix, Archbishop Farley, Bishop Greer, Mayor Gaynor, John Bigelow, Andrew Carnegie and others. The new building unites the Astor, Lenox and Tilden collections.

Its reference and reading room afford facilities to 1,700 people at a time, and through sixty branch libraries it circulates 8,000,000 books a year, and it receives 7,000 current periodicals. The Tilden gift leaves it a foundation of \$2,000,000.

Mexico.—The platform of the National Catholic party, launched in the capital on May 11, consists of the following eight planks: "(1) The National Catholic party keeping within the bounds of the prevailing civil institutions, will exercise the right of exacting the reform of the law by means of law, on the constitutional basis of religious liberty. (2) It will defend, even at the cost of the goods and lives of its members, the independence and integrity of the national territory. (3) It will labor to make freedom of teaching effective, instead of a criminal mockery. (4) It will insist resolutely on making democratic and republican institutions, especially the freedom of the ballot, a reality in the whole country. To this end it accepts to its fullest extent the principle of no reelection as applied to Federal and State executives. (5) It will do all in its power to establish the irremovability of the judiciary, as the best guarantee of their independence, and as the most efficacious means of establishing a permanent peace in the republic. (6) For the good of the workingman and of all agricultural and industrial laborers, it will strive to apply to modern social problems the solutions which Christianity affords, as the only ones which, by reconciling the rights of capital and labor, can better the condition of the laboring classes without breach of the peace or the impairment of the rights of capitalists and employers. (7) It will devote special care to the founding, the spread, and the development of loan associations for the benefit of the small landholder and the manufacturer on a small scale, thus saving them from the loan sharks and encouraging the development of notable sources of public wealth. (8) Established upon the foregoing principles which democracy, patriotism, and religion unite in approving, the National Catholic party adopts as the expression of its lofty aspirations the watchword, 'God, Country, and Liberty.'"

The platform, which is contained in a manifesto addressed to the Mexican nation, is signed by the temporary officers of the organization, the chairman being Gabriel Fernández Somellera.—On May 25, thirty-four years and six months after his triumphal entry into the city of Mexico, General Diaz resigned the presidency. Before dawn on the following day he slunk away, under an armed guard, towards Veracruz on his way to Spain. His term would have expired on November 30, 1916. Secretary of State Francisco L. de la Barra made the usual affirmation as Provisional President. Vice-President Corral also resigned, and Madero renounced the title of Provisional President.

Canada.—The supporters of the Government will hold a series of meetings both in the East and the West to

defend the Reciprocity Agreement. It seems certain that the dissolution of parliament is not far off; the only question is whether the Agreement will be passed before it or not.—There was a slight falling off in trade during April, the first in two years. The Government attributes it to the late opening of navigation; the Opposition, to the Reciprocity question.—To prepare it for the coming of the Duke of Connaught, \$50,000 is to be spent on Rideau Hall. The chapel is to be pulled down and a garage built in its place.—British Columbia looks forward to freedom from all provincial taxation. Already mining and timber royalties exceed the yearly expenditure.—The entrance into the Canadian Atlantic trade of the Cunard and White Star companies is causing some anxiety to the shipping conferences. They hold it to be a virtual breach of agreement, and there is some talk of a rate war.

Great Britain.—Many Unionist peers are opposed to Lord Lansdowne's scheme for reforming the House of Lords. Nevertheless, the Government allowed it to pass its second reading without a formal vote, preferring, as a matter of parliamentary tactics, to leave it in some confusion. The Government Bill has been introduced into that House, Lord Morley informing the peers that no amendments will be accepted.—In his Budget, Mr. Lloyd George provides a salary of £400 a year for members. He told the House that he hoped to carry out the National Insurance plan without increasing taxation, but warned members that they must not attempt to diminish its charges or increase its grants in order to gain favor with their constituents. The leader of the Labor Party replied that the pockets of the classes into which the Government has dipped more than once are fuller than ever, and invited him to do so again.—The German Emperor visited England with the Empress for the unveiling of the Queen Victoria Memorial. Whatever may be the feeling of London regarding Germany, it seems clear that the Emperor personally is very popular there.—The first military airship has been completed. It is 502 feet long, and the gas-bag is 48 feet in diameter. The Government has named it very modestly, the *Mayfly*, with an eye, perhaps, to the chance that it mayn't.—The Imperial Conference met towards the end of May. Sir Joseph Ward, of New Zealand, the sole Imperialist, proposed an Imperial Council of State and a closer union of the Empire. It seems too late in the day for such an idea. All the other premiers opposed it, preferring Sir Wilfrid Laurier's intelligible, if apparently contradictory formula, Imperial unity founded on individual independence. The Home Government also found it unacceptable. A proposal has been made to change the name of the Conference, from "Imperial" to "United Nations."—Lord Haldane's territorial army seems to be on the verge of collapse. It never reached its full numbers; the period of those who enlisted in the first enthusiasm is expiring, and recruits are coming in very slowly. It is suggested

to encourage volunteers by exempting them and their employers from contributing to the National Insurance fund. —Chile has contracted for two Dreadnoughts; Japan for one out of four authorized; the other three are to be built in Japan.

Ireland.—While approving the principle of the Government Insurance Bill—that employer, employee and State should combine to provide against the sickness or unemployment of the worker—Mr. Redmond was doubtful about its suitability to Irish conditions and commended its careful consideration to Irish public bodies. Great reform measures, as well as budgets, that were framed with a view to the needs of the English industrial centres did not necessarily suit Ireland, whose national resources and social circumstances radically differ. The details of the Bill are receiving close scrutiny in the press and the County Councils, and the general verdict seems to be that it cannot be accepted in its present form. The provisions for medical aid in sickness and maternity cases are generally approved, though many doctors protest that it discriminates against medical men who rely on private practice only. The main objections are that the Bill imposes a new burden of \$15,000,000 annually on Ireland, altogether out of proportion to its ratable capacity; that it is unfair to small employers and the agricultural population, who are put on the same footing in regard to payments as those who pay or receive large wages; that Irish monies should be paid to a central office in Ireland, which could devise and administer a less expensive and more profitable system; that in compelling comparatively heavy payments from all laborers in Ireland the Government is only shifting the burden now borne by the community on to the shoulders of those whom the Bill is intended to help. The Galway County Council resolved unanimously that it is inadvisable to apply the National Insurance Bill to Ireland in its entirety, and that the Irish Party should consider how far the burden it imposes would affect the solvency of Irish finance under national self-government.—The census returns show a decrease of 70,000 in the last decade. In 1901 the population was 4,458,778, which showed a falling off of 250,000 from the census of 1891. The decrease is chiefly in Connaught, as Ulster and Munster are stationary and Leinster has a slight increase.—There were over 600 competitors at the Feis Coil or Irish Music Week in Dublin this year, and the quality of the performances, vocal and instrumental, was pronounced exceptionally high. Some of the prizes provided for free courses in music on the Continent.

Spain.—The official text of the proposed Associations Law, as read in the Cortes on May 8, is less radical than might have been expected. It is concerned with associations whose "exclusive aim is not gain or profit." Certain innocent-looking provisions which, nevertheless, place great power in the hands of some individuals (such provisions as are called "jokers" in American legislative

sleight-of-hand performances) are the most objectionable feature after the cool ignoring of the Pope and his diplomatic representative in the whole matter. Each association and each succursal or dependent branch must have not fewer than twelve members. Every association shall have and exhibit on demand to the executive authorities a register of the name, age, nationality, occupation, and domicile of each associate, and an account-book in which shall appear the whole income and whence it came, and the whole outlay and for what it was spent. Every three years the association must present to the provincial authorities an inventory of their property, real and personal, and of their annual income. If they engage in any industry, they shall pay such taxes as other Spaniards pay when engaged in it, and they shall be subject to the general laws concerning hygiene, teaching, and regulation of the hours of labor, and to State inspection regarding the same. If an association not devoted to beneficence or education shall be juridically declared illegal, its property shall be considered in the same condition as that of one who dies without heirs (that is, it belongs to the State). Six months after the adoption of this proposed law, any association that shall not have complied with its provisions is to be "suspended" by the executive authorities, while the judiciary shall begin forthwith the necessary steps for declaring it illegal and "dissolving" it.

Portugal.—Complaints are rife over the arbitrary ways employed by the Braga inspectors to "purge" the electoral lists. In some cases more than half the names on the list were struck off. The despatch of troops to the interior to check an invasion is simply a ruse to have soldiers at hand to secure a "majority" for the dictator. Reliable news of the election can be expected only by mail.

France.—On May 28, the official bulletin announced that Premier Monis was on the way to recovery, but was for a moment prostrated when the announcement was made of M. Berteaux's death.—Another detachment of troops under General Moinier succeeded in entering Fez. They met with little opposition on the route, as the tribesmen were quarreling among themselves. Difficult as it has been to occupy the city, it will be still more difficult to leave it, and the consequences of not doing so will be to imperil the peace of Europe.

Germany.—Contrary to expectation the Reichstag passed, without delay, and by a vote of 220-100, the draft of the new constitution for Alsace-Lorraine, favorably reported to it by the special committee that has been considering that measure since Christmas. The conservative press is bitter in its attack upon the Chancellor in consequence. The claim is made that he failed actively to forward the wishes of that party in the consideration of the bill.—It is officially announced that England's young Prince of Wales will be present at the fall maneuvers as the guest of Emperor William.—In

Cologne the new Hohenzollern bridge was opened and the magnificent memorial to Emperor Frederic III was unveiled. The Emperor and the Empress, accompanied by their daughter, Princess Victoria Louise, were present, and the occasion was made a notable one in the ancient city.—Before he left Potsdam, where he is pastor of the Friedens Kirche, which the Emperor attends, Rev. Friedrich Siegmund-Schultz, delegate to the Peace Conference at Lake Mohonk, had a special interview with Emperor William. His Majesty affirmed his belief in the movement, and would like to see it spread all over the world, but he wants to be sure that it is properly organized, and that a definite and feasible campaign is planned.

Albania.—The Turkish troops have not been victorious against the rebels. The fight near Kastrati lasted several days; and according to the *Wicner Allgemeine Zeitung* the dead numbered 1,500 and the wounded 600, which is probably an exaggeration. Tuzi is said to be surrounded and communications with Scutari cut off. In Montenegro it is supposed the insurrection cannot be suppressed until the Turks have concentrated 15,000 men in the deserted district. On April 25, after a fight of ten hours, the Turks were beaten back to Shiptchanik with heavy loss. Catholics, especially priests and monks, are being treated with great cruelty by the young Turks, and churches are being destroyed.

Japan.—A new commercial treaty was signed with Great Britain on April 5. Japan reduces the specified rate on twelve of the principal British exports, especially cotton, woolen and iron goods. The most favored nation tariff will be extended to all imports of both countries.—A great fire broke out at Tokio on April 9. The conflagration covered three square miles. Twenty-four streets were reduced to ashes and 6,000 houses were destroyed. Provisions have been distributed free to over 20,000 distressed people. The loss sustained by the insurance companies is about one million yen. The fire is the biggest that took place in Tokio since that of 1891.

Austria-Hungary.—The press of the dual kingdom is practically united in its expression of regret that parliament came to the untimely end announced in the Chronicle a month ago. Pending the elections, set for the end of June, all necessary official business must be transacted in an extra-constitutional way, by direct mandate, that is, of the Emperor. Meantime measures now recognized to be imperative must await the reassembling of parliament. Some of these are: the proposed reform of the finances, the insurance of the aged and dependents, land reform, prohibition of night work for women and children laboring in the mines, reform in the taxation of buildings, the new imperial military law in which is included the important question of the two years' service act. The unsettled condition in which these and other proposed

legislative measures affecting social life and industrial life have been left cannot be but harmful to the country's interests.—Professor Neusser, the specialist, whose arrival at the royal chateau at Gödöllő, where Emperor Francis Joseph is sojourning, caused some alarm, is so satisfied with his royal patient's condition that he left early for Vienna. Notwithstanding the reassuring official reports concerning his Majesty's health, however, there is a widespread feeling that his condition is less satisfactory than has been represented.—At Budapest, May 23, the International Committee of the Olympic games conferred an Olympic medal on the Emperor-King, and decided to hold another conference in Stockholm in 1912.

China.—When the assassin of the Canton Tatar General was examined, he declared he was a member of a revolutionary society, and shot the General to avenge the wrongs which the Manchus had done to the 400,000,000 of China's people. Since the tragedy in the South, the Government and officials in Peking are terribly scared. When the Ministers of State and other high officials go out they are protected by strong guards, and patrols have been reinforced to keep watch around their palaces day and night.—Fresh rumors of the partition of the country by the great Powers are anew circulated. Only Shensi, Honan and part of Chihli are to be left to China. The Foreign Ministers have denied that any such scheme was ever agreed to.—The agreement for the loan of \$50,000,000 (gold) from the "Four Nation Syndicate" was signed in Peking on April 15. It bears interest at 5 per cent., and the issue price is 95. It will be employed principally to carry out the currency reform and for industrial purposes in Manchuria.—The Grand Council proposes to reinstate Dr. Wu-Ting-Fang in government service in order to cultivate and promote friendly feelings between China and America.—In Peking, Prince King wants to exclude all Chinese from being Ministers of State. This will but embitter the racial struggle between Manchus and Chinese.

To remedy the drawbacks to educational progress in the Chinese Empire the Ministry of Education intends to raise the salary of teachers in order to get better men. It also finds that the standards for grades of students in colleges and industrial schools have been fixed too high, hence teachers and pupils have not reached satisfactory results. Such admissions disclose a situation which, despite great expense and praiseworthy efforts, is still far from being perfect. What is really wanted is to lay a solid foundation in the elementary schools and pay more attention to inculcating general and useful knowledge. Were this principle enforced in all schools throughout the Empire, the raw, blank mind of China's youth would find itself stocked with valuable and up-to-date information, and be thus enabled to undertake higher studies at home or abroad, and reap therefrom a fruitful harvest.

QUESTIONS OF THE DAY

Portugal's Separation Law

"The Provisional Government of the Portuguese Republic makes known that, in the name of the Republic, there has been decreed with the force of law the following:" Then comes a formidable document, consisting of one hundred and ninety-six articles. It is dated April 20, 1911, and is signed by Joaquim Theofilo Braga and his squad of political apaches. No attempt has thus far been made to organize the legislative branch of the mushroom republic; hence, no "laws" can be considered, passed, and promulgated. But the non-existence of a law-making power is nothing when it is viewed by the friends of Theofilo as they meet "in the palace of the Republic" and wish to do something. Aren't they able to issue decrees? Of course, and they have issued a swarm of them. What is easier, then, than to decree that some particularly offensive and drastic decree shall have the force of law? Proposed; adopted without a dissenting voice; they decree the decree.

The decree "with the force of law," of this quality we are repeatedly reminded in the course of it, is divided into seven chapters, of which the first is entitled "On Freedom of Conscience and Worship," an engaging term, which seems to be borne out by "Art. I. The Republic recognizes and guarantees full freedom of conscience to all Portuguese citizens, and also to foreigners who dwell in Portuguese territory." Article 7 goes a step further, and decrees that "private or family observance of any kind of religion is absolutely free and independent of legal restrictions." Here the administration clears its throat, so to speak, and proceeds to lay down in Article 8 that public worship according to any religion is also free in houses set aside for it; but, in the interests of public order, liberty, and the security of the citizens, it must conform to the provisions of the law, and especially to the provisions of the present decree "with the force of law." Article 9 defines "public worship" not only as that which is held in places regularly or temporarily set aside for it, if they be such that the public may have access to them, but also as religious exercises held in any place with the attendance of more than twenty persons.

But we have been diverting ourselves with the parings; the solid, meaty part of the decree begins with: "Art. 10. For the effects of the present decree, religious instruction, wherever it be given, is also considered public worship, and educational establishments and institutions of charity and beneficence are always considered as places to which the public have access."

Bearing this definition in mind, we shall be able to comprehend only in a vague and hazy manner, strive as we may, the blessings that Braga bestows; for he tells us in Article 48 what may befall an ecclesiastic who

should be so rash as to question the wisdom, the glory or the power of the Republic as set forth in any of its acts. The chapter contains fifteen articles.

Chapter II treats of the corporations or boards upon whom is to devolve the care of the temporalities connected with "public worship." These must be Portuguese corporations exclusively, and they are not to take upon themselves the character or form of a religious order, congregation or house, nor be related or co-ordinated with, or subordinate to, such institution existing elsewhere. Ministers of any religion are ineligible to membership on these boards, nor may they have any vote on them or share in any way in managing or directing them. These two may pass as samples of the twenty-seven articles of Chapter II.

Chapter III tells us in twenty articles what the benevolent Lisbon cabinet purposes in the way of "Inspection of Public Worship," that is, the share that the police are to have, not in taking part in it, but in watching it. Article 48 is a brilliant fanfare in honor of freedom. Listen: "The minister of any religion who, in the exercise of his ministry, or on the occasion of any act of worship, in sermons or in any public oral discourse, or in a published writing, shall insult the public authority, or assail any of its acts, or the form of government or the laws of the Republic, or deny or call into question the rights of the State embodied in this decree or in other legislation relative to Churches, or incite to any crime, shall be subjected to the penalties of Article 137 of the criminal code, and to the loss of the material benefits [pension] of the State."

After forbidding for the future the placing of any religious sign or emblem on any house or public monument, or in any public place, except on houses set aside permanently for religious worship and on monuments in graveyards, the cabinet blithely introduces us into Chapter IV, which devotes twenty-seven articles to the question of the ownership and administration of church buildings and property. The advance is made with quick and steady tread. Churches, chapels, lands, and chattels, which have been applied to the public worship of the Catholic religion, and to the maintenance of its ministers and other functionaries, employees and officials, are declared property of the State, unless *bona fide* ownership on the part of some private individual or some corporation be duly proven. Commissioners are to be sent out to make lists and inventories, returnable (very appropriately) to the Minister of Justice in Braga's cabinet.

Chapter V tells us in twenty-four articles what is to be done with church buildings and property. The cathedrals, churches, and chapels which have served for the public exercise of the Catholic religion, and with them the strictly necessary furnishings and fixtures, will be granted, without charge for use, to the board of laymen, formed or to be formed, for taking charge of the temporalities needed for Catholic worship. This

grant, however, will be revocable at the pleasure of the grantor. Buildings not needed, including buildings in course of construction, buildings completed but not yet dedicated to religious exercises, and buildings that for a year, at least, have not been used for religious exercises, as well as such as by December 31, 1912, shall not have boards of laymen for their care and administration, shall be taken by the State for some social purpose, preferably educational or eleemosynary. Article 92 singles out the Jesuits for special mention: "Buildings that were set apart for Catholic worship by the Jesuits shall no longer serve that purpose, and shall be devoted by the State to any object of social concern."

Permission to officiate is reserved to Portuguese citizens who have made their theological studies in Portugal; if a substitute is needed, he must fulfil that condition and be licensed by the Minister of Justice.

Chapter VI decrees the "Pensions for the Ministers of the Catholic Religion." It also permits them to marry. The marriage of the ministers of the Established Church of England was authorized, we understand, not by a decree of an upstart cabinet, but by an act of parliament, which legislates on religion as it does on the hop industry. The pensions are so hedged in and walled about that we do not see how any Catholic priest could in conscience qualify for them.

Chapter VII is devoted to general regulations governing the great subject of separation of Church and State. This separation flourishes in all its tropical luxuriance in Article 184: "The dispositions of the law now in force regarding the intervention of the State in the conducting of seminaries, in the nomination and approbation of their professors and employees, and in the approbation of the text-books to be used in their lecture halls, continue in force." It is the "separation" that exists between a band of highwaymen and a solitary, unarmed wayfarer.

We really must find room for one more quotation from this modern Portuguese Magna Charta of human liberty: "Art. 175. Ministers of religion enjoy no privileges, and are authorized to correspond officially by mail with the public authorities only, and not with one another."

Many absurdities, many enormities, have been put forward heretofore in the sacred name of liberty. If the Portuguese nation is ready to accept the decree of April 20, 1911, sent forth by a handful of unauthorized and irresponsible adventurers, with no mandate from the people, may the Portuguese nation enjoy much peace and comfort from the strict application of each absurdity or enormity that it contains. Thus might one be tempted to speak, were it not true that in the present, as in all similar cases, the blameless and the helpless suffer, while the rogues rejoice and thrive.

After studying with no little interest this very recent production of enlightened modern Portuguese republicanism, it is with a sigh of relief and of heartfelt thankfulness that we turn to the first article in the appendix

to the Constitution of the United States; for the first ten amendments are more properly an appendix declaratory of the Constitution than any change of principle or sentiment contained in it: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." How would that clause strike Braga?

H. J. SWIFT, S.J.

Catholic Colleges and Catholic Writers

A private correspondent asked us lately why Catholic colleges have not produced a greater number and a better grade of Catholic writers. The question involved an unfavorable criticism of these colleges, so far, at least, as their methods of literary training is concerned. Our correspondent's line of reasoning is every easy to follow. We judge systems and processes by results; since the results of literary training in Catholic colleges are comparatively meagre, it seems only natural to conclude that the colleges are either careless or mistaken or incapable in their method of cultivating literary art among their students.

We have two faults to find in this argument. The first is, it supposes that non-Catholic colleges are so successful in this field of academic interest that Catholic colleges by their uniform failure in it constitute a distinct contrast. This supposition we are not inclined to grant. Even a cursory reader of contemporary prints must have observed from time to time a prevailing dissatisfaction with the results achieved in the English courses of the non-religious colleges, academies and high-schools in this country. One professor in a great university, we remember, felt obliged to suspend his lectures and to put his class through an elementary drill in spelling before venturing to lead their bewildered and reluctant feet through the primrose paths of poetry. We have not garnered and indexed a mass of authorities and statistics on the subject, but enough has come to us through various channels and at various times to coalesce into a very strong impression that the average graduate of a non-Catholic school is not a whit better equipped or more inclined than the average Catholic graduate to pour out his artistic soul in essays, history, novels or sweet lyrics.

The second flaw we discover in the argument of our correspondent is another false supposition; and this second false supposition is intertwined with the first. It is, that literary art is altogether or mainly a resultant of training. This is not true. If it were, great writers could be produced with almost mathematical precision, like great engineers, great chemists, great physicists, or great physicians. Industry, intelligence and opportunity are the only postulates required for predicting with certainty a brilliant career for almost any lad in the class of science. But he would be a rash prophet who would stake his obolus on a similar forecast in the case of any young gentleman at all in the class of English literature.

While multitudes of intelligent youths were pursuing literary studies with praiseworthy industry, amid the golden opportunities afforded by Eton and Winchester, Oxford and Cambridge, to be supplemented afterwards by the opportunities derived from an indulgent family and an assured income, Charles Dickens was pasting labels with his grubby little fist on boxes of boot-black and racking his boyish brain over the purchasing capacity of the few shillings representing his weekly salary. Opportunity is not everything in a literary career. Neither is industry; at least, in those early stages passed at college. The idlest dreamer of the lot, the despair of his professor, an uneasy symptom which the college is ready to eject from its system on the first likely occasion, may be the one who, of all its generations of students, will reflect the highest lustre on the college by the magnitude of his literary renown. Many a worthless student, alas, finds a consoling precedent for his lazy humors in the school-day experiences of great writers.

We have not the faintest desire to emulate Stevenson and to indite an apology for idlers; nor do we wish to belittle the advantages accruing to a literary man from the intellectual discipline of a good college. Stevenson, the apologist of idleness, was himself the most industrious of boys and of men; and the same thing can be said of every successful author, even if his youthful industry was not of the particular kind which merits the official approval of collegiate faculties. Furthermore, we are convinced that no great author would have lost in brilliancy and power for having forced himself sternly into the disciplinary grooves of the schools in which his early years were spent. There is an ancient and popular tradition to the contrary; but too many of our most distinguished literary geniuses bear testimony to the solidifying and enriching effects of systematic training to allow us to speak of it slightly.

Severe intellectual training is the best equipment of a literary man; it saves him from emotional excesses, weak exaggerations and wild eccentricities of judgment. It is a healthy condition of literary activity. But it does not partake of the nature of a cause of such activity in nearly the same measure as it operates as a cause in scientific pursuits. Some kind of systematic preliminaries in a school are ordinarily necessary before a man can be a physician or a lawyer. But novelists and poets are not obliged by the laws of the State or the prejudices of the people to prepare for, or to take, scholastic degrees. In general, a first-class college will send first-class men through the professional schools into professional life. But it is quite possible that the best college in the land may not send out a first-class literary man once in a score of years. The limitations of a college are quite defined. Its mill cannot turn all the grist that comes to it into flour. It can work upon temperament and character, but it cannot supply them; and in literature, valuable as a good academic training is, temperament and character count for more.

It is a mistake, therefore, to take it for granted that Catholic colleges and schools have everything to do with the making of Catholic writers of literature. They are neither more or less helpless in the matter than all other educational institutions. Francis Thompson, Lafcadio Hearn, Conan Doyle, Alfred Austin and Maurice Maeterlinck—a curious collection, surely, of offshoots from Catholic schools—never in all likelihood suffered any evil effects in a literary sense from their Catholic training. There are nearly a dozen popular novelists, poets and essayists among the women writing for the public at present whose triumphant careers were not cut off at the start by the Spartan discipline and religious training of the Catholic convents in which their girlhood was passed.

We do not, we insist, take the position that the college and school have absolutely nothing to do with the literary development of its students. It can do a great deal toward cultivating the receptive power, called good taste, in literature. It can teach precision and propriety, and the other elementary adjuncts of style of which an educated man is expected to be in command, and it can form the mind to habits of clear thinking—no mean acquisition for the budding author. It cannot supply wings, if the youth's Pegasus lacks them altogether. As to developing wings, when they exist in a rudimentary form, the college has certain functions; but we doubt whether these functions are exercised with facility and success in non-Catholic more than in Catholic colleges. This question may be treated in a succeeding paper.

JAMES J. DALY, S.J.

Madame Digby

Madame Digby, fifth Superior-General of the Society of the Sacred Heart, died at Ixelles, near Brussels, on the twenty-first day of May. During sixteen trying years she had wisely governed more than six thousand religious in convents scattered over the whole world, her burden made more heavy by her own delicate health and the infirmities that accompany old age.

Sixteen eventful years they were. She had the consolation of seeing the saintly Mother Barat raised to the altars of the Church, and that ardent missionary, Mother Duchesne, declared Venerable; but these joys came after her heart had been bruised and crushed, and all but broken, by the French Government's ruthless confiscation of forty-nine of her convents, many of them especially dear to her, and to her daughters, because they were closely associated with the memory of their foundress and with the early traditions of the Society. But with rare foresight, and as the result of excellent management, Madame Digby was prepared to open wide the door of another house as each of the old loved ones was closed behind her reluctant feet. The convent at Ixelles, chosen to be the new mother-house, quickly became, in customs and in spirit, an exact reproduction

of its predecessor in Paris. Then, her life-work accomplished, she lingered not, but hastened home to heaven.

Marie Josephine Mabel Digby was born at Osbertown, County Kildare, Ireland, in April, 1835, and was therefore past seventy-six years of age at the time of her death. As a child she had an intense dislike for everything Catholic, to the sorrow of her mother and elder sister, who were fervent converts. Her conversion, when she was eighteen years old, was most wonderful; and she loved to attribute it, and the grace of her vocation, to the intercession of a great uncle, a Jesuit, who was martyred for the Faith in England in the sixteenth century. Hearing one day that some celebrated soloists were to sing at Benediction, she accompanied her mother and sister for the sake of the music. She sat throughout the first part of the service, showing no reverence, much less devotion; but when the Blessed Sacrament was raised high over the heads of the kneeling congregation, she prostrated herself and remained on her knees long after everyone else had left the church. Her mother and sister were dumbfounded. As soon as they reached home she exclaimed, "After what has happened, I am going to be a Catholic!" At once she arranged to receive the necessary instruction, and not long after was baptized.

Soon Our Lord demanded a sacrifice in return for His signal grace. He asked her to leave home and friends, and to take up her Cross and follow Him. And so, in 1857, she entered the novitiate of the Sacred Heart. The greater part of her religious life was spent at Roehampton as mistress of novices, superior, and finally as vicar. In August, 1894, she was made assistant-general of the Society, and a year later was chosen to fill the first place, left vacant by the death of Madame de Sartorius.

It was not without good reason that she was given one after another of its most responsible positions. Herself of a generosity of soul that hesitated at no sacrifice for God, she inspired those under her guidance with something of her own ardor. Despite the delicate health that crucified her during many years, her energy was phenomenal—a quiet energy that "worked tranquilly." There was in her no trace of that "littleness that bustles and cries out and makes a great noise." Disquietude was alien to her. Peace was the keynote of her soul, a peace won at the point of the sword, for as Francis Thompson quaintly says, "It is the crudest of fallacies to suppose that saints are fashioned customarily from tea and carpet slippers." It was because she lived her real life far above the thousand petty annoyances that beset her, above the flagrant injustice that persecuted her, that she was always serene. Such things were not allowed to intrude on her close union with God in the depths of her soul.

Madame Digby was the first Superior-General of the Society of the Sacred Heart to visit America. She landed in New York in the summer of 1898, and re-

turned to France in May of the following year, after having visited all the houses of the institute in the United States, Canada and Mexico. She was greatly pleased to find the traditions of the Society so faithfully carried out by her "independent Americans," whom she admired for their straightforwardness and their loyalty to those in authority. But she could not have realized what happiness and strength she brought to the religious and pupils in her American convents. Everyone loved her. She had indeed "a face like a benediction." She was all sweetness and simplicity and kindness. To the pupils at "Maryville" she gave two mottoes printed in gold letters on small cards. They were the keynote of her own life. "Take always the straight line, cost what it may—come what will," and "*Ne pensez pas qu'en dirait le monde, mais qu'en dirait Dieu.*" (Do not think of what the world would say of it, but of what God would say).

It was her simplicity and her humility that most impressed all who came in contact with her during her American trip. The general of a great institute, the fêted guest of hundreds who loved her as a mother and revered her as a saint, she spoke and acted with the simple directness of a child, though with a wisdom that was the admiration of all who were in a position to see its workings. Truly, as Earnest Hello has it, "Humility stands amid the perils of dreadful heights, pride is too feeble."

And now her long journey toward Eternity is ended, and at last she "lies within the light of God," where "the weary are at rest."

FLORENCE GILMORE.

Socialist Sunday Schools

There are at present in the United States three types of rationalist Sunday schools, "established and supported by radical organizations, where the knowledge that will make the world free is taught, and where the cornerstone of the structure of the future is being laid." They are represented by the Ferrer type, under the direction of the Francisco Ferrer Association; by the Workmen's Circle schools, conducted partly by Socialists and partly by Anarchists, Single Taxers and similar members of the "Arbeiter Ring"; and, finally, by the purely Socialist institutions. In the main, however, the movement is avowedly Socialistic, and it will suffice to consider it from this one point of view and to limit ourselves to developments within the State of New York alone, where active forces are ceaselessly at work crystallizing into definite organizations all the various elements of radicalism within our land.

It is only a very few years ago that the Socialist school movement began, when some women of New York City, deeming the educational system of the common schools inadequate for the proper development of the children of workingmen, met together to discuss ways and means for supplying the deficiency. They believed, we are told,

"that in a progressive state of society morals must be those of free men and women, whose standards could not be those of a slave class, devised by slaves, called by them 'morals,' and elevated to the position of a religion because such a code best suited their slave condition." So the Socialist schools were founded, and, since the labor days of the week allowed no leisure for teaching, the classes were conducted on Sundays—hence the name of "Socialist Sunday Schools" given to these institutions.

The first object of Socialism is, of course, to wedge itself into our Public School System. For this purpose it is even now writing the text-books it would introduce and is fighting a life and death struggle to obtain control of educational boards. Socialistic principles, as has been recently shown, are already a dominant factor in public education and Catholics are taxed for their practical support; but until Socialism pure and simple can be taught in the government schools private establishments are deemed a necessity. As a consequence, hundreds of children, to speak of Greater New York alone, are in attendance at the Socialist Sunday Schools, an active educational corps has been organized and a special training class for teachers, at the Rand School, is making still ampler and more thorough provisions for the future.

The interests of all these institutions within the State are confided to a Central State Committee on Socialist Schools, whose duty it is to supervise and recommend the lessons taught in the various locals and to see to the proper grading of instructors according to the ages of the pupils. The subject matter for the younger children may consist in stories based upon nature or the industrial activities of men; for the older pupils it is founded upon science, history and economics, while evolutionary materialism gives tone and color to the work in all the grades. A sketch of the lessons approved by the educational board has in the past been periodically published for the teachers in their daily press, but an eclectic series of graded lessons is announced to appear in print for the coming year.

To furnish an object lesson of the attitude assumed by these schools towards Christianity we shall select what cannot fail to be most typical of their spirit and method, the instruction assigned as a preparation for that day of days in the children's calendar, the Christmas festival. "The Feast of the Sun" is chosen as the most appropriate subject of study for this season. "It is inconceivable," the learned board carefully cautions its teachers, "that we should retain any of the religious features of this time. Nevertheless we should substitute something having content that we wish to take its place." A lesson on Light is therefore selected as perfectly answering the purpose. We know what countless myths of oriental, classical and Indian mythology are said to be accounted for by the symbolism of light, and why—such is the implied suggestion—should not the same explanation satisfy as well for the great central myth of Chris-

tianity? Great insistence is therefore given to the recommendation that the lesson preparatory for the Christmas celebration "in all classes be devoted to the subject of 'Light,' in the interpretation of the feast of the winter solstice, or the universal reason for the celebration of Christmas" (*The Call*, Nov. 27, 1910).

So, with one stroke of the pen, Christianity is cancelled from the mind of the child, and the sweetest joy of all the year is plucked remorselessly from out its heart. By a single flourish, without recourse to history or argument, the festival of Christmas has been metamorphosed into the feast of the winter solstice. The story runneth thus: The people in the olden days saw the sun receding from them, and feared it would never return again. The land would remain barren, the waters would freeze to their depths and all life would perish from the face of the earth. But lo! suddenly the sun retraced its path, light and warmth came back and the trees burst anew into bud and blossom. In joy at their delivery these wise cave men instituted a festival just at the time which now we know as the Christmas holidays. Here, therefore, we are at last presented with the scientific fact which has been poetically expanded into the myth of a God of Light born upon a winter's night. Such is the Christmas lesson instilled into the simple, trusting heart of childhood on Christmas day in a Christian country.

Should the teacher, however, be somewhat shocked, or, what is far more likely, should she not fully understand what is contained in the outline given into her hand or what is implied therein, the board is ready with a motive and an explanation: "We should ever bear in mind that we must do a certain amount of destructive work preparatory to the building for new ethical and industrial teaching." Properly to indoctrinate the teacher, *The Call*, the oracle and militant champion of these Sunday Schools, suggests four books for special study and meditation. It will suffice here to make reference to two of these volumes.

The first is Kautsky's "Ethics and the Materialistic Conception of History." The author is one of the foremost authorities among the Socialists of our day, the greatest living spokesman of German Social Democracy and a fit instructor for the future teacher in the new morality of rationalism. Ethical principles are always greatly insisted upon by Socialists, but especially so in their Sunday Schools. It is upon its morals that Socialism prides itself. Here, then, are the essentials of that code which is to replace the tablets of the law, once given upon Sinài, but now made obsolete in a more enlightened age.

Kautsky, in the volume recommended, tells us that "neither as a thinking nor a moral being is man essentially different from animals" (page 119). He is, however, by nature a *social* animal, and it is this distinctive feature which constitutes the reason for his progress under the laws of evolution. Because of this it became possible that the discoveries made by some primitive

Marx or Kant or Aristotle, inhabiting the trees of a primeval forest, could be transmitted to "his herd" and so come down to us perfected and refined through all the cycle of the ages. Our morals, as we would therefore expect, depend entirely upon our social and economic conditions and "the moral codes are simply conventional fashions" (p. 192). Since all morality is relative, "that which is called immorality is simply a deviating kind of morality" (p. 192). So, to give an example, "the same phenomenon, say of free sexual intercourse or of indifference to property, can in one case be the product of moral depravity, in a society where a strict monogamy and the sanctity of property are recognized as necessary; in another case it can be the highly moral product of a healthy social organism which requires for its social needs neither property in a particular woman, nor that particular means of consumption and production" (p. 193).

What, then, in the present economic condition of society, is the moral law which we are to observe? It is something entirely negative and far more easily remembered and put in practice than the decalogue. "The moral ideal is revealed in its purely negative character as an opposition to existing moral order, and its importance is recognized as the motor power of the class struggle, as a means to collect and inspire the forces of the revolutionary classes" (p. 200). In brief, "the moral ideal is nothing else than the complex of wishes and endeavors which are called forth by the opposition to the existing state of affairs" (p. 199). Destruction, arson, violence, murder, when practiced in opposition to the existing moral order and the existing state of affairs, are therefore exalted into the galaxy of virtues, and the wretch taken red-handed in his criminal act is changed into a moral hero, a superman, one whose memory, like that of the Spanish degenerates and Haymarket rioters, is to be embalmed and perpetuated for all future generations. What sweet anticipations may we not entertain for the coming years, when lessons which lead to such conclusions are openly taught to-day in American schools to American children.

The second volume, to which we need only refer, is Engel's "Socialism, Utopian and Scientific." This author, the co-laborer and literary executor of Marx, with whom he stands upon the same bad eminence, thus summarily dismisses all question of religion with a single statement: "Nowadays, in our evolutionary conception of the Universe, there is absolutely no room for either a Creator or a Ruler" (Intro., page iv). For the new teacher of the Sunday School class his authority is supreme and his statement is likely to be taken as final and decisive in spite of her own better knowledge. And yet we find that appeal to Deity is not utterly unknown in at least one Socialist school. We shall quote in conclusion an invocation printed by the Socialist Sunday School of Rochester, N. Y., and entitled "A Socialist Prayer." Adapted indifferently to Christian, Jew, Mohammedan or Buddhist, it

at least contains an acknowledgment of a Sovereign Providence:

"O God of Life and Light," begins the supplication, "we yearn to be nobler, kinder, more genuine, more complete. We are hungry; fill us with knowledge and wisdom. We are thirsty; give us to drink deep draughts from the wells of justice. We are weak; make us strong to help in the sacred war of manhood and civilization against tyranny, inhumanity, exploitation and greed." The need of repentance, of humiliation for personal sin, of hope in an hereafter are carefully ignored. As the prayer continues we find only an universal discontent, and in place of a love and yearning for the Kingdom of God and His glory there is only an angry cry for the speedy coming of the day of the Great Revolution: "Permeate our souls with divine, discordant and righteous rebellion," the little hearts are taught to pray. "Strengthen within us the spirit of revolt, and may we continue to favor that which is fair and rise in anger against the wrong, until the Great Revolution shall come to free men and women from their fetters and enable them to be good and kind and noble and human!"

A revolution, not merely of the existing government and the existing social order, but of Christian morality as well, is the lesson to be taught in the Socialist Sunday Schools, according to the desire of their most ardent champions and supporters. What such an education is at last to yield to our country, when the harvest must be reaped which here is being sown, it needs no prophet to foretell. As Catholics, we realize in our turn the sublime mission entrusted to us of furthering by every means in our power that religious education which is to be the salvation of our land and for which we are requested this month by the Holy Father to offer up our prayers and good works. JOSEPH HUSSLEIN, S.J.

Dr. Albert von Ruville

I.

The story of a soul passing through liberalism and indifferentism to orthodox Protestantism, and, finally, to the full light of the Catholic Faith is a subject of interest to those in possession of that faith and often a guide and help to those without the fold. When he who has passed through such an experience is a profound scholar, who has only sought admission into the Church after long and serious study and deliberation, we may be sure that there can be no question of self-illusion or of a passing whim. His conversion, therefore, merits more than a passing notice. This has been the case with Dr. Albert von Ruville, Professor of History at Halle, one of the most Protestant of the German universities, whose entrance into the Church two years ago created no little surprise in Germany, particularly in academic circles, and whose account of his conversion and of his subsequent

impressions of Catholic truth and practice has been widely read and criticized, not only in Germany, but also beyond the boundaries of the Fatherland.

Dr. von Ruville, who was born in 1855, belongs to an old French family, which emigrated to Prussia during the French Revolution. Following in the footsteps of his father, he entered at first upon a military career, but after serving some thirteen years as an officer in the Germany army he resigned and devoted himself to the study of history at the University of Berlin. In 1896 he became lecturer at Halle, and later, professor. He is the author of several works that have gained him the reputation of an accurate and fair-minded historian, one of the most notable being his life of William Pitt. Since becoming a Catholic he has published two books, which are valuable contributions to our apologetical literature. While giving an account of his own conversion, they also contain an extended discussion of the respective positions of Catholic and orthodox Protestant Christianity, and his reason for recognizing in the former the one true Church of Christ. His argument should make it of special value to those confronted with similar difficulties.

The first of these books, entitled "Back to Holy Church," (1) has already passed through many editions and has been translated into several modern languages.

He tells us that he was brought up a strict Protestant. In the course of time he came more or less under the influence of the materialistic and pantheistic errors of the day, and as a natural consequence his belief in the fundamental truths of Christianity became considerably weakened, though never wholly extinct. In 1901, however, there came a profound change in his religious life, and, curiously enough, it was a study of Harnack that proved to be the first step in his journey towards the Truth. It was the latter's work on the "Essence of Christianity," and particularly the transcendent personality he was constrained to assign to its founder, which revealed to Dr. von Ruville in some measure the character of Our Lord. The well-known leader of the liberal Protestant school, it is true, regarded Christ as a mere man, but he claimed to be nothing if not scientific, and so his delineation could not be charged with exaggeration. This being granted, the appearance of so transcendent a being in the world was something miraculous, and implied a divine mission. The gospel, then, of this divine Legate could not be built on falsehood. Such was Dr. von Ruville's conclusion. The doctrines of Harnack became for him quite untenable, and from a state of restless questioning he was brought back again to a firm belief in orthodox Protestantism.

Appreciating the treasure he had found, he sought for a closer union with God, but he soon felt that there was something lacking in the Protestant service. The

multiplicity of sects and their attitude in the face of rationalism and infidelity were disquieting. The conviction, too, was forced upon him that the faith he had regained was, after all, only the fruit of serious study; but, he asked, what about the masses of the people, to whom this way was necessarily closed and who, nevertheless, had the same needs, the same claim to salvation? Whence were they to receive their faith?

A second decisive step then was inevitable, viz.: the necessity of a teaching authority whose divine commission placed it above and outside of State control and popular opinion. An historian, to be sure, could not be unaware of the claims of the Catholic Church, and particularly of the Papacy, but it must be remembered that Dr. von Ruville was still an orthodox Protestant, and, naturally, accepted the Protestant tradition regarding the Catholic Church, though, it should be noted, he had no sympathy with popular abuse of Catholic doctrine and practice. Great, then, was his surprise when, in 1908, he read "The Old and the New Faith" of Prof. Reinhold, the first Catholic theological work that had come into his hands. Here he learned for the first time how reasonable is the faith which Catholics really profess. His difficulties gradually vanished, and in March, 1909, he sought admission into the true fold, and so found peace and happiness.

HENRY M. BROCK, S.J.

CORRESPONDENCE

Industrial Discord in Rome

ROME, May 7, 1911.

This week the *Osservatore Romano* chides its Catholic contemporaries for speaking too enthusiastically of the Exposition. This cannot mean us; for to the best of our knowledge and belief, and with due apologies to the Philosopher of Archey Road, it has not had a decent word out of our head since the show began. Last week the King of Sweden came and went; this week we have been deprived of the King of Denmark. Some time back we reported his approach with the Queen and their three children; but now the sad news comes that he is confined to his room in a hotel at Nice with a severe attack of rheumatism. The plight of the reception committee recalls an old school rhyme, "Word was brought to the Danish king,—Hurry!" On the occasion of the King of Sweden's visit the Sovereign Grand Master of the Ancient and Accepted Scottish Rite of Masonry in Italy, the Commendatore Saverio Fera wired the King, as Head of the Swedish Rite, an enthusiastic welcome to Italy: the King replied in kind through his Minister. Those gifted with second sight may divine things out of this: your correspondent is no seer. The out-setting of the royal commission from Holland to convey the Queen's congratulations to Italy is announced for the 20th of the month. Mexico has already commissioned its ambassador to the Quirinal, Don Gonzalez Esteva, to communicate its felicitations.

The week began with an expected strike that did not come off and an unexpected one which did. The gov-

(1) "Zurück zur heiligen Kirche." (Berlin, 1910.) English Translation by G. Schortensack, with Preface by Rev. R. H. Benson. (London, 1910.)

ernment traction employees had threatened to strike for the First of May. The Government met the situation by declaring a general holiday, and so not a tram or bus or carozza moved a wheel in Rome all day. However, it was a clear day and the walking was fine. But the next day the street scavengers, two thousand strong, struck for higher pay and a firmer tenure of job. The official to whom they presented their demands promised on his word of honor, and swore on the heads of his five children that he would secure from the Municipal Council all they desired; but they would not trust him till the Chamber of Labor, an organization corresponding to the American Federation of Labor, assured them that if the promises were not duly and promptly redeemed a new strike would be ordered at once. In the intervening days the streets of the city, ordinarily as clean as Commissioner Edwards keeps the streets of New York, were a sight to make angels weep, as well as physicians with a prescience of cholera.

The series of International Congresses, organized for the year, opened this week with the Congress of the Press. The speakers contended chiefly for the right of professional confidence and press immunity from giving testimony in court on matters of publication. It is noteworthy that the Polish Press Union answered the invitation to attend by declaring that, while the blood of Poland shed in the cause of liberty and independence gave them sympathy with every national effort for autonomy, the age-long bonds of faith that bound them to the Holy See forbade them to put themselves in a false position at a Congress called under circumstances where an affront was possible to the Vatican. The Tuberculosis Congress is set for the week beginning September 24th, and among those down to read a paper I notice the name of Dr. Flick, of Philadelphia. At this time also the Catholic Young Men's Union of Rome is in session, discussing and passing resolutions on the moral and intellectual preparation of young men for the duties of civic life. Likewise at Turin the Catholic Federation of University students is holding a Congress, resolving how the influence of organized university students may be brought to correct the tendencies of recent currents of thought and to the improvement of morality at large.

The May Day gatherings of workmen separated according to differences of principles. The radical contingent met in a tavern, and raised such a disturbance that the police were summoned. They whipped the few policemen who appeared, and then under the persuasion of one of their leaders and the district captain of police they returned quietly into the tavern, where shortly they proceeded to wreck the whole establishment. They succeeded; their resolutions are not in evidence. The Socialists met in large numbers in the open piazza dell' Esedra, where their orators held forth against the standing army as maintained in the interests of the tradespeople against the rights of the proletariat, and wound up with strident cries against the priests. The Catholic employees of the tramway system met in great numbers also for a rally and a banquet. The Bishop of Nepi and Suri, Mgr. Doebbing, said grace, and among other incidents at the festivities was a call for cheers for Pius X, enthusiastically given, and a eulogy of the parish priest as an angel of comfort to the poor of the Trastevere district.

The speakers pleaded for universal suffrage, a united stand for their patrimony of sound religious and moral principles, and pledged a peaceful and successful solu-

tion of their labor difficulties as the result of a united stand upon the basis of these principles. There is rarely a meeting of any sort, and at this time their name is legion, without the passing of resolutions. One is forced to the conclusion that if resolutions made or marred a State, Italy would be made and unmade several times over within a month. For my single self I would be satisfied to have my dearest enemy resolve against me to the day of doom.

There is no desire of a Catholic party here. For one thing the whole people is nationally and nominally Catholic, and why have a Catholic party of a Catholic whole? For another quite a number of Catholic Romans are not Roman Catholics, and while flocking to a Catholic party and taking office therefrom, they would not represent Catholic principles. Hence the Catholic movement is for sound principles of civic government, and the support of any or all candidates who will stand for such principles and will labor to give them effect, the Catholics here, as the world over, believing that in the triumph of right principles of public conduct they have nothing to fear for the growth and security of their faith. The anti-clerical movement here, as elsewhere, is only incidentally anti-Catholic: essentially it stands against all religion and every sign of it, and proposes to possess God's earth without recognizing the dominion of its Lord and Master. With such, right principles have little hope.

On Wednesday the Holy Father was sufficiently recovered from his indisposition to resume his public audiences daily. However, as some sign of recognition that the present moment is in potency explosive, the Cardinal Vicar has ordered that all Rogation processions shall be confined within the respective church edifices.

Cardinal Rampolla has appointed Mgr. Carinci rector of Capranica College. Cardinal Arcverde, of Rio Janeiro, is expected here shortly for the consecration of his new co-adjutor, Mgr. Sebastiano Leme, a young, learned, energetic and pious prelate.

The Congregation of Rites announces the introduction of the cause of the Venerable Servant of God, John Robert De Lamennais, a brother of the famous De Lammenais, whose fame was marred by disloyalty to his Church.

Prince Alessandro Massimo, the founder of the Jesuit Instituto Massimo in Rome, himself a Jesuit, was buried this morning amidst universal mourning. Coincidentally the Roman Association of Teaching has just held a public conference where strong arguments were made for the defence of private schools, such as the Instituto, and for the freedom of teachings.

A despatch from Brussels announces the passing by the Chamber of Deputies of a treaty of arbitration with Italy, whereby all questions, not touching the independence, vital interests or honor of the contracting parties or the interests of any third power, shall hereafter be submitted to a court of arbitration. C. M.

Students of Theology in Germany

The *Allgemeine Rundschau* (Munich, May 6) presents an interesting comparison based on official returns of the number of students attending theological courses in Catholic and in Evangelical schools.

"According to figures given in the recently published 'Statistical Year-book' for 1910, there were registered in the various Prussian universities during the winter semestre of 1909-1910, 1,183 theologians accredited to

the Evangelical Church, and 893 who are Catholic. Besides these latter, 657 Catholic theologians were reported from the ecclesiastical seminaries of Fulda, Paderborn, Pöplin, Posen and Trier. The statistics of the Year-book, it is well to note, are not complete; no mention is made of the Bishops' seminaries of Limburg, Osnabrück, Hildesheim and Cologne, in which, according to latest reports at hand, there were 113 students preparing for the priesthood. In Prussia, therefore, we find a grand total of 1,663 Catholic theological students as opposed to the 1,183 registered as representing the Evangelical Church. Certainly a noteworthy excess in favor of the Catholics. If to this total one adds the number of Catholic students of theology officially reported from the advanced schools of Bavaria, Württemberg, Alsace-Lorraine and Baden, we have in round numbers 3,350 recorded in the entire empire as preparing for the Catholic priesthood. The latest available report of the total registration of theological students at the evangelical schools throughout the empire (winter semestre 1908-1909) gives their number as 2,115.

"Our readers may be interested in a further possible analysis of the figures entering into these totals. In 1910, 2,455 Catholics completed the course in the secondary schools in Prussia. Of these *Abiturienten*, as the Germans call them, 2,128 finished in the *Gymnasien*, of whom 549 matriculated for theology in some advanced school; 215 finished in the *Realgymnasien*, of whom three later began the study of theology; and 112 finished in the *Oberrealschulen*, of whom one entered a theological school. The total registering for theology, 533, represents practically 22½ per cent. of the *Abiturienten*. In the same year only 5½ per cent. of the Protestant students who finished their course in the secondary schools went on for theology.

"Bavaria publishes no official statistics regarding the religious affiliations of the *Abiturienten*. Still, an examination of the records of the individual schools of secondary training enables one to put the number of those finishing their course in that kingdom at 1,523, of whom 993 were Catholics; 301 of these latter, or 30.3 per cent., took up the study of theology. Of the 461 Protestants, only 47, or about 10 per cent., followed their example. Similarly in Württemberg there were 191 Catholics among those completing the *Gymnasien* courses, 29 per cent. of whom, or 64, elected to follow the theological course, while 52 evangelicals of the 444 graduating, or 11.7 per cent., did the same. In Baden, 350 Catholics, as opposed to 339 evangelicals, received the certificate given to those who succeed in passing the final tests in secondary schools, 83 of the former and 20 of the latter turned their thoughts to theology, that is, 23.7 and 6 per cent., respectively. Among the 112 Catholic *Abiturienten* of Hesse 16, or 14.3 per cent., as compared with the 26 of the 331 evangelicals, or 7.8 per cent., took up theology.

"Lack of data in other German states forbids us to complete the comparison; failing official statistics of any kind we can merely guess at the relative proportion of Catholics and Evangelical Protestants who choose theology as their life profession from the number of theologians registering as natives of these lands. The comparison, as far it goes, is remarkable for the large percentage of Catholic students who enter for the ministry. In every case its excess over that of the students of the Evangelical Church is notable; strange to say the lowest percentage on the Catholic side is larger than the highest reached by the Evangelicals. No wonder that

the last report (winter semestre 1908-1909) shows a total of Catholic students of theology more than one and one-half times as great as that of the Evangelicals, 3,350, as compared with 2,115.

"One other interesting detail may be noted: 992 of the native born students registered in the Prussian universities in 1908-1909 were children of Evangelical ministers, the total number of native born Evangelical students in that year being 14,055. Taking this fact as a basis it is easy to conclude that from 1,700-1,800 students at the different universities of the entire empire hail from similar homes. The Evangelical Rectory is, therefore, no inconsiderable source of supply of students entering the advanced schools in Germany. To be sure no such source exists where Catholics are concerned, and students of statistics ought to be mindful of this, when, as not rarely happens, they draw proof of Catholic inferiority in an educational way from the study of the registration of the various universities of the empire."

Father Fidelis Stone in Buenos Aires

BUENOS AIRES, April 15, 1911.

The arrival here of the Very Rev. Father Fidelis, C.P. (James Kent Stone) almost coincided with St. Patrick's Day, and his coming was most opportune. After the usual service, he appeared in the pulpit and delivered an impressive address to a record congregation. Father Fidelis was practically the pioneer of the Passionists in Argentina. Thirty years after his first visit, he returned to take charge of Holy Cross. The beautiful church and monastery stand on the site where a makeshift chapel was placed by Father Fidelis in the olden time. But the importance of his address was in the statement that Holy Cross was now "an autonomous Passionist Province, and it would remain the Irish church of Buenos Aires as long as there was an Irishman or a man of Irish descent in the country." In view of certain rumors to the effect that the English speaking priests were to be withdrawn or replaced by Italians, this solemn declaration was most welcome.

We have just had a heavy rain storm, which has done immense good, as up to last week it was not possible for the farmers to plough, so hard was the ground after a long drought. Things were beginning to assume a very depressing aspect, but the rain has revived hopes for the next harvest. Though rather late in some cases, the farmers may now start the work of the agricultural year, which it is to be hoped will result in bumper crops. Failing such crops this year the country will stand face to face with a crisis of uncommon severity.

The American papers have bristled lately with glowing descriptions of Buenos Aires, Argentina, and the glories and prospects of these geographical entities. The articles, well written, are not, perhaps, intended to deceive, but they do deceive. The writers may not mean anything but good. As a rule, they do nothing but harm, and they never know the extent of the mischief resulting from their stories. Anyone who has an idea of setting out for this El Dorado should not do so without proper preparation, and "proper preparation" means a good command of Spanish, a good deal of ready money, and an immense amount of training or special knowledge of something available in the labor market. All knowledge is subordinate to a knowledge of the language. Adults rarely or never acquire a thorough knowledge of Spanish, because the *idioma nacional* is not easy of acquirement. E. FINN.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JUNE 3, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; SECRETARY, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

NOTICE

The editorial rooms and the publication office of AMERICA have been removed from 32 Washington Square West, to Nos. 59 and 61 East Eighty-third Street, to which address all communications must hereafter be sent.

The Judges and the Law

The recent decision of the Supreme Court of the United States, ordering the dissolution of the richest and most powerful capitalistic corporation in the world, and the interpretation of the Sherman Law, on which it was based, upholds the reputation of the judicial branch of our government for wisdom and integrity. On the one hand the resources of the organization under trial were practically illimitable; on the other, radicals were clamoring loudly for literal interpretation of the law, which would make it bear on the just and unjust alike. The judges so interpreted the Sherman Act that it discriminates only against such combinations as endanger legitimate competition, and thus vindicated justice and common sense. It is fortunate for the stability of our institutions that we have a court of last resort whose adjudication is above suspicion, and is final.

There is another aspect to the Standard Oil case which is less satisfactory. Attorney-General Moody announced the prosecution in January, 1906, and in November of the same year dissolution proceedings were instituted at St. Louis. First testimony was taken at New York, September, 1907, and final testimony in Chicago, January, 1909. The Government filed its brief in March, arguments opened in April, and the Standard Oil combination was declared illegal and ordered to be dissolved November, 1909. The defendants appealed a month later to the Supreme Court, which heard the appeal in March, 1910, and ordered the case reargued.

The rearguing of the suit opened the following January, and the final decision was rendered May 15, 1911.

More than five years intervened between the institution of the proceedings and the judgment, thus reminding one somewhat of *Jarndyce v. Jarndyce*. The law's delay in this case of criminal prosecution is as notable as it is lamentable, but this was essentially a civil suit. It is not very encouraging that the adjudication of a case on which a thousand interests were depending should be so protracted. Legislators who are wasting much time and energy on the subject of the Recall of judges had better devote their powers to devising a system by which legal procedure can be expedited. It is not the judges with whom the people are becoming exasperated; it is the hampering legal technicalities that protect the criminals and tie the hands of justice. And ultimately these are made, not by the judges, but by the legislators.

Mexican Catholics Astir

It is now well-nigh half a century since Catholics as such made any showing in Mexican politics. For thirty-five years, after the acknowledgment by Spain of Mexican independence, they took their turn, more or less irregularly and spasmodically, it is true, in managing the great affairs of state; and bishops and priests were not wanting who showed a fair measure of political ability whenever they had a chance to display their powers as members of some of the innumerable juntas and other governing bodies which have so often soared skyward and exploded in a shower of sparks, followed by darkness, during Mexico's troubled history. That ecclesiastics should take so active a part in secular affairs did not then seem incongruous to the Mexicans, for in the days of Spanish domination some of the most illustrious viceroys, and others that were not, had been churchmen.

When the Constitution of 1857 was adopted (just as Constitutions are wont to be "adopted" by so many of our Latin-American friends), the power of the clergy in public affairs suffered an eclipse, and the Catholic laity, who were accustomed to the leadership of the better educated and more public-spirited ecclesiastics, were bewildered and lost in the mist. Then came a brief era of phosphorescent brightness in the time of the so-called second empire, that of Maximilian of Austria, who offended the "advanced" elements of the country by his religious stand, and scandalized the devout by his latitudinarianism, the while Juarez was flitting hither and thither through the mountains and plains, and preparing to shoot the unfortunate Austrian on the hill of the bells at Queretaro. As the Catholics had stood with Maximilian, although they had begun to edge away before the final blow from Juarez, they fared ill when the Zapotec Indian found himself the undoubted master of groaning and bleeding Mexico.

Since the triumph of Juarez in 1867, Catholics have counted for nothing in political campaigns and at the

polls. If any have crept into important offices, it has been in spite of their being Catholics, rather than because of their religion. We are not speaking of those Catholics who go to church to be baptized, and go a second time to be married, and visit it a third time for a short pause on the way to the cemetery; for, as far as promoting Catholic morality is concerned, it makes little difference whether such Catholics as these are in politics or in the bridewell.

All sorts of petty vexations are to-day on the Mexican statute books against Catholics, and especially ecclesiastics. An American priest, for example, who chanced to visit the City of Mexico was admonished by his alarmed Mexican friends that to display openly on the public street that offensively religious emblem commonly known as a Roman collar and stock exposed him to arrest, for it was "unlawful." However, he took the risk, having first made a short memorandum of his last wishes. His positively harmless (not to say foreign) appearance must have stood him in good stead, for after a swift promenade through the busiest part of the city, he returned in safety to receive the hearty congratulations of his delightfully disappointed friends.

It is against such and weightier grievances that some earnest Catholics in Mexico have decided to raise their heads after skulking so long in silent obscurity. Now that all things on the wrong side of the Rio Grande are at sixes and sevens, may not the clearing away of rubbish include the removal of some of the hateful provisions against Catholics? Will the Catholics of Mexico hear the appeal and work together for an amelioration of certain conditions? The practical Catholics have so generally held aloof from practical politics for nearly half a century that the task will be stupendous, yet it can be done. The bitter religious feelings of a former generation ought not to prevail when the watchwords are reform and liberty.

The Phenix

When the French Government added to its other crimes the seizure of all the ecclesiastical seminaries, a wail went up from the disconsolate remnants of the faithful: Where are we going to get priests to administer the sacraments? Is religion to die forever in France? They forgot that they were Catholics and Frenchmen. Indeed, if there is anything a Frenchman wants it is an opportunity to do something original, bold and brilliant. In the foreign missions where they have had a free hand their achievements have been almost romantic in their character, scope and success. A similar opportunity has now come to them in their native land. They are no longer to be functionaries paid to sit in their sacristies and do nothing, but splendid priests fighting a paganism in their own country as bad as, and in some respects worse than, that of the brown men and the yellow men and the black men at the ends of the earth. Nor

will they lack warriors for the fray. The ranks will be full and the soldiers better equipped than those whose places they take. Eager applicants who rejoice that they are to have something to suffer in their priestly careers, are now knocking at the doors of the seminaries, which, in spite of gloomy forebodings to the contrary, have been organized and, though poor, are all the better and more efficient for that reason. Not only are the young and generous Catholic youth of the nation hurrying thither, but at their side are mature men who in the recent troubles have been devoting themselves to social and charitable work, and who are now seeking something nobler and higher and more apostolic as an outlet for their energies. The scions of nobility as well as the sons of the *bourgeois* are seated side by side on the benches, and colleges whose students hitherto never dreamed of the seminary as a field for their ambition are sending aspirants thither for the great and holy and patriotic work of the redemption of their country.

Catholic France, which did so much for the Church in the past, needed only the touch of trial to bring out its most glorious characteristics. It will rise again from its ashes, more resplendent with victory than ever before.

Alsace-Lorraine

Despatches received late in May announced that a new shift of sentiment on the part of the members of the special committee of the Reichstag considering the bill granting autonomy to Alsace-Lorraine had brought about its acceptance. Thus approved it had still to be referred back to the full house for the final action of that body. This favorable outcome following a discussion of the proposed measure that has continued since the Christmas holidays seems finally to make it certain that the combined provinces are to be released from the somewhat autocratic régime under which they have been held since France ceded them to the new German Empire upon the cessation of hostilities in 1871.

The bill providing for home rule for Alsace-Lorraine was originally a Government measure, and its proposed enactments failed from the start to satisfy any section of the Reichstag. Conservative members found it too liberal, and liberal members thought it too conservative. The perplexing language question entered into its consideration; there was a contention regarding the franchise, regarding the manner of selecting the administrative head of the new state and his tenure of office; the relative place it was to hold in the Senate of States composing the Empire was a stumbling block. Consequently, hardly a substantial feature of the draft of the bill laid before the special committee in the beginning has escaped sharp criticism, or has been accepted without amendment. Time and time again the report has been sent out that no agreement could be reached, and that the bill would eventually be rejected by the committee. Indeed, only a few days before

the receipt of the despatches mentioned above, a statement was published that this had been done, and that the draft embodying a constitution for the combined provinces would be reported unfavorably to the Reichstag.

Following ordinary procedure the favorable vote of the committee ended the matter, and late in the evening of May 23 the Reichstag adopted its report on the new constitution. In this instance the notable diversity of views among the parties concerning the measure of autonomy which ought fairly to be conceded to Alsace-Lorraine, after the forty years of probation through which those provinces have passed, rendered judgment on the final action of parliament extremely difficult. Unquestionably much depended on the attitude to be taken by the representatives of Prussia in the final discussion of the measure. As a part of the new German Empire, though nominally an imperial province held in common by all the German States, Alsace-Lorraine has been practically ruled by Prussia, and in the autonomy question the influence of Prussia has worked against the full emancipation of the provinces. The reason is obvious. As an autonomous state Alsace-Lorraine will be entitled to representation in the Bundesrath, the Senate of States forming the Empire. In that body her delegates will probably side with the south German states, headed by Bavaria. The religion and character of the people lead one to affirm this. And Prussia recognizes that such a contingency spells stronger opposition to Prussian domination in the affairs of the Empire.

The Chamizal Dispute

While old General Juan Navarro was awaiting court martial for the surrender of Ciudad Juarez and Francisco I. Madero was about to go to the capital as advisor to Provisional President de la Barra, and General Figueroa was massing troops to attack that same capital, commissioners from the United States and Mexico met in El Paso, Texas, to settle in a friendly way a dispute which has been bandied about by both countries for upwards of fifteen years, although the origin of it goes back to the days of the Spanish domination.

The Chamizal tract on the bank of the Rio Grande was purchased from the Spanish government in 1818 by a certain Ricardo Bruselas, who so disposed of his property that by 1873 it was owned by Pedro Ignacio Garcia. In that year a violent freshet in the Rio Grande changed the river so that about five acres of the Chamizal were on the east bank, while a few miles further down about an equal part of Texas was on the Mexican side of the stream. At the time of the flood in the river, Garcia made no representations or remonstrances, fearing, as he said, that the Americans who seized the land might do him grievous injury. It is worthy of remark, however, that El Paso, Texas, as far as the little village at the ford of the Rio Grande could be called even a village, held out no promise of developing within fifteen

years into a very important place, with brilliant prospects for the future. When, therefore, Garcia had gained sufficient courage to go to law, twenty-one years had passed and El Paso's importance as a commercial center was recognized.

The question was taken up diplomatically, and like most such, has outlived nearly everybody closely connected with it at the outset; but now, the final termination of the end looms up vaguely on the distant horizon. The treaties of 1848 and 1853, and the conventions of 1884, 1895, 1900, 1905 and June 24, 1910, with a supplementary article of December 5 of the same year, bear upon the Chamizal. The United States commissioners admitted away back in 1895 that when the boundary was traced in 1855 the Chamizal was on the Mexican side of the river. The Mexican civil engineer, Emiliano Corrella, insists that since the Rio Grande left its bed in 1852 it has advanced some 2,500 feet towards the west, and, what is of far greater importance, this progress has not been the slow and gradual process of erosion, but a sudden and violent change of course. To this the United States commissioners reply that the "violence" of the change of course consisted in breaking down, dissolving and carrying to the American side great blocks of sandy soil which, after being deposited, dried out and became available for habitations; but on no occasion did the river leave its bed and mark out a new and permanent channel as the result of a freshet. They add, further, that from 1852 to 1894 Mexico tacitly admitted that the tract in dispute was United States territory, for no protest was entered against the jurisdiction exercised over it by the United States authorities.

What will be the result of the decision? First, it will put an end to the controversy, for it is to be accepted by both parties as final. If Mexico wins, it will come into the possession of what is practically a part of a United States city whose value is put at a million and a half dollars. How are those people to accustom themselves to Mexican rulers, laws and customs? If Mexico loses, they are to be blamed who, while the damage was doing, remained dumb when a timely protest might have saved their Chamizal. Should the decision be unfavorable to the United States, the one thing, the only thing, to do is to reproduce the Gadsden plan in miniature and buy off the successful competitor.

—••—

There is a paper in New York known as *Moving Picture News*, which is published by the Cinematograph Publishing Company. In its issue of May 6, 1911, we find a notice of a film which was released on May 13. It is called "The Nun," and in the short description of what it connotes we find that it is a vile, indecent, immoral and sacrilegious representation of a story which we would not dare to even hint at to our readers. We merely call the attention of parents to the kind of entertainment

their children are exposed to at these picture shows; we call the attention of Catholic societies to it also, and ask them to utter not only an angry but an effective condemnation of such villainous things, to which we feel like calling the attention of the police. At least in one part of the country the authorities are doing something. In Harrisburg, Pa., in virtue of the McNichol Act, Chief of Police Ziel appeared the other day at two local picture theatres and directed the suppression of the films entitled "The Nun" and "The Conflict." But why are not the exhibitors themselves suppressed? Why are these violations of public decency made possible? Why should there not be McNichol Acts everywhere, only more drastic than the present one seems to be?

On the 30th of April the Jesuits of Brussels celebrated the seventy-fifth anniversary of their great College of St. Michel. It is a splendid establishment, situated on the Boulevard Militaire. Architecturally, the edifice is an ornament to the city. From the day when the college began in its humble way, seventy-five years ago, to labor for the intellectual and moral well-being of the people, it has assuredly achieved some measure of success; but the *Gazette* of Charleroi does not think so. "We hope to see the day come again," it says, "such as the world knew between 1773 and 1831, when the present owners of these fine buildings will be ousted, and their property devoted to some work of public and social utility." Evidently there are some Portuguese in Belgium.

A few months ago the fabulously valuable British crown jewels were removed from the Tower of London to some unknown place, where they were guarded until their usual place could be more carefully protected against violence or cunning. The new cases in which they are to be exposed to view are most elaborately devised to prevent any mischance. At the suggestion of danger, the guard on duty has but to press a button and a steel shutter covers every show-case. If any undue pressure is exerted on the metallic points of the cases, ear-splitting gongs begin a dreadful din in all the apartments of the exhibit. On hearing this noisy notification, the guard pulls a lever and an iron door slips into position and blocks every doorway opening into the treasure chambers, thus trapping whoever was desperate enough or careless enough to get too close to Britain's jewels.

The present Constitution of Greece is being revised, and in it is a provision prohibiting the translation of the Scriptures into any dialect without the sanction of the Patriarch. The British Bible Society has protested, pointing out that Greece is the only country in the world where a version of the Bible in the popular language is forbidden.

LITERATURE

The Fairy Tales of Mr. Kipling

What seems to us to be a shrewd and clever generalization concerning a wide variety of stories is Mr. Brian Hooker's article, "The Later Work of Mr. Kipling," in the *North American Review* for May. Few authors have dealt with as many different and strongly contrasted characters, situations and sides of life in such a various manner and so voluminously as the wonderful writer who may still be said to be in his prime after a quarter of a century's enjoyment of international popularity. If Mr. Kipling's voice be merely that of sounding brass and destined to early neglect in the searching estimate of posterity, his name will live at least as that of one who boldly challenged his age and marched amid the acclamations of nations into the first place among its literary prophets. It is a picturesque episode in literary records. Many of us may be tiring over his performance; but we still revert with wonder to the young man who came out of India in the early nineties and conquered obscurity at the first cast. It is no slight achievement, even for older and better trained men; and, if the youth's dazzling weapons should reduce themselves in time to a simple sling and stone, they will not perhaps for that reason be the less remarkable.

Mr. Hooker, in the article referred to by us, admits that the popularity of "Life's Handicap" and "Plain Tales" has not been duplicated by that of "Actions and Reactions," or that of "The Jungle Book" by his Puck stories. But he denies that the diminishing favor of the public is a sign of waning art in the novelist; it is rather, he holds, a sign of a changing and growing art, with fewer surface attractions than the earlier manner, but richer and deeper; yet organically identical with it by reason of his unswerving belief in the need of law, order and discipline in the conduct of individual and national life. Mr. Kipling is not hampered by poverty of art which repeats itself to the degree of tastelessness. He plays the same theme with a master's variations; only the public does not always recognize the theme in the new variation, and the temporary puzzlement occasions lack of interest for a time.

Such is the general sense of Mr. Hooker's admirable paper. Mr. Kipling has worshipped the Empire, "because it means to him law and order upon earth and men laboring honorably in their degree; he cannot conceive the man who rather than be second in Rome would be first in a little Iberian village, except with pity or contempt. Discipline is to him the one fulcrum strong enough, and labor the one lever long enough to move the world; and the one place where a man may stand is that man's appointed station in the strategy of things." This is a virile message, we confess, and one which the world, with its weak babble about individualism, needs badly. While we give credit to Mr. Kipling for his consistent and entrancing presentment of it, we have always deplored his reticence concerning the ultimate basis of all law, order and discipline in the spiritual recognition of the Divine source and sanction of this trinity of forces holding the world together. For a Japanese pagan, self-discipline and self-immolation, for that impersonal thing called the State, may be heroism; he is a child of undeveloped intelligence in whose imagination the State looms as a god in a manner analogous to the way in which a master, though ignorant and dissipated, stands as a god in the eyes of his faithful and self-sacrificing dog. But for a Christian, a similar degree of heroism, with no stronger motive behind it than an expressly exclusive attachment to the State or the service, savors of fanaticism or levity, simply because, in the larger outlook of Christian civilization, it lacks intelligence; and, though beautiful in the abstract, is shockingly out of the proportion which reason demands between cause and effect.

However, it is not our main intention to discuss the philosophy

of Mr. Kipling's message. His reticence may only be the boy's crude shame of introducing his religious experiences into conversation of even the most intimate kind. A public teacher should be above such a weakness, or else forego the office of artist, whose mission is a poor thing indeed if it is not spiritual. Still we owe a great deal to the writer who, in the words of Mr. Hooker, "has nothing but scorn for the skulker, the egoist who whines at the rules instead of playing the game, and the reformer who sees in anarchy a short cut to the millennium"; who "with all his breadth of sympathy is never by any chance on the side of the outlaw."

The particular feature of Mr. Hooker's article, which interests us, is its endeavor to correlate Mr. Kipling's latest books, "Puck of Pook's Hill" and "Rewards and Fairies," with the rest of his work. At first glance, they seem to be complete departures from the author's previous train of underlying thought. No one would be likely, on superficial grounds, to connect these bright admixtures of fairy fancies and facts of history and archeology with "The Day's Work" or "Captains Courageous." The ordinary reader would be in danger of finding them defiant of all classification with the other volumes on the Kipling shelf. Yet Mr. Hooker makes the effort to trace their cousinship with all that has gone before; and, we think, not without success.

He points out that the striking difference is one of treatment, purely modal, a triumph of artistic versatility, rather than the tearing away from an old idea and the breaking of new ground. Mr. Kipling still clings to the message which he has already delivered in so many divers tones. Law, order, discipline—these are still the words he flings out in the market-place. "Puck of Pook's Hill" and "Rewards and Fairies," says Mr. Hooker, "go back into the making of England in the same way that 'Stalky & Co.' goes back into the boyhood of the Englishman." There is something attractive in this view and, to the mind that worries after keys and universal formulas, this ingenious solvent of the reviewer will very likely be welcome and useful. It is not impossible that the later Mr. Kipling may have consciously kept himself in strict alignment with the earlier and more popular. We are willing to look on it as a probable contingency. But even then the genesis of this new handling of an old message clamors for further explanation. On this we venture to make a surmise which, if it should be abroad from the truth, may not be wholly devoid of interest.

Lionel Johnson is the last man anyone would associate in thought with Mr. Kipling. The one is academic, sensitive, retiring and spiritual; the other, materialistic, precocious, froward and not over-reverent towards literary traditions. It is hard to see how they could tolerate each other. Nevertheless we suspect that Johnson admired the genius of Mr. Kipling and that the latter took the young poet seriously enough to follow his advice in the important matter of giving a new direction to his pen.

In "The Art of Thomas Hardy" Johnson has occasion, in one of the chapters of that brilliant masterpiece of criticism, to enumerate the many suggestive names of places in Dorset; after which occurs this striking passage: "It would take years to discover how much history is hidden away in these names: what memories of old houses, what stories of Catholic devotion, what records of Norman pride, what monuments of Saxon labor; and, earlier than all, what dim traces of Celtic worship, civility, and war. Antiquaries give their lives to the discovery of these things: archeological bodies discuss them. . . . But there is no life in the results of these researches; none, in the collections of museums: and the writers of imagination, who might devote themselves to the animation of this buried past, so rich, so romantic, so real, are busy with Morbihan or Dinapur."

If this paragraph never came into the notice of Mr. Kipling we submit it as an instance of rare and very remarkable coincidence. Here we have Lionel Johnson referring explicitly, as far back

as 1894, to Mr. Kipling, and finding fault with him for not using his literary powers in the very fashion in which they have been exercised in recent years in "Puck of Pook's Hill" and "Rewards and Fairies." These two collections of stories are best described in Johnson's words: they are the animation of a buried past, the imaginative infusion of life into dry antiquarian lore, the springing forth into flesh and blood and motion of the skeleton relics of dusty museums.

We do not care to attach too much significance to Johnson's words, or to see an inevitable connection between his complaint and Mr. Kipling's more recent experiments in fiction: but, as a hint or cue, the quoted passage has had its wisdom justified by the event, whether or not Mr. Kipling ever heard it or listened to it. There is no doubt that, together with the illuminative criticism of Mr. Hooker, Lionel Johnson's words supply adequate data for an intelligent reading of Mr. Kipling's latest work.

JAMES J. DALY, S.J.

Freddy Carr and His Friends. By Rev. R. P. GARROLD, S.J. New York: Benziger Bros. Price, 85 cents.

Freddy Carr's Adventures. By Rev. R. P. GARROLD, S.J. New York: Benziger Bros. Price, 85 cents.

That little masterpiece of character delineation, "Freddy Carr and His Friends," has been before the public for several months, and has received the welcome and appreciation which it merits in the largest possible measure. It is not necessary, therefore, to give it an extended notice now.

The sequel brings the story to a satisfactory ending, and the two volumes together form a fine study of boy character; so fine that I am at a loss to name any book about boys which is quite as good. The sense of justice, so strong in youngsters, is brought out in every chapter, and the boy's standard of measurements and values, so different from that of the grown-ups, is ever in evidence.

Chapter VII, "A Prelude in C Minor," is one of the most remarkable chapters in boy character study I have ever read. There are genius and inspiration in every page of it. Freddy's interview with the Rector, ending in the severe trouncing inflicted upon that unhappy youth, is a passage which for truth and insight stands in a class apart in literature having to do with child life. When Freddy sets down his feelings while receiving the memorable "licking" from the Rector, the truth of it all takes away one's breath. Here is the remarkable passage:

"Now that licking gave me new ideas on a lot of subjects. In the first place, it was quite a revelation as to what a licking could be, and with all due respect to Father Lonely, he was a baby beside the Rector. And in the second place, it was the first time in my life that I'd absolutely made up my mind to do a thing and then found that I couldn't. I went in grinding my teeth together, and absolutely determined not to make the smallest sign to let him see that I cared, and yet before it was half over I was not only crying, but actually howling for mercy. In the third place it made the whole business of fooling Mr. Pinner look quite different, and I saw that I'd been going on with what I thought was wrong all the time partly from being afraid to say so and partly from wanting to please Jimmy. It did me a lot of good, but it certainly was a most terrific leathering. Unfortunately I lost count of the number of whacks after a bit, but I should think it was a record, or pretty nearly."

However, when everything is said that can be said of the character-drawing, the wit and humor, the dramatic situations to be found in "Freddy Carr's Adventures"—and in this respect it would be difficult to overpraise Father Garrold's work—attention should be called to the startling fact—startling in view of the get-up of the book—that Freddy Carr is a book about boys, but hardly for boys. It is to the grown-up man and woman that these stories will appeal, and so appeal that once they start

reading they will not willingly lay these volumes down. To the average youth, they will possess only a mild interest. Boys like their heroes to be heroes all the way through, and their villains to be villains all the way through. In Freddy Carr truth to life stands in the way of idealism; and all boys are born idealists. Boys do not at all like to have their heroes laughed at. Freddy Carr is holding himself up to ridicule for page after page. It is only when, with advancing years, we have been disillusionized that we can appreciate a character like Dewsberry and like Freddy Carr himself. Boys will be satisfied with neither; and if they read the book at all, will, quite as likely as not, most admire Bryant, who is certainly, however clever, the arch-villain of the story. Bryant, as I see him, is a young Bohemian, a creature of impulse. He is as fine a character study as Steerforth in "David Copperfield"—and as dangerous.

The author should change the juvenile title, and the publisher the juvenile cover of these books, and send them forth for what they are: splendid and profound studies of boy life.

FRANCIS J. FINN, S.J.

The War Upon Religion. By Rev. F. A. CUNNINGHAM. Boston: Pilot Publishing Co.

It was recently asserted at a public gathering that American Catholics have not yet produced a strong and original book. A goodly list could be produced in refutation, but, were there no other, the book before us would suffice. It is a thoughtful, comprehensive and finely coordinated account of "the struggle of the Church against the spirit of Anti-Christ incarnate in all the movements of error from the sixteenth century until our own times." Protestantism is shown to be at once the heir of the earlier heresies and of Caesarian absolutism, and the progenitor of modern rationalism, scepticism, revolt against religious authority, and of that system of government centralization which usurps the functions of the Church, absorbs the individual and strives to hold in its grasp the reins of all human activities. Through all these operations, be they by word or work, in literature or legislation, there is evident unity of purpose:

"In following up the various assaults made by the Gates of Hell upon the Church established by Christ, one is struck by the absolute method and order they betray. There is a mind behind them all, and that mind has been working vigorously for nineteen centuries. Arianism, Manicheism, the Paganism of the sixteenth century, Protestantism, were all conceived along religious lines. With the French Revolution, born of Deism in England and Rationalism in Germany, there came into view the spirit of Paganism, which has set itself against Christianity for over a hundred years. Arianism, Protestantism, Paganism failing, the new religion of degeneration takes on a darker, a more repellent aspect. It no longer hides behind religious phrases, but comes out into the open, and those who can read its character have called it Satanism."

Protestantism, in rejecting the only power that held the sanction of Divine authority for the Bible and Christian tradition, opened the floodgates of revolt against all that was sacred in morals and religion. The same logic that prompted Luther to deny the authority of Christ's Church enabled Socinius and Voltaire to deny the Divinity of Christ Himself, and the Hegelian philosophic brood to deny the Personality of God and deity humanity. Meanwhile the State, eagerly reaching out to grasp what ecclesiastical authority had lost, established Gallicanism in France, Josephism in Austria, and a similar dominance over the Church, her ministers and ministries wherever it could compass it, be the ruler a Bourbon, a Tudor, a Hapsburg or a Hohenzollern. The result was the Voltairianism, speculative and practical, that inspired the French revolutionists and their offspring, and still inspires the forces which in schools, universities and legislatures, by press and platform and multiplex literary propaganda, are working for the overthrow of

Christianity not only in France, Italy and the Spanish peninsula, but throughout the Christian world.

The Catholic reaction was met by the expulsion of religious orders, the fettering of hierarchy and clergy, and the secularization of schools and religious institutions. This process in Germany was called the *Kulturkampf*. The exposition of this elaborate attempt to establish State Absolutism on the ruins of religious liberty forms a most instructive chapter, illustrating not only the motives and methods of anti-Christian warfare, but how they can be successfully combated by intelligent organization and manful resistance. The latest social and political developments of "the war upon religion" are treated with clearness of vision as to facts and purposes, and the whole book, of which we have given the merest outline, has a breadth and depth of view and a directness of application to present needs that will demand further consideration.

It is regrettable that the printer and proof-reader have done their work indifferently. This matter will, no doubt, be remedied in the second edition, and we would suggest that Belgium and other fields of anti-religious warfare be added to its scope. It is a work which we heartily commend to our readers and trust will be disseminated widely.

M. K.

The Residuary Sect. By BIRD S. COLER. Brooklyn, N. Y.: The Eastern Press, 445 55th street.

"The Residuary Sect" is Mr. Coler's second pamphlet on the School Question. It shows in a very forcible manner the impossibility of an agreement about the quantity and quality of the religious teaching that might be admitted in the public schools. Protestants will not agree with each other, Catholics will not agree with Protestants, the Jews will not agree with either, and the Socialist will throw out all religious instruction.

This second contribution to the discussion is in the form of an answer to a letter which had been evoked by the initial pamphlet on "Socialism in the Schools." The objections are fairly and squarely and satisfactorily met; and the conclusion is unavoidable, viz.: that there is no other way out of this controversy than that of separate schools.

* * *

Education in Sexual Physiology and Hygiene. By PHILIP ZENNER. Cincinnati: The Robert Clarke Company. Net \$1.00.

We have but one fault to find with this unpretending, yet valuable little book. Dr. Zenner agrees with a large number of prudent educators when he emphasizes the need to-day of an explanation of the problems he discusses couched in terms which are adapted to the age of children to be instructed. But a Catholic teacher will consider his booklet defective because it dwells almost entirely on the physiological side of the matter. His experience will have assured him that instruction on the delicate points touched upon by Dr. Zenner will be generally fruitless unless the entire education is based upon and permeated by religious principles and motives. In no other detail of a child's training is the ethical and supernatural so invaluable an aid as precisely in the warnings to be impressed upon the child mind in the matter handled here. Perhaps Dr. Zenner will answer that his book is intended to be a message from a physician to his people, and that he had no mind to do more than suggest some "modes of instruction that tend to make a pure mind and the imparting of knowledge that helps to safeguard the individual." This would mean, no doubt, that his little manual is to serve rather as a guide to teachers, who are to use its aid in their own way in communicating the instruction that ought to be given. Understanding this to be the mind of the eminent Cincinnati physician, one may cheerfully welcome his book as a great help to parents and teachers. He handles an extremely delicate subject in an eminently modest way, and he presents a fine example of how to deal with the physiology of the question without doing harm.

* * *

EDUCATION

Immediately following the reopening of Parliament in Italy there will come up for consideration a bill already favorably spoken of in the Chamber of Deputies and, with certain slight changes, equally well thought of by the Senate. We refer to the new Public School Law which, according to the friends of the Government, embodies the "most serious effort made in Italy since 1860 to develop general school facilities for the people. The purpose of the bill is, as the preamble accompanying it affirms, to provide new schools, to put existing schools into better condition to do the work required of them, to increase the number of schools for adult illiterates, to introduce compulsory schools for soldiers, and to furnish money for the building of school edifices in towns and villages. As we know, the percentage of illiterates in Italy to-day is 40, although compulsory education has been in force since 1877. This condition of affairs is due to the fact that popular education has been subject to the control of the communal authorities, and these have not had sufficient funds at their disposal to attend to its development properly. Therefore the State proposes to take up the work and not merely provide ways and means, but to make effective the compulsory feature of the educational laws as well.

* * *

In the new legislation the Government proposes to create in each province an independent school board, which shall have complete charge of all public schools in the smaller towns and in the villages of the province. These boards, though local in character, will be in direct touch with the Government, and in each instance will be organized under the presidency of the Rector of the university of the province. The larger cities will administer their school affairs as they do at present, the contemplated legislation not affecting them. However, cities having a population under 10,000 will be allowed to give up the privilege of such administration and to hand their schools over to the provincial board should they wish to do so. The various municipal communities will continue to pay the school tax thus far assessed against them, the further funds required by the new law being provided by the State.

* * *

It has not been easy for the Catholics of Italy to determine the attitude to be adopted in regard to the proposed legislation in school affairs. They, of course, are heartily in accord with the proposal in as far as the widening of opportunity for popular education is concerned, and thus far they are ready to further the policy outlined by the State. The admin-

istration sections of the new bill, however, are not satisfactory to Catholics in general. A goodly number are of opinion that State control of the elementary schools will mean a de-Christianizing policy in the schools, an evil easily enough avoided under the system of communal control hitherto in vogue. Time alone will tell whether this judgment is well founded, though experience in other lands makes for its truth.

* * *

At present the various communal districts of Italy expend 140 million liras on popular education, and the State adds to this sum 21 million. When the proposed legislation will have become effective the State will add to its appropriation 16 million liras yearly until its gross appropriation will have reached the annual sum of 80 million liras. Thus, in a few years the combined resources of the school fund for public schools will amount to 220 million liras. In addition to this, to make possible the erection of new schools and put those in existence into proper condition for up-to-date school work, the State proposes to grant to the communal districts a loan of 240 million liras in sums of 20 million every year for twelve years. This loan will be non-interest bearing, but the districts sharing in it will be bound to pay back the amount received by them within fifty years. The State, too, undertakes to arrange for an advance in the salary rate of teachers. In military camps and on ships of the navy schools will be opened for soldiers and sailors, and the southern districts of the peninsula, where the need is greatest, will have schools for adults. To provide fittingly for the extraordinary demands for teachers the new law will create, steps are to be taken at once to equip seminaries of training, and it is hoped that the prospect of better salaries and improved conditions will attract many young people to the teaching profession.

The threats contained in the speeches of the two opposition leaders, Vandervelde of the Socialist party, and Hymans of the Liberals, made immediately upon the re-assembling of the Belgian Parliament, indicate a set purpose in both these parties to prevent the passage of the new school law in that land during the present session of the legislative body. It will be recalled by the readers of AMERICA that a compromise agreement entered into by the two sections into which the Catholic majority had been divided on the educational question permitted the framing of a bill satisfactory to both. The proposed measure concedes the compulsory feature in school legislation and provides, too, for State support of religious schools. Hitherto the denominational clause had not been found in provisions made for the public schools

of the country. The introduction of such a clause into the new bill aroused passionate protest on the part of the opposition. In the speeches referred to Vandervelde and Hymans bluntly affirmed it to be the intention of the Socialists and Liberals to use every possible weapon of obstruction to prevent the consideration and passing of the proposed new school law. The defenders of the bill were equally frank in their announcement that they would meet the obstructive tactics and kill them and pass their law. A parliamentary critic, referring to the situation, declares the open challenge of the opposition to have been ill-advised, since it enables the majority to align their forces with full knowledge of the methods the enemy mean to use. Meantime Prime Minister Schollaert, after a lengthy interview with the King, during which unquestionably the proposed school law was fully discussed, made known to the majority his fixed determination to push the bill to a final vote during the present session.

From a report presented two weeks ago to a select committee of the Board of Estimate of New York, appointed to investigate the affairs of the Board of Education in this city, an item of interest to taxpayers may be quoted. According to information gathered by the committee, the annual per capita cost of educating school pupils in the city of New York is as follows:

High School	\$85.07
Training School	90.39
Elementary schools	32.80

The average cost of education is set down as \$45.06. The report explains that these figures include the cost of teaching and supplies, but do not include interest on a permanent investment of \$100,000,000 in school buildings and property. The sum of \$32.80 set down as the per capita cost of educating a child in the elementary schools of the metropolis is suggestive, when one remembers that similar work is done in the parochial schools; and done quite as well in every way if results count for anything, at an average cost of little more than \$11.

The death of Thomas J. Whall, at Reading, Mass., on May 14, leads the *Pilot* of Boston to recall a most important chapter in the history of the parochial schools of that city. It was due, says the *Pilot*, to an incident in the life of Whall, when a schoolboy at the North End, that the parochial school system of the Archdiocese really had its beginning. Monday morning, March 14, 1859, Whall, who was then not quite ten years of age, was flogged on the bare hands with a long rattan cane for thirty-five minutes in the Eliot Grammar School on North Bennet street, by the

sub-master, McLaurin F. Cook, because, being a Catholic, he refused to read a selection from the Protestant version of the Bible. The clergy and the laity of St. Mary's parish, in which young Whall resided, took prompt action and within a few days after the flogging the first distinctively parochial school for boys in New England was opened in temporary quarters. It remained in these for two years, until a school was erected and equipped on Endicott street, beside St. Mary's Church.

ECONOMICS

We quoted last week under "Sociology" the assertion that the increase in value of suburban New York lands is due to the labor and thrift of the working classes who have gone thither to dwell. This is a most mischievous untruth, designed to give these classes the idea that they are being robbed to enrich the landowners.

The mere coming of people cannot of itself give value to land. Had a million or so of working people come into those districts thirty years ago, they would have starved. Nor would work have helped them. They might have given themselves to work of the hardest kind, and have enriched neither themselves nor the proprietors. Profitable work is what people need in order to live and accumulate. The city offering such work will draw them; and the increased value of the land on which they must live is but an accidental consequence of the increased opportunity of work. Whatever extrinsic causality there may be of that increased value in New York suburban property must be ascribed to the opening of fields of profitable labor which drew hither the working population.

What are the newcomers doing? They are working in railway yards and in rapid transit companies, in water, and gas, and electric power works. They are in factories and offices and shops downtown, on the river and the docks. They are in the retail trade that has grown up in the new districts, and a hundred other occupations. They live by the city's extraordinary commercial growth of the past two or three decades; and this which gives them their livelihood gives the increase of value to the land. New York is under no particular obligations to them; but they are under very particular obligations to New York.

How is this sudden expansion of trade, so profitable to us all, to be explained? The volume of trade depends on four conditions, viz.: The capacity of the earth to furnish its material; the capacity of the race to work in that material, either by manufacturing it or transport-

ing it, or delivering it to the consumer; the capacity of the race to consume; and the presence of a suitable and sufficient medium of exchange. The first condition has existed as it is to-day for ages. The second and the third, more remotely, perhaps, for a longer time than we are prepared to reckon. The fourth is what has developed so remarkably of late years.

The medium of exchange, or capital, is gold, which must be in proportion to the trade. The business done on a \$10 capital is insignificant compared to that done on one of \$1,000; and the same is true of capitals of 10 million and 1,000 million dollars. As we showed about a year ago, the vast development of the world's trade, of means of transport by sea and land, of huge industrial undertakings, of immense and costly buildings, is to be attributed to the sudden increase of the world's working capital which began with the gold discoveries in Australia and California, and was swollen to its present condition by the tremendous contributions of South Africa. The huge ships lying at our docks, the miles of railway trains hurrying forward and backward over our continent, the actualizing of the earth's producing power, and of the working and the consuming capacity of the race in the four quarters of the globe, have more to do with the value of lands in New York than any accession of laborers from abroad, who, but for those things, would not be here; and if any workers have a right to take toll of our prosperity, it would be the gold miners thousands of miles away, and they should then take it, not from landowners only, but from all who profit by their toil, down to even the humblest worker.

As for the part the people's thrift plays in enriching the landowner, we shall have something to say next week from a sociological point of view.

PULPIT, PRESS AND PLATFORM

"An English Wife" writes from Brandon, to a recent issue of the *Winnipeg Free Press*, in regard to the controversy agitating some Canadians concerning the marriage laws of the Church:

"With regard to the marriage laws affecting Catholics may I point out that those laws deal only with the children of the Church. They have nothing to do with non-Catholics of any race or creed. If our lawful authorities cannot guide us in these, and other momentous questions, then indeed we shall be as sheep without a shepherd.

"The question of the marriages of a nation is a most vital matter, and from its very nature it is one involving great in-

tricacy at times, which the ordinary person is quite unable to solve or smooth out, though only too ready to criticise and condemn those who study and legislate for that object.

"The Catholic Church does not make these restrictions from any arbitrary assumption. She has the power, and uses it to safeguard her flock, as is her right; but there are some who regard her action as savoring of hardness and despotism, whereas it is entirely for the welfare, happiness and safety of her sons and daughters. Good Catholics and good Protestants have nothing to fear in the matter; bad Catholics, balked of their victims, or delayed in getting them, are the ones to hate and dread the marriage laws.

"Our rulers and legislators in the Hierarchy are not slipshod amateurs or fumbling quacks; they are qualified scholars, skilled students in the science of theology, experts, specialists, using their abilities and learning in a conscientious way. Those outside the Church, who have neither lot nor parcel with her, have surely no right to object to the rules she makes for her own—rules which she openly publishes. Rather ought they to be glad that it is made more difficult for heedless or imprudent people to become the victims of ignorance or wickedness.

"There are now pouring into this country thousands of men, some of whom will pose as free to marry when they know very well they are not; surely it is better and easier to restrict the tying of the nuptial knot than afterwards to try to undo or cut it.

"In the big cities more especially, one sees instances of marriages which ought never to have taken place—marriages which were not solemnized, but perpetrated. Isolated, crude, incomplete accounts of matrimonial tangles, filtering through from Ulster yellow journalism to Winnipeg via Toronto, are like facts boiled down to a spoonful of soupy misrepresentation.

"It appeals to one's sense of humor that the action of Rome in making marriage laws for her children is 'un-British.' Those dreadful contracts made of yore at Gretna Green, and the Fleet marriages were quite British, presumably. A sham minister in England, who, only some two years ago, 'celebrated' weddings which were afterwards found to be totally wanting in legality, was perhaps not un-British. At any rate, if those couples had been Catholics they could not have been so cruelly imposed upon.

"In the fountain head of all British citizenship, the dear old Motherland, many legal lights and also luminaries of the State Church wrangle and contradict as to which half of a married couple is free, and which is not; divorce is increasing;

decrees have been rescinded, and bitter opposition was evoked when the State overruled the State church in saying a person could marry a deceased partner's near relative. It would be like a comic opera if it were not so pathetic.

"There is only one religion that dares in every country, regardless of smiles or frowns, to fight strenuously for the continuity of the valid marriage tie. To sling missiles at her for so doing is rather throwing stones from one's own little greenhouse."

SCIENCE

France recently enacted a law making it a penal offence to raise edible vegetables on sewage disposal lands, because of the supposed danger of poisonous germs being carried and introduced into the human system. Bacteriologists, having made a careful examination of the matter, declare the needlessness of this alarm. They have demonstrated that microbes do not enter the body of the vegetables under any circumstances, though it is possible for them to be entrained along the stem and leaves, but these locations do not favor their existence. Evidences of typhoid and cholera were negative, although a special search was made for such indications. The hardest germs only, such as tetanus, were found, and these are harmless when taken into the system through the stomach.

* * *

Nickel-steel has recently found its place in bridge construction. This product was first used in America in 1903. Germany introduced it in 1905. A bridge has been constructed at Oberhausen with a span of 104 feet between supports. The alloy contains from 2 to 2.5% of nickel with a tensile strength of from 123.2 to 143 pounds per square 0.00155 inch.

* * *

In spite of every precaution, spherical mirrors, formed by revolving pools of mercury, have hitherto proved unsatisfactory, owing to the unsteadiness of the apparatus used and the consequent rippling of the liquid's surface. The Philippine Bureau of Science now claims to have perfected a device by which this defect is overcome. A triple vessel is employed instead of a single one, and heavy paraffine oil is substituted for mercury. The vessels, of graduated diameters, are telescoped within each other and are separated at the bottom central points by conical pivots of steel. The driving mechanism is a small electric motor. With the oil poured in each vessel to about one-quarter of its depth, the innermost of the three is driven by what is in effect a double liquid friction

drive, the unsteadiness of the system being absorbed by the fluid in the outer vessels. The curvature and consequently the focal length of the mirror is altered by the speed of rotation.

* * *

An electric manufacturing house of Germany announces a novel application of aluminium. Electro-magnets are wound with bare aluminium wire, which, in contact with humid air, becomes coated with a whitish film of oxide and subsequently thoroughly insulated. It is claimed that a short circuit is impossible within the coils.

* * *

Dr. Paul Aubourg, of Paris, has designed garments for physicians operating the X-rays which will ensure protection from all harmful effects. The outfit consists of a rubber mask with spectacles of a lead glaze, a long blouse made of lead, rubber and bismuth, and thick gauntlets of the same materials.

* * *

An output of 1,824 short tons of tungsten, valued at \$832,992, makes that of 1910 the largest on record. Boulder County, Colorado, is the largest producer in the United States, with Atolia, California, a close second. The ore mined in Boulder County is ferberite (iron tungstate). Atolia tungsten is scheelite. The yield for a proportionate area in Atolia was greater than in Boulder County.

* * *

The possibility of blistering perfect sterling silver by overheating it during annealing in an oxidizing atmosphere is now fully established. As this blistering cannot be effected with a reducing flame, a new theory has been advanced, that the silver absorbs oxygen energetically with an approach of the temperature to the melting point. The older theory maintained that the blisters were faults of the metal itself, caused by the careless and imperfect melting.

* * *

A bulletin just published by the United States Geological survey fixes the commercial value of the metal rhodium at \$155 an ounce. This rare metal is used principally in making high temperature determinations. The bulletin also states that the use of platinum in this country almost doubled during the past year. As the domestic yield has fallen off, the greater part of the metal was imported. The average price paid for platinum was \$29.50 an ounce.

* * *

The English consul reports that a chemist of Birmingham has succeeded in solidifying gasoline. The converted mass has the appearance of a whitish jelly. The conversion is effected by adding 1.75 per cent. of soapstone and alcohol. The solid mass vaporizes slowly under the action of

heat, and an economy of 30 per cent. in use is claimed over gasoline in the liquid condition.

F. TONDORF, S.J.

Upon analyzing and comparing the positions in space and the velocities and directions of motion of some of the brighter stars, several so-called flocks have been discovered, the components of which are so very far apart in the sky that community of motion is anything but obvious. Thus Sirius has been shown to belong to a group of five stars in Ursa Major. Another flock is made up of Alpha Cassiopeiae, Alpha and Beta Persei, Alpha Scorpii, Gamma Cygni and Alpha and Epsilon Pegasi.

WILLIAM F. RIGGE, S.J.

PERSONAL

The appointment of the Right Reverend Edmund F. Prendergast, Titular Bishop of Scillio, and Auxiliary Bishop of Philadelphia, is announced as successor to the Most Reverend Patrick J. Ryan in the Archiepiscopal See. Archbishop Prendergast was born in Clonmel, County Tipperary, Ireland, on May 3, 1843. He came to the United States in 1859, made his theological studies at 'St. Charles' Seminary, Overbrook, and was ordained priest in 1865. He was then appointed assistant at St. Paul's, Philadelphia, and at Susquehanna Depot. Afterwards he became rector of St. Mark's, Bristol, Pa., and served in the same capacity at Allentown, Pa., until 1874, and from there went to St. Malachi's, Philadelphia. From 1895 to 1897 he was vicar general of the archdiocese, and on February 24, 1897, was consecrated bishop. Since the Archbishop's death he has been acting as administrator. When the news of his elevation to the archiepiscopal dignity arrived he was at the altar ordaining twenty-two candidates to the priesthood.

The new Archbishop is very much beloved in the diocese with which he has so long been identified.

In commemoration of his golden jubilee as a priest, and the silver jubilee of his creation as a member of the Sacred College, a magnificent popular tribute has been arranged for his Eminence Cardinal Gibbons, by the committees appointed by the Governor of Maryland and the Mayor of Baltimore. All his fellow citizens, without distinction of creed or class, have united in furthering the complete success of the extraordinary demonstration of the respect in which the venerable Archbishop of Baltimore is held. The exercises will take place in the Fifth Regiment Armory, from 4 to 6 o'clock in the afternoon of June 6. Among those expected to deliver

addresses are President Taft, former President Roosevelt, Chief Justice White of the United States Supreme Court, Speaker of the House Champ Clark, former Speaker Cannon, Senators Rayner and Smith of Maryland, Governor Crothers and Mayor Preston. Bishop Murray of the Protestant Episcopal Diocese of Maryland and churchmen of other creeds are among the members of the Committee on Arrangements.

Sister Mary Joseph Abell and Sister Alexandrine de Butler have gone from the Visitation Convent, at Wilmington, Del., to found a new convent at Ottawa, the first in Canada, where, as at Wilmington, the primitive rule will be observed. They will return to Wilmington in September. Sister M. Joseph is the daughter of the late A. S. Abell, founder of the Baltimore *Sun*, and in 1889 entered the Visitation Community at Georgetown, D. C., where she had been educated.

* * *

At the commencement at St. Joseph's College, Emmitsburg, Md., on June 16, the faculty will confer the degree of doctor of literature on Sister Mary Antonio, a Sister of Mercy of St. Xavier's Academy, Beatty, Pa. Sister Antonio, in the world, was a Miss Gallagher, daughter of Anthony J. Gallagher, of Philadelphia, Pa., and was educated at St. Joseph's, Emmitsburg. Over the pen-name of "Mercedes," she has been a constant contributor to Catholic literature, and this work is now to be recognized by her alma mater.

ECCLESIASTICAL ITEMS

The most consoling evidence of vitality in the Catholic Church of our day is the splendid growth of the devotion to the Holy Eucharist manifested during the past few years. One has but to recall the enthusiasm which marked the Eucharistic Congresses at Metz, London, Cologne and Montreal to realize the confidence with which it is affirmed that public profession of faith in the true and real presence of the Son of God in the Blessed Sacrament has rarely been so strikingly declared as in our own day. And these expressions were no mere passing tributes, easily explained by the external festivities which occasioned them. They were, rather, manifestations of a deep-seated faith in the Eucharistic mystery which has come to be the special mark of Catholic life in these times, and which is shown still more convincingly in the surprising spread among the faithful of the practice of frequent and even of daily Communion. What many held to be an impossible suggestion on the appearance of the Holy Father's decree of December 16, 1905, has

come to be part of the religious life of Catholic people in gratifyingly numerous instances; weekly and daily communicants no longer are looked upon as rare exceptions, and the practice they follow is accepted as an ordinary expression of devout Catholic living.

Two years ago, during the Eucharistic Congress at Cologne, the Bishops of Belgium were able to report that in their dioceses the number of Communions distributed had been doubled since the decree was published. Recent announcements tell the same story of the dioceses in Germany, from some districts of which, in fact, comes the pleasing assurance that the number of Communions is five-fold what it used to be. In the little review, *Eucharistia*, published in Germany, there appears just lately a striking example of what is being done to promote the good work. In Ober Silesia four zealous pastors, administering parishes small in the number of souls they comprised, banded together to help each other to further the practice recommended by the Holy Father. A series of triduum in the four parishes gave most comforting results. During the last nine months in one parish of 1,000 souls, 64,000 Holy Communions were distributed; in the second, of 700 souls, there were 30,000 Communions; in the third, of 1,000 souls, more than 40,000 Communions were received; and in a fourth, numbering 1,100 souls, 45,000 was the number of Communions reported.

Similar excellent results are affirmed to be shown from the energetic efforts put forth in the larger cities of the German Empire to carry out the wish of the Holy Father. In Trier, to quote but one example, where the Catholic population in 1910 was 40,000, the number of Communions distributed in the churches of the city is reported to have run over 600,000.

According to the annual report of the Society for the Propagation of the Faith, the receipts during 1910 were \$1,397,335, an increase of \$55,043 over the preceding year. In this country New York leads with the largest amount contributed, \$100,737. France gave \$608,256.

The United States holds the second rank with \$268,314.08, an increase of \$47,676.30 over the receipts of 1909.

The other countries that contributed the largest amounts are: Germany, \$151,043.32; Belgium, \$68,583.70; Italy, \$53,981.55; Argentine Republic, \$45,554.25; Spain, \$35,772.25; Mexico, \$34,292.86; Ireland, \$18,618.44; Switzerland, \$18,078.20.

The Society gave to twenty-one needy dioceses in the United States and its colonies a regular allocation from the funds in 1910.

and nearly a third of the \$268,000 collected in this country will be again allotted this year to the United States and its colonies.

The annual memorial military Mass, on the parade ground of the Navy Yard in this city, was celebrated on Sunday, May 28, and attracted an immense congregation, which included delegations from the local military organizations and thousands of civilians. The celebrant was the Rev. M. Gleason, U. S. N., Chaplain of the Receiving Ship Hancock, and the preacher the Rev. John Belford, rector of the Church of the Nativity, Brooklyn.

The cable announces that the Pope has dispensed the Catholics of the British Empire from the precept of abstinence on Friday, June 23, the day of the coronation of King George V.

Archbishop O'Connell of Boston announces that at the close of the current school year the direction of the Brighton Seminary will be assumed by the diocesan clergy. The Rector appointed is the Rev. Dr. John B. Patterson.

Bishop Harkins has introduced the Dominican Order into the Diocese of Providence, R. I., and laid the corner-stone of the first church, St. Raymond's, to be served by them, on Sunday, May 21, in his cathedral city.

OBITUARY

Richard H. Clarke, Georgetown's oldest graduate and also one of the oldest members of the New York bar, and in active practice up to the time of his death, died at his residence, 340 West 71st Street, this city, on May 24. Mr. Clarke, who was born in Washington, D. C., July 3, 1827, was graduated from Georgetown University in 1846, with the degree of Bachelor of Arts. He subsequently received an M.A., and the degree of Doctor of Laws from his Alma Mater, and that of Doctor of Laws from Fordham University. Robert Clarke, a member of the Privy Council and Surveyor-General of Maryland under Leonard Calvert, was his ancestor; his grandfather was an officer under General Washington in the War of Independence, and his father fought in the War of 1812.

Dr. Clarke was admitted to the bar in Washington in 1848, and tried many important cases there, one of which established the validity at common law of building associations, and another that a municipal government issuing bonds or certificates of indebtedness out of a

particular fund was liable generally for the debt in case such fund was not provided by the municipality.

Coming to New York in 1865, he was associated with Charles O'Connor in the Forest divorce case, the Jumel will case and the case of the United States against Jefferson Davis for treason. He was employed to investigate and report on the alleged claims of the heirs of Anneke Jans, which related to large sections of Trinity Church property, the investigation having been made through the Corporation Counsel's office under a resolution of the Board of Aldermen.

In New York, as in Washington, Dr. Clarke took an active part in the work of the St. Vincent de Paul Society, the Young Catholic Friends' Society, and the Catholic Union. He was elected president for several terms of the New York Catholic Protector, and was one of the founders of the Association of the Bar of the City of New York.

Dr. Clarke was the editor of "The History of the Bench and Bar of New York"; the author of "Lives of the Deceased Bishops of the Catholic Church in the United States," "The Illustrated History of the Catholic Church in the United States," "Life of Pope Leo XIII," "Old and New Lights on Columbus," and "France's Aid to America in the War of Independence," and was a frequent contributor to Catholic periodicals. He was one of the organizers of the first Catholic Congress, held on November 11-12, 1889, at Baltimore, and read a paper there on "What Catholics Have Done in the Last Hundred Years." For his literary labors on behalf of the Church he was awarded the Lætare Medal by the University of Notre Dame. Dr. Clarke was a widower, his wife, Ada Semmes, a cousin of Admiral Semmes of the Confederate States Navy, having pre-deceased him some years. He is survived by two sons and four daughters.

Mother Mary Loretto Quinlan, Superior of the Sisters of Mercy in South Carolina, died in Charleston, May 22, in the forty-seventh year of her religious life. Entering, at seventeen, the Charleston Convent of Our Lady of Mercy while the cannons were still playing on Fort Sumter, she labored in the various schools, orphanages and hospitals of which the Sisters of Mercy have charge in the diocese of Charleston, as subject and superior. Elected Mother Superior of all the institutions of the Sisters of Mercy in South Carolina in 1900, she opened St. Angela's Academy in Aiken, and in Charleston established a school for colored children, a training school for nurses at St. Mary's Infirmary, and several new foundations.

A model religious and able executive, she did much to preserve and promote the remarkable respect shown to the Catholic sisterhoods in a State where Catholics are, numerically, an insignificant minority.

LETTER TO THE EDITOR

THE SENIOR CATHOLIC ACADEMY.

To the Editor of AMERICA:

Since S. M. A. is still in so receptive and inquisitive a mood in regard to the identity of the first Catholic Academy for girls conducted by "religious teachers (women) within the limits of the Thirteen Original States," it is a pleasure to cite, in this connection, some of the "facts of the past," which she truly observes "the present generation cannot change." Of course, as she now admits that the first academy was the Visitation, at Georgetown, and not St. Joseph's, at Emmitsburg, her rating of its teachers depends on her interpretation of the term "religious teachers (women)." If she means to confine it to the strictly canonical explanation of women under vows in a religious community that had received formal ecclesiastical approval, there can be no doubt that the Emmitsburg community antedates that of Georgetown in the time of its recognition. But if she will give it a broader meaning, and the one generally accepted at the period in question, let her read the following and draw her own conclusions:

After the suppression of the Society of Jesus, the Rev. N. Paccanari, in August, 1797, founded in Rome the "Society of the Faith of Jesus," and hoping to extend its work to the missions in America, asked Bishop Carroll for information about the position and wants of the Church here. In answer to this Bishop Carroll, on October 27, 1800, writing from Georgetown, said:

"As to the female religious community, there are three women here at Georgetown, where the College is, all ready and filled with great desire of embracing the rule of the Society of the Faith of Jesus; one of these is a virgin, the two others widows of middle age. They have *long lived a community life, after the pattern of regular observance*, earnestly desiring, as far as the condition of their sex allows, to conform to the rule of St. Ignatius. They conduct a school for girls, which they direct with remarkable commendation and piety."

This would seem to be a fairly direct answer, by the highest local ecclesiastical authority, to both the naïve "questions" of S. M. A. and an exposition of the commonly accepted character of the "Pious Ladies." If she desires some more of the same tenor and import she can find it in another letter Bishop Carroll wrote, on July 14, 1805, to his old friend and former

fellow Jesuit, the Rev. Dr. Betagh, of Dublin:

"My coadjutor, the Right Rev. Dr. Neale," he says in this letter, "has formed, under the conduct of four or five very pious ladies, a female academy at Georgetown, and has acquired for them a handsome property of lots and houses. These ladies, *long trained to all the exercises of an interior and religious life*, are exceedingly anxious to bind themselves more closely to God by entering into an approved religious order, whose institute embraces the education of young persons of their own sex, poor and rich."

At this time Mrs. Seton was still in New York, dreaming of "the little cells at Montreal" (July 4, 1807), and inviting her old friend Julia Scott to call on her in "Stuyvesant's Lane, Bowery, near St. Mark's Church, two white houses joined, left hand; children the sign of the dwelling, no number" (November 29, 1807).

In regard to the rest of S. M. A.'s doubts, apparently she has been giving us page 415 of Dr. Shea's "Life and Times of Archbishop Carroll," as the results of her investigations. There, after describing the yellow fever scourge in Philadelphia in 1798, he pathetically relates how "Miss Lalor beheld her two companions sink as victims to its violence." Forgetting this, on pages 502 and 503, he resurrects them in Georgetown, in 1800, and, following her historical mentor, S. M. A. seems to accomplish this miracle also in her letter.

The records of the community show that it was a young American postulant (another witness to the seniority of Miss Lalor's community) that died in Philadelphia of yellow fever, not either one of Miss Lalor's original companions. If S. M. A. will continue her investigations a little further and read "A Story of Courage," a volume prepared by the late George Parsons Lathrop and his wife (the present Mother M. Alphonsa, who is doing such heroic work in this city for the unfortunate cancer victims,) from the archives and records of the Georgetown Visitation Convent, and published in 1894, by Houghton, Mifflin & Co., Boston, she will find that good Dr. Shea not only nods but actually snores in his relation of the history of Mother Lalor and her institute. She will also see why Bishop Neale, their spiritual director, and not the "Pious Ladies" themselves, was so firm in his determination that they should become a community of Visitation nuns, and not of any other religious congregation. Answers, too, will be found for her other questions which space forbids dealing with here.

CLORIVIÈRE.

Brooklyn, May 30th.

[With this communication we must close the discussion.—Ed. AMERICA.]

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 9

(Price 10 Cents)

JUNE 10, 1911

(\$3.00 a year)

Whole No. 113

CHRONICLE

United States Senate—Steel Inquiry Begins—
American Tobacco Company Dissolved—Okla-
homa—The Philippines—Kansas Natural Gas—
Wireless Telegraph Company—U. S. Post Office
—Mexico—Canada—Great Britain—Ireland—
France—Belgium—Spain—Germany—Austria—
Hungary—Rome193-196

QUESTIONS OF THE DAY

Spanish Catholics and Politics—The Recall—
John Bright—Dr. Albert von Ruville—The Ma-
chine197-203

CORRESPONDENCE

Strikes in Rome and Their Causes—Spanish
Parliament Hears Associations Law.....203-205

EDITORIAL

Catholic Spain—The Last Look—Criminal Sta-
tistics and Irreligious Schooling—Socialistic
Freedom—The French Academy and Its Critics
—Decent Propriety206-208

THE LAST PRIZE OF THE BUCCANEERS.

209-210

LITERATURE

Father Damien—The Second Spring—The Heart
of the Gospel; Traits of the Sacred Heart—
Methodus Excipiendi Confessiones Ordinarias
Variis in Linguis—Club Notes—Books Received.
210-212

EDUCATION

Some Serious Defects in the Present System
of Public School Training—How the Catholic
Free Schools in England are Conducted....212

PULPIT, PRESS AND PLATFORM

Encyclical Letter of the Pope on the Anti-Re-
ligious Attitude of the Portuguese Govern-
ment—"Ne Temere" Madness of Protestantism.
213

SOCIOLOGY

How Thriftlessness of the Wage Earners En-
riches the Capitalist.....213-214

PERSONAL

Lord Alfred Douglas—Dr. Francis X. Lender.
214

ECCELESIASTICAL ITEMS

Mgr. Mooney Honored—Archbishop Bruchési
Sails for Madrid—President Taft at Mass—
State Convention of the German-American
Union of New York—Cardinal Gruscha's Pas-
toral to Workingmen—National Conference of
the St. Vincent de Paul Society of Germany—
Failure of "Old Catholic" Teaching at Bern
University214-215

SCIENCE

Weather Proverbs—The Weight of a Gold
Carat215

OBITUARY

Brother Ulric Paquin, S.J.—Rev. Martial I.
Boarman, S.J.215-216

LETTER TO THE EDITOR

Montreal Catholic Sailors' Club.....216

CHRONICLE

United States Senate.—The Senate, by a practically unanimous vote, ordered the reopening of the investigation of the election of Senator Lorimer. After a prolonged discussion of the method of selecting the committee to make the inquiry, the Martin resolution placing the matter in the hands of the standing Committee on Privileges and Elections was adopted.—Some interesting light as to the source of the opposition to reciprocity was brought out by Senator Stone, of Missouri, who, in examining two witnesses before the Senate Finance Committee, drew from them the admission that, while ostensibly carrying on a campaign for the benefit of the farmers in opposition to the agreement, their expenses were guaranteed by representatives of large corporations operating in other interests.

Steel Inquiry Begins.—Mr. John W. Gates, of the Republic Iron and Steel Company, was the first witness summoned by the Stanley committee of the House in its investigation of the United States Steel Corporation. He stated that the corporation had its inception in the fear on the part of J. P. Morgan and others that Andrew Carnegie would attempt to break into the railroad business in the United States and to undertake the extension of his steel manufacturing interests along new lines. Mr. Gates further declared that Mr. Carnegie had something to sell, and as a result he sold it for \$320,000,000, about \$160,000,000 in excess of what he offered to take a year previously. Elbert H. Gary, chairman of the Board of Directors of the United States Steel Corpora-

tion, surprised the committee by saying that he believed the only remedy for the impositions of immense aggregations of capital was government control, adding that the corporation had nothing to conceal, that it would cheerfully submit full information as to its operations, and that there was no truth whatever in the report that it contemplated a world-wide combination to control steel prices.

American Tobacco Company Dissolved.—On May 29, the Supreme Court, by a unanimous decision, pronounced the above named Company and all the elements composing it, both corporate and individual, to be a combination in restraint of trade, within the prohibition of the Sherman Anti-Trust Law. The Company, which had stock amounting to \$380,000,000, and had issued bonds to the extent of nearly \$148,000,000, was ordered to be dissolved within a period of six months, with a possible extension of sixty days. The Supreme Court reverses the Circuit Court to the extent of including within its mandate the United Cigar Stores Company and the British-American Tobacco Company. In giving this opinion, Chief Justice White reaffirms the "rule of reason" applied to the Standard Oil, and refers to the literal interpretation as "the letter which killeth." He declares the Company guilty of wrongful purpose and illegal combination, because the first combination was impelled by a fierce and abnormal trade war, because acts were committed with the clear intent to establish a monopoly, entry of others into the tobacco trade was blocked, and millions of dollars were expended to purchase plants, not to operate, but to close them. The decision affects

sixty-five American corporations, two English companies and twenty-nine individual defendants. As in the Standard Oil case, Judge Harlan objects to the court's interpretation of the statute according to "the rule of reason."

Oklahoma.—The Supreme Court has decided that the people of Oklahoma were within their rights in transferring their capital from Guthrie to Oklahoma City, in spite of the provision in the act of admission, that the seat of government should remain at Guthrie until 1913. It is conceded that the Government of the State could annul this clause at its own convenience. This decision will not affect the "grandfather" suffrage qualification, because the Constitution of the United States forbids discriminating against anyone on account of race, color or previous condition of servitude, but it may raise doubts about the promise given by Utah to stamp out plural marriages.

The Philippines.—Another decision with regard to the importation of Philippine tobacco virtually establishes the position of the colonial possessions with regard to the United States. They are not to be considered as a foreign country. The court has declared against the claim of Cuban importers to send cigars to the United States at a rate of twenty per cent. less than their competitors in the Philippines.

Kansas Natural Gas.—The importance of the ruling in the Standard Oil and Tobacco Trust cases may have the effect of obscuring another decision of great political, as well as industrial importance: the decision, namely, in favor of the United States against the Kansas Natural Gas Company. The Court declares that a State cannot impose any prohibitive restriction on the exportation of its own products. Such restriction is judged to be a violation of the commerce clause of the Constitution. This judicial utterance goes far to upset the old Democratic doctrine of State Rights, and to establish the jurisdiction of the Federal Government over the products of a State as soon as they are designed to enter interstate commerce.

Wireless Telegraph Company.—The defendants were found guilty of misuse of the mails to defraud investors, and prison sentences were imposed on five of the defendants, with the additional penalty of paying the costs of the trial, which will amount to more than \$50,000. Bail was also refused. When the trial was over the United States Attorney, Mr. Henry A. Wise, made the startling declaration that during the proceedings an attempt was made to bribe him and one of the jurors.

U. S. Post Office.—From 1882 there was an unbroken record of deficits in the receipts of this Depart-

ment, and in 1908-'09 the adverse balance was \$17,441,719. In the following year the deficit was cut to \$6,100,000. At the present writing this has not only been wiped out, but the Postmaster-General announces that by June 30 he will have a surplus of \$1,000,000. This wonderful improvement has been done without crippling the service. On the contrary, within the last two years, 3,089 new post offices have been established, 2,124 new rural routes have been created, 8,724 more men have been employed and salaries increased \$11,708,071.

Mexico.—"The President of the Republic is dead; long live General Diaz!" Thus Deputy Aspé, in the Mexican Congress, concluded his speech when the resignation of Diaz was presented. The choice of presidential electors will take place on November 5, 1911, and these will select the President on November 19, 1911.—Former Secretary of the Treasury J. I. Limantour and other trusted friends of General Diaz have left Mexico for the United States.—Madero has signified his willingness to become President, but he has also said that, in such an event, he would undertake to suppress gambling and bull-fighting.—That the peon class may share in the benefits of the revolution, it has been publicly urged that the State issue bonds or certificates of indebtedness in a sum sufficient to cover the fictitious indebtedness of the peons to their employers and thus ransom them from serfdom.—General Reyes reached Veracruz and spoke of peace and the Presidency.—The revolutionary troops south of the capital show little inclination to accept the peace arranged by Madero. Their attitude threatens to develop into renewed hostilities.

Canada.—At a political meeting, Mr. Sidney Fisher, a member of the Cabinet, announced that if the Opposition persisted in obstructing the Reciprocity agreement there would be a dissolution. This, therefore, seems certain.—Mr. Fielding has gone to London. It is said that he will replace Sir Wilfrid Laurier, who will return immediately to take charge of the electoral campaign in Quebec, where Mr. Bourassa is likely to prove a formidable opponent.—Two million immigrants came into the country during the past decade. Of them 750,000 were British and 700,000 American. The provisional reports of the census indicate a population of eight million.—There is some talk among Liberals of introducing the *clôture* into parliament. They pretend that, if the elections go in their favor, this may be taken as a mandate for the change. Conservatives deny this, holding that in so grave a matter the minority has always a right to force an appeal to the people.—The Protestant agitation over the *Ne Temere* decree continues unabated, and the Protestants are showing their hand at last. Archdeacon Fortin, an Episcopalian minister of Winnipeg, asserted in a sermon that Canada is a Protestant country and will accept no dictation from

the Bishop of Rome. The Quebec position is the fact. Canada is a country partly Catholic and partly Protestant, in which Catholic rights are secured by treaty.

Great Britain.—Winston Churchill, the Home Secretary, attacked the judges in the House of Commons lately. He admitted that in criminal and ordinary civil suits they are above reproach, but said that in matters involving Trades Unions and in election petitions they were influenced by their politics. The motive of the attack was drawn from the decisions in the election petitions, all of which were in favor of the Unionists. A few days later the Hull petition was decided in favor of the Liberals and the Unionist member unseated. This produced counter-clamors of intimidation, and a Unionist mob hooted the judges, as a Liberal mob had done at Exeter, hitting one with a piece of coal.—The Imperial Conference has been rich in words of loyalty and devotion to the Empire, but as far as can be learned its acts tend more and more to that absolute independence of action which must result eventually in the Empire's disruption. The Colonies maintain absolute control over the navies they are building; the Pacific, it is reported, is to be left to them, the King's ships being withdrawn, except from the China station, and the bond between them and the mother country does not amount even to an offensive and defensive alliance.—Opposition to Lloyd George's National Insurance scheme is growing amongst the working classes, who object to being compelled to contribute to the fund. The friendly societies and the doctors are also against it; the former because it interferes with their organized work, the latter because it destroys their practice and obliges them to perform onerous duties for a very insufficient stipend.—Greater London's population has increased from 6,581,402, in 1901, to 7,252,963. The growth is only in the outer circle. Not only does the City proper show its usual decrease, but the adjacent boroughs have also diminished, the total loss being over 13,000. England and Wales have increased by over $3\frac{1}{2}$ million to 36,075,269. Wales, however, shows a decrease.

Ireland.—In a debate on the Irish Education Vote the Irish Unionists combined with the Nationalists in protesting against the unfair discrimination by which Irish education had been penalized. Mr. Dillon, the chief speaker, showed that the income of the Irish Board of Education was, proportionately, but one-half that of England and Scotland, and that while the British annual grants were increased, Ireland's were decreased. He demanded financial equality and a revolution in the system by which the Board, at present nominated and irresponsible, would be made elective, and thereby be in touch with the educational ideals of the nation. Mr. Birrell agreed to increase somewhat the grants for primary school buildings and for Intermediate Scholarships, and promised a number of small concessions for

next year.—There is a growing dissatisfaction with the Government Insurance Bill in regard to its application to Ireland. It seems, from a supplementary statement of Lloyd George, that he took no account of the social and economic conditions of Ireland in his actuarial calculations. Mr. Clancy, M. P., speaking on the Second Reading, said the Irish Party would not reach a final decision until the Irish Councils and rating authorities had fully examined and reported on the scheme. However, it was evident there was less sickness and money in Irish rural districts, where the majority lived, than in English industrial hives. Hence, if the scheme is applied the Irish payments should be smaller. The Irish medical service for the poor was good, and no legislation could be allowed to prejudice it. Dr. Esmonde said the measure would be useful to the Irish members when it reached Committee, as it would show the absurdity of trying to legislate for England and Ireland at the same time.—Capt. Donelan has been unseated by petition for East Cork, on account of election illegalities, though his majority was overwhelming. William O'Brien was the defeated candidate, and the Messrs. Healy conducted the case. Mr. Frewen has agreed to resign Northeast Cork in favor of Mr. T. M. Healy.—Mr. Redmond has written to the *Dublin Independent* replying to criticisms on the Party regarding the lack of due Irish representation on the financial relations committee. He says the Party is not responsible for the personnel of that body; that they rely on the report of the Childers' Commission, and are free to condemn or approve the findings of the actuarial committee according to its worth. Meanwhile, he invites advice and suggestions on the crucial question of Ireland's financial status under Home Rule.

France.—Mulai Hafid, the Sultan of Morocco, has informed General Moinier that he wants a garrison of 5,000 troops for Fez, and another of 5,000 for Mequinez, a city thirty-four miles from Fez. The request will have to be granted, for it is certain that a withdrawal of the French from the capital would be the signal for an outbreak against the Sultan.—The public are discussing the likelihood of the fall of the Monis Cabinet, as the injured Premier is still confined to his bed and the affairs of the country cannot be managed in his absence. Clemenceau is mentioned as a possible successor.—The Cabinet met on May 24 and proposed to proceed in a most vigorous fashion against Catholics in the matter of Education. The precise character which the new persecution is to assume has not yet been made public, but the *Lanterne*, one of the most hostile French papers, is of the opinion that "the measures to be taken will be efficacious."—The depths to which the corruptors of morality descend at the present day finds its latest expression in d'Annunzio's play of "St. Sebastian," which is being acted in Paris. St. Sebastian is the Christian martyr who was stripped almost naked and shot to

death with arrows. He is represented in the play by a Russian Jewess, who, according to the press, "possesses the physique of a young man rather than of a young woman." The first act, we are told, "begins in the court of the Annunciation lilies." Another act "reveals a young woman wasted with fever who discloses on her person the figure of Christ, and unfolds her shroud bearing the blood stains of the Sacred Body." Again, one of the arrows discharged at Sebastian pierces the heart of God, whereupon "Sebastian's soul rises to Paradise." Such are a few of the blasphemous indecencies of this gross assault upon the most sacred mysteries of Christianity.

Belgium.—A new school law has been presented to Parliament, as supplementary to the Schollaert Bill. Its purpose is to meet some of the objections that have been made since the latter has been before the people.—Two earthquakes have recently startled the quiet people of Belgium. Fortunately, no great disaster resulted.

Spain.—The entire episcopate, headed by the primate, Cardinal Aguirre y García, Archbishop of Toledo, have sent a protest to the President of the lower House of the Cortes against the Associations Law, now in the hands of a committee of the House. The bishops, "using the right of petition and believing that they are performing a patriotic duty," remind the House that on a former occasion they characterized a similar project as "unnecessary, improper, and unjust." They now add, that "if the secular power is to consider itself at full liberty to legislate in matters which are a part of the Concordat with the Holy See, and to ignore the provisions of the Concordat, the secular power should begin by renouncing the privileges in matters religious, which it enjoys in virtue of the Concordat, and as long as the Concordat is respected and observed." This seems to point to the nomination of bishops and other church dignitaries, which privilege the Concordat accords to the Spanish government. The most significant utterance in the protest is the warning of the bishops that "to proceed independently of the Holy See in matters intimately connected with the Church is not to make ready for the separation of Church and State, but it is worse, in a certain way, than separation itself; for the State would thereby separate itself from the Church where the State should see hope of profit, and remain united with the Church, in like manner, where the State should see hope of profit, making no account in either case of the State's solemnly contracted obligations to the Church and the Church's rights in the premises. To proceed in this way is to give to the citizens the pernicious example of not keeping one's promise in the most sacred contracts."

Germany.—On May 29 Germany expressed her willingness to enter into negotiations with the United States for a general arbitration treaty along the lines laid down

by Secretary of State Knox in the tentative draft of the proposal made by the United States and now in the hands of Great Britain and France. To Count von Bernstorff, Ambassador in Washington, there were sent directions to convey this information to the authorities in Washington, and to ask for a copy of the basic proposition prepared by Secretary Knox.—The semi-official opinion is expressed in the German papers that Germany, like Great Britain and France, is most sympathetic towards President Taft's arbitration proposal. Leading organs like the Frankfort *Zeitung* welcome the news of the suggested treaty, though they find that the project is open to improvement on some important points.—The nomination of Prof. Edward Charles Pickering, Director of the Harvard Observatory, to be Knight of the Prussian Order of Merit, was gazetted May 31. Only two Americans have previously received a similar honor. They were Newcomb and Agassiz. Since the death of the latter there has been no American member of the Science Department of the Order, and the only American in the Fine Arts' Department is Sargent, the painter.—Cloudbursts, accompanied by heavy hail, caused great damage in South Germany. On the last day of May eight inches of rain fell at various places in the south, destroying the fruit trees and crops, and killing birds by the wholesale. It is reported that twenty-five persons perished in the floods which followed these cloudbursts.—The Reichstag, on May 31, adjourned to October 10, after having by a decisive majority approved of the insurance bill, which had been presented by the Government. The only opposition to the measure came from the Socialists.

Austria-Hungary.—Count Aehrenthal, Minister of Foreign Affairs of the dual monarchy, has taken up once more the duties of his office. On May 30 he held a long conference with King Ferdinand of Bulgaria, who was passing through Vienna. The present condition of affairs in the Balkan provinces was the chief point discussed in the conference, with especial reference to the attitude which the Russian Government appears to have taken towards Turkey.—Despatches from Vienna on June 1 give the semi-official statement that continued improvement is noted in the condition of Emperor Francis Joseph. To spare the aged monarch's strength announcement is made that he will give no audiences and attend to no details of public business for two or three weeks to come. Archduke Francis Ferdinand will, as he has been doing, look after the necessary business of administrative work, and will represent the Emperor in functions announced for Vienna and Budapest.

Rome.—Verdesi, who accused Father Bricarelli, S.J., of violating the secret of the confessional, was sued by the latter for libel, and on June 5, was found guilty and sentenced to ten months in jail, besides paying all the costs of the trial.

QUESTIONS OF THE DAY

Spanish Catholics and Politics

Not the least grave of the many important problems which now engage the attention of the Father of Christendom is that of the divisions which exist among Spanish Catholics. It is not hidden from him that untold evils have befallen religion, and have afflicted the country on account of earnest but ill-advised wishes to identify the cause of the Church with that of some fixed political program; and it has been one of his most cherished projects to promote peace and restore harmony among Spanish Catholics.

The elections last March for the choice of provincial councils gave the Carlists and the Integrists an occasion to set up a "Catholic Anti-Liberal Coalition," for the purpose of working at the polls against, not only Radicals and Socialists of various stripes, but also against Conservatives, and even Catholic Constitutionalists, or Alfonsists. The Bishop of Madrid-Alcalá declined to approve the coalition, for it was plainly directed against Catholics, and therefore it fell to pieces. But the promoters of the fusion were far from being reconciled to the bishop's action, and from the safe retreat of their official organs they indulged in veiled attacks on him, and in hardly respectful censures of his conduct. Not satisfied with this, they appealed to Rome, with the intention of forcing the bishop, through Vatican influence, to recede from his position and come out clearly and plainly in favor of the fusion. About the same time, as has been asserted in public and not denied, certain personages high in the councils of the Conservative party, the chief among them being Señor Maura himself, appealed in their turn to Rome for an explicit declaration whether one could belong to the Conservative party and, at the same time be, and be called, a true Catholic. This is the one knotty point, as we have pointed out on a former occasion, in the whole Spanish politico-religious question.

The answer of the Holy See to this vexed question, which has so long been a bone of contention in Spain, was not hard to foresee. The aloofness and the extremism of the Carlists and Integrists could not be approved; to deny the name of "Catholic" to men in the Conservative party who, in public, as well as in private, have shown themselves truly religious and devoted children of the Church, would have been an injustice and a manifest error. On the other hand, the thought of condemning those Spanish political parties, which have sealed, even with their blood, their loyalty to the Faith, could not be entertained, for the Church sees in them, especially in the Carlists, her great reserve force, most faithful and most devoted, on which she must rely should a tremendous social and religious revolution threaten to engulf the country.

Such being the case, the Holy See has spoken. Its words, inspired by lofty wisdom, foresight, and prudence, leave no room for doubt or misgiving of any kind. On April 20 of the present year, there was issued at Rome a practical guide for Spanish Catholics, which the nuncio in Madrid sent to all the members of the hierarchy. In that guide will be found the solution of those practical difficulties which are bound to arise where religion and politics are as closely connected as they are in Spain. The first point made is, that it is the duty of all Catholics to combat the errors condemned by the Holy See, especially in the Syllabus. Thus the Carlists and the Integrists are comforted and encouraged. But, the guide adds next: "This spiritual reconquest of Spain must be effected within the limits of what is lawful, and by using all the arms that the law permits." Thus, it does not countenance the Carlist threat of recourse to civil war, nor does it favor the Carlist practice of abstaining from all political activity or share in it.

Secondly, the guide recognizes as proper the existence of different political parties, but does not wish to see the Church identified with any one of them to the exclusion of others. It will be remembered that the Carlists are prone to identify politics and religion.

In the third place, the guide lays down: "It is not allowable to accuse or attack as not true Catholics, or not good Catholics, people who, without ever giving up the defence of Catholic principles, wish, for proper motives and for a right end, to belong, or actually do belong, to political parties existing at the present time in Spain." Without mentioning them by name, it is plain that the guide here has in view the Alfonsists and the Conservatives, whom the Carlists nickname "halfbreeds," and accuse daily of being either false Catholics or bad Catholics.

The guide then speaks of the impropriety, rashness, and injustice of stigmatizing as heretics those who call themselves "Liberals" and profess a political liberalism quite different from the Liberalism which has been condemned by the Church; and it goes on to reprove the action of those Catholics who let politics severely alone and condemn Catholics in public life, as if politics and love for religion and country were things irreconcilable. Indeed, it says in express terms that there may be put on nobody's conscience the obligation to belong to one determinate political party, to the exclusion of all others; and it says that it is necessary at times for Catholics to form fusions or combinations when the interests of religion and patriotism demand united action. Further, they may even organize parties independent and distinct from the existing political parties, provided their organizations do not aim at overthrowing the existing political order, and they do not reproach as non-Catholics those of their brethren in religion who may not see fit to unite with them.

"Rome has spoken," we may now say, but we hesitate to add, "and the case is ended." For the time being, the

Carlists and the Integrists will observe a studied silence, as they have done before on similar occasions; but ere long they will both set themselves to work to twist and distort the Holy Father's words by subtle and sophistical interpretations into having no application to them and their political dreams. Such is the violence of political feeling that the partisans of Don Jaime will stand anything rather than combine even locally and for the occasion with the Alfonsists and the Conservatives.

It is a great pity that such is the case, for if the Carlists and the Integrists were to prefer in practice religious interests to political interests, if all Catholics would, at least on occasions, rally around Señor Maura, it would be an easy matter to give battle to the revolutionary elements and overthrow them, as well as to nip in the bud any effort of sectarian politics. In a single word, what the Vatican asks, what the Vatican longs for, in these trying moments for Spain, is the formation of one, and only one, great Catholic party, made up of all the elements of the Right, whatever be their source, origin, or purely political program, for the purpose of opposing an effective "block" to the subversive political schemes of the radicals and revolutionists and their party-colored allies arrayed on the Left.

NORBERTO TORCAL,

Editor of *El Noticiero*, Saragossa, Spain.

The Recall

Elect your rulers, but retain the right to discharge them, is the latest device for civil reform. The fear of dismissal makes private servants behave, why should it not do the same for public servants? The question supposes "public" and "private" to be the only differentiating note between a governor and a footman.

"Servant" has more meanings than one. The Pope calls himself in a breath, "bishop," and "servant of the servants of God." One of lofty station may style himself my "obedient servant." The Collector of the Port and the officer on the pier are both servants, and so are the Prime Minister of England and his page in buttons. The person of high estate subscribes himself my "obedient servant" if he wants to keep me at a distance. Otherwise it would be, "Yours truly," a subscription implying that the former is a mere euphemism, such as Job's wife used in recommending her husband to bless God and die. The Collector and his officer differ only in the degree of service, its nature being the same. The Prime Minister and the page differ as regards both the nature of their service and the dignity of the person served. The former is supposed to serve the country: the latter serves really the minister's wife. The precise difference between the former's public service and the latter's private, none can teach us better than the Pope.

He calls himself in one breath, "bishop," and "servant of the servants of God." He has supreme authority over these; but in exercising it he is their servant.

Authority is the essential social bond, uniting individuals and directing them to the common good. Because it is essential, it is for society's welfare, not for its possessor's private benefit. He must spend himself for those over whom he is placed, and therefore he is both ruler and servant. He serves in ruling: he has the right to be obeyed.

Such is the condition of every possessor of public authority. In a republic the people designate him; but once he has taken office they are obliged to submit to his constitutional rule. If he violates the constitution, this provides a remedy. The object of the Recall, therefore, is to ensure an upright administration, rather than a constitutional one. Is it a legitimate means? In other words, may it not become an instrument of greater evils than those it is designed against?

This seems to us a real danger. Many remember how, in the last century's eighties, the Irish party stopped all business in the British parliament. Obstruction is not necessarily unlawful. It has always been considered a weapon a minority may use legitimately to secure for their grievances an attention they cannot gain by speech or vote. Even if unlawful, it can be overcome with patience; for violence cannot last in a free assembly. But these considerations were ignored by the parliament of the day. It lost its temper, and, to chastise the Irish party, introduced the *clôture*, by which a strong minister can cut debate short as he thinks good. Within the past few weeks two parliaments have shown how evil was that reform. A vigorous application of *clôture* rushed the Parliament Bill through the British House; while in the Canadian House, where there is no *clôture*, the minority has been able to delay action on the Reciprocity Agreement, and will probably obtain its reference to the people. We express no opinion on the measures in question, nor upon the propriety of obstruction in the case of either. We only point out how an unwise reform has made the English Parliament little better than an instrument to register the cabinet's decrees, while the Canadian, free from that reform, retains full power over the legislation proposed to it.

Much in the same way the Recall seems to vitiate authority. In his election a ruler may receive, it is true, a mandate, that is, he may be chosen on his undertaking to perform some specific act, or to follow some general policy. But this does not deprive him of the freedom of his office, as regards the carrying out in detail of his pledges, as well as all other things. At the next election he must give an account of his administration to the electors; but in the meantime they are subject to him, not he to them. The Recall, therefore, goes much further than the mandate. Its tendency is to transfer initiative from a lawful responsible superior to self-appointed irresponsible inspectors, and to make him depend, not so much on matured public opinion, which he should always respect, as on a momentary popular sentiment. When it succeeds in expelling corrupt offi-

cial the Recall may seem satisfactory; but there is danger of its getting into the hands of those who will use it against officials unwilling to accept dictation. Both English parties welcomed the clôture when it was applied to Irish members only. To-day these join with the Liberals in voting it; and the cry of "Gag," once familiar in their mouths, comes now from the Unionists, who have discovered how greatly their predecessors erred in helping Gladstone to curtail the liberty of Parliament.

The Recall has, as yet, been applied in but a few cases, and those against whom it was directed were, to a certain extent, taken by surprise. A political party needs time to adjust itself to a new condition, but the resourcefulness of its leaders is always equal to the task. The defeat of the Recall of a corrupt administration would do far more to encourage it to graver misdeeds than any victory in a regular election. In the former case individuals are on trial for specific crimes; in the latter, it is rather the party that wins, the candidates veiling whatever evil designs they may have under fair promises.

The prudent course, therefore, seems to be to abstain from measures confusing fundamental social relations. If it be necessary, for the moment, to choose between enduring a bad official legitimately elected, and the interfering with the essential rights of authority, the former appears the less evil. Moreover, it is not good to be Utopian. The idea of absolute human perfectibility is a snare entangling many and exhausting uselessly their energies. Wherever human free-will enters there will be defects to the end of time, and forms of government are no exception. Of these each has its good and its evil; and if our democratic institutions have their special virtues, they have also their liability to special defects, which can be checked in no slight degree by the machinery provided by existing constitutions. But the best means to reduce them to a minimum is the earnest cultivation of Christian morality, in no form of society more necessary than in democracy. "Behold I make all things new," are the words of Christ Himself, and the efficacy of His religion to reform all social evils is the message our present Sovereign Pontiff sent out to the world, in choosing as his motto, when called to the Apostolic throne: "To restore all things in Christ."

HENRY WOODS, S.J.

John Bright*

In a charming preface to a most interesting and instructive book, Mr. Birrell, M. P., pronounces Bright "the greatest orator of his time in England"; Mr. O'Brien's closing sentence declares him "the greatest moral force which appeared in British politics during his

generation"; and the illustration of both propositions is the burden of the 280 octavo pages that intervene. An appreciation of his work and character rather than a biography, the monograph brings into relief Bright's advocacy of free trade, parliamentary reform, justice towards Ireland, India and Canada; a policy of peace abroad and retrenchment at home, and, in general, the rights of the people as opposed to the privileged classes.

Sprung from the people, and too large in mind and character to seek a higher classification, Bright remained to the end a man of the people without ever becoming a demagogue. Opposed initially to the leaders of his own party on nearly every great question of the day, he had the courage to stand persistently alone and the force to swing around all parties to his views and enact them into law. A consistent admirer of the United States' system of government, he was the only prominent English parliamentarian who, from the start, advocated in the House and in the country the cause of the Union during the Civil War; and in this, as well as in his denunciation of Irish misgovernment and of England's wars of aggression, he boldly followed his convictions, no matter how unpopular the paths into which they led him.

It does not appear that Bright took much interest in religious dogma, though he was a constant reader of the Bible, and his speeches are saturated with its phraseology. His principle of non-intervention, that "England should mind its own business" and not interfere in the private affairs of other nations, seems to have kept him, as far we can glean, from entering into that close relationship with the continental anti-Catholic revolutionists which characterized most English statesmen of his time. He was the most pronounced and persistent opponent of Lord Palmerston, who may be said to have been the director-general of the anti-Papal revolutionaries of Italy. Whatever may have been his views of the Catholic Church, he was from his entrance into Parliament, an insistent defender of Catholic rights in Great Britain and Ireland, particularly at times when they had few friends and many enemies. Almost alone he opposed the popular clamor against the establishment of the Catholic Hierarchy in England, and denounced the Bill which Lord John Russell introduced to prevent it, as "a little, paltry, miserable measure." It was because of its opposition to the Disestablishment of Protestantism in Ireland that he issued the warning to the House of Lords that is now remembered: "In harmony with the nation they may go on for a long time, but throwing themselves athwart its course they may meet with accidents not pleasant for them to think of."

Bright's views on Irish affairs seem to have been, with one exception, the "life-long convictions" that Mr. Gladstone was said to be able to extemporize at any moment. He denounced the callousness of the Government during the Irish famine, while the code of political economy then in vogue was holding Gladstone

* John Bright, A Monograph. By R. Barry O'Brien. Boston and New York: Houghton Mifflin Co.

dumb; and single-handed he had fought the Irish cause for a quarter of a century before Gladstone took it up. He had advocated the Disestablishment of the Irish Church long before Gladstone declared it outside the range of practical politics in 1865, or Fenianism had made it practical in 1869; and he had been exposing the evils of Irish landlordism twenty-seven years, when the Clerkenwell explosion awakened Gladstone to a sense of its iniquities. Alone he faced the anger of the multitude in defence of the Manchester Martyrs, and even reprimanded Justin McCarthy, then editor of a London journal, for lukewarmness in their cause. He had opposed the Maynooth grant, but only on the ground that it was given as "hush-money to make the priests in Ireland as tame as those of Suffolk," so that they would cease to proclaim the wrongs and cooperate in winning the rights of their people. He found the Land League methods too drastic for his Quaker soul and voted, though reluctantly, for two Coercion Acts, but it was Gladstone's Home Rule Bill of 1886 that first put him out of touch with the popular party in Ireland. He did not state publicly the grounds of his objections, but Mr. O'Brien is able to produce them. Their publication on the eve of the introduction of a new Home Rule Bill is well timed, and should prove helpful to those who advocate a generous measure.

In an interview given to Mr. O'Brien just before the vote on the Bill of 1886, Bright seemed less opposed to the principle of the measure than to its defects. He thought the imperial parliament could remove all Irish grievances, but, were he persuaded of the contrary, he would still oppose this Bill. He had no fear that it would result in religious persecution, nor in separation, nor in unjust discrimination, and, unlike Chamberlain, he favored the clause that excluded Irish representation in the British Parliament; but the restrictions of the Gladstone measure would nullify its intent:

"This Bill does not go far enough. It would lead to constant friction between the two countries. Persuade me that Home Rule would be a good thing for Ireland and I would give you a measure that would make it impossible for the two countries to come into conflict. There is the danger. If you get only a half-hearted measure you will immediately ask for more. There would be renewed agitation. . . . Ireland should have control over everything which by the most liberal interpretation could be called Irish. I would have either trust or distrust. If I had trust, I would trust to the full. . . . But this is a halting Bill. If you establish an Irish parliament give it plenty of work, plenty of responsibility. Throw the Irish upon themselves—but give no Irish party leader an opportunity of raising an anti-English cry. That is what a good Home Rule Bill ought to do. This Bill does not do it."

Bright added: "I have been on the Irish side all my life, and now at the end of my life I do not like even to appear to be against you." He wrote to Mr. Chamberlain

urging him, as the differences between him and Gladstone were trivial, not to vote against the Bill; and he told his son, Mr. W. L. Bright, M. P., who was a Home Ruler, to vote as he thought right. Mr. Birrell attributes Bright's lack of sympathy with Irish autonomy to the fact that, "like every true-born Englishman, he was encased in an unfeeling armor towards mere historical claims to separate treatment." The claims are not merely historical, but Bright insisted on such treatment for Canada according to her own heart, and, in a lesser degree for India. The true reason seems to be that he thought his great electoral reform bill could remedy all evils, and that, having been with the rest of his party opposed to Home Rule in his youth, he was so rigidly set in his views that he could not change them in his old age.

There are many illuminating historical references in the book, and many deft touches that indicate a practiced hand. Contrasting Parnell, Gladstone and Bright, "the three most remarkable politicians whom I have met," Mr. O'Brien thus describes their conversational characteristics: "Parnell listened and seldom talked, Gladstone talked and seldom listened, Bright talked and listened." It is not made clear that Bright was a good listener, but he is certainly shown to have talked his mind boldly and truthfully, and to have used his great gift of natural eloquence with honesty and sincerity of purpose. In his long public life he made not a few mistakes in application, but his guiding principle was as noble as it was Christian. Answering opponents of his pro-Irish policy, who accused him of lack of acquaintance with the subject, he said:

"There are certain questions with regard to any country that you may settle in your own house, never having seen that country, even on a map. This you may settle, that what is just is just everywhere, and that men, from those of the highest culture, even to those of the most moderate capacity, whatever may be their race, whatever their color, have implanted in their hearts by their Creator, wiser much than my critics, the knowledge and the love of justice." M. KENNY, S.J.

Dr. Albert von Ruville

II.

As a Catholic he has striven to penetrate more and more deeply into the spirit and teaching of the Church, not merely as a philosopher and historian, but as a simple believer. In the spirit of St. Anselm's "*Credo ut intelligam*" he approaches his study with the firm conviction that the Church, her teachings, sacraments, etc., belong to the supernatural order, and so are not to be compassed by the purely natural. The world of nature is the object of our senses, but the supernatural world is beyond the ken of our unaided faculties, and our speculation regarding it can be nothing more than mere conjectures.

Divine revelation alone, of which the Church is the authorized guardian and interpreter, can instruct us, and our only reasonable attitude is that of humble and docile submission. The contrast between the supernatural and the natural, between the Church and the world, is well illustrated in the chapter on the Holy Eucharist in "Back to Holy Church." The Eucharistic Sacrifice constitutes a fundamental difference between Catholicism and Protestantism. It is the soul of Catholic worship, the central fact of its rich liturgy, the "raison d'être" of its great cathedrals, its rich altars and so many of its devotions. Our Lord demanded an uncompromising belief in this mystery as a distinguishing mark of His disciples. He made it a sharply drawn line separating His followers from the unbelieving world. Peter, followed by the disciples, was the first to cross this line, when, in reply to Christ's query: "Will you also go away?" he replied, "Lord, to whom shall we go? Thou hast the words of eternal life." The Holy Eucharist has, indeed, since its institution been the life of the Church, the touchstone of her faith, the sign of her supernatural character. And yet what a stumbling block this mystery is for the Protestant and Rationalist! Dr. von Ruville tells us frankly that as a Protestant it was his last great difficulty. Once a Catholic, however, he began to realize its profound significance, but it was only, as he says, by crossing the mystic line and humbly submitting to the will of Christ. On the other hand, when the reformers of the sixteenth century started to "purify" the teaching of Christ and do away with the stumbling blocks of the Gospel the Eucharist was one of the first dogmas which engaged their attention. They allied themselves with those who found Our Lord's words "a hard saying." The numerous concessions since made by their followers to rationalism and infidelity have made it evident that "beyond the Eucharistic line there is no longer any bulwark or protection against paganism."

For many Dr. von Ruville's chapter on "Freedom in the Catholic Church" has a special interest, written as it is by a professor of standing in one of those national universities which boast of their "*Lehr und Lern freiheit*." He does not hesitate to declare that in becoming a Catholic he has found true devotional and intellectual freedom. His parish church is open to him all week, and not only on Sundays. He may attend Mass daily, receive the Sacraments as often as he wishes without exciting attention—in a word, there is no longer any barrier between his soul and its Creator. The Catholic's freedom receives a check in the form of commandments and prohibitions only when he is tempted to abandon God. On the other hand, Dr. von Ruville reproaches Protestantism with granting its adherents a freedom of quite a different character. They are under no strict obligation to attend church, partake of the Lord's Supper, etc. Their freedom lies in the direction of the world and the barriers are indeed elastic. Divine grace is not denied them, but if, while remaining true to their prin-

ciples, they wish to draw near to God they are sure to meet obstacles. The Real Presence is no longer theirs, confession is impracticable, while invocation of the saints, veneration of relics, religious vows and the many devotions which appeal so profoundly to the human heart are quite impossible or forbidden, for the simple reason that such things are Catholic.

What is more significant still, Dr. von Ruville tells us that he has also found a new freedom in his own special field of study. He has rid himself once for all of Protestant prejudice, and he feels that he is more than ever in a position to write non-partizan history, since he has acquired a first-hand and personal acquaintance with Catholic Christianity, which fills so large a space in the world's history. Finally, he regards it as no small gain to have henceforth divine truth as a guide and as a check in his future researches. His second apologetic work, which appeared only a few months ago, is in a way the complement of the first.

The student of modern history is constantly struck by the antagonism existing between the various Christian denominations since the Reformation. This antagonism has had far-reaching consequences, and the historian who would rightly analyze the events of the last three centuries, and view them in their true light, must seek an answer to the question, "Which religious party was in the past and is now in possession of the truth?" To supply the data for this answer is the task which our author has undertaken from the point of view of a Catholic, and particularly of a historian. The title of his book, "The Sign of the Genuine Ring" (*Das Zeichen des echten Ringes*, Berlin, 1910), was suggested by a parable in Lessing's drama "Nathan der Weise," in which the three religions, Christianity, Judaism and Islamism, are compared to three rings left as an inheritance, one of which is the genuine talisman and the others such clever imitations that they cannot be distinguished from it. The implication that religious truth is unattainable, and that for all practical purposes the three religions thus symbolized are of the same value, exists also in the minds of many with respect to the various forms of Christianity. While, on the one hand, it is clear to him who reflects a moment that all sects cannot be equally true, on the other it is also repugnant to our concept of God's justice and goodness that men should be forced to spend their whole lives in error. There must, then, be some visible sign by which the genuine ring—i.e., the truth—can be recognized.

Prescinding from the traditional notes of the Church, Dr. von Ruville considers the characteristically Christian virtue of humility as the sign which distinguishes the Catholic Church and marks it as the sole authentic form of Christianity. Such for him is the testimony of history. In the very beginning man's fall was due to pride. The Son of God, in humbling Himself by becoming man and accomplishing the will of His Father upon earth, again restored humility to its rightful place amongst

men. Peter by divine revelation humbly acknowledged in his Master the God of Heaven, and was made by Him the foundation stone of the Church. The Apostles became the first pastors of the Church in obedience to the command of Christ, and in their turn entrusted their charge to their successors, who have ever had the same duty of submission to the teachings of the Church and to its chief. The Church for them is what Christ was for His Apostles.

But pride, the enemy of humility, has not been idle since the beginning of Christianity. It manifested itself in the heresies of the first centuries. It played its part in the great schism of the East, but it was the Reformation which proved its greatest triumph. The latter was a complete rupture with the past and its traditions. It was an attempt to form a new Christianity, and those who began the movement acted wholly on their own self-constituted authority. With no divine commission, they made themselves judges of the work of God. They proclaimed arbitrarily their articles of faith on questions of gravest import, nor did they hesitate to change them subsequently as they saw fit. They thus placed themselves on a plane far above that ever occupied by Pope or bishop. Protestantism, then, is nothing but a philosophy of religion, which has accepted and incorporated into its edifice larger or smaller fragments of Christian dogma. It contains much that is true, but of this truth it is incapable of offering any guarantee. Each one, after free investigation, may accept or reject its teachings, as one would accept or reject a scientific exposition. In a word, Protestantism, like the Reformation, is a work of man, and as a system it has set aside the Christian virtue of humility. For submission to divinely constituted authority in matters of faith and morals it offers independence and private judgment.

This little work is an admirable treatise on the place of humility in the Christian dispensation, and shows how thoroughly its author has caught the spirit of the faith he has embraced. We have only been able to point out a few of the features of Dr. von Ruville's two latest books. Full of thought and written in a calm, scientific style, without a trace of bitterness, they are well worthy of perusal by Catholics as well as by sincere truth-seeking Protestants. The author naturally addresses them particularly to the latter, for whom he has set a noble example. Patient study and reflection brought him to the Catholic Church; it was his humility, however, that finally opened her portals to him. HENRY M. BROCK, S.J.

The Machine

The tendency to specialization is perhaps doing more than any other single movement to fix the character of the material civilization of to-day—and of to-morrow. Specialization is not altogether a mere fad of the schools. Indispensable material needs of the common daily life have become dependent on it.

To put the whole case into one typical illustration, let us make a supposition. And to have no argument on the value of the supposition, let it be the purest supposition of something which we know shall never come to pass. Suppose, then, that, to-night, all the shoe-working machinery shall disappear, together with the machine-making machinery by means of which it might be replaced. What would be the consequence? Very many of our ninety million people would go bare-foot during the summer. They might get sandals, but they could not get shoes. And why not? Because they would not be able to find shoemakers.

Shoemakers! There are armies of them in the factories! Slowly. The regiments that converge to the factories in the morning, and pour out in the evening, are not shoemakers. Such they do not claim to be. Many might resent the title. They are shoeworkers. This is what they call themselves. It is by this name that they are always technically and officially designated. There certainly is not one shoemaker in the hundred. It would have to be proved that there is one in the thousand. They have specialized.

There are seventeen main operations in the making of a shoe. The first, the cutting, requires some hand work. The remaining sixteen are committed to the machine. The shoeworker specializes at acquiring accuracy and speed in presenting the shoe, at a given stage of its progress, to a machine that will advance it to another stage. The speed and accuracy that will secure the wage, at some stages, may be acquired by a fit subject in six or seven weeks. These seven weeks of practice in presenting the material to the machine supplant the obsolete apprenticeship, the seven years demanded in the "requirements" for graduating the architect and builder of a shoe.

The illustration could be carried through all the industrial arts. There would, of course, be a variation in the numbers. So, to speak generally, without changing the numbers, we may say that sixteen machines produce an article which was once produced by one man. And the sixteen machines, in the day's running, will produce one hundred times as many articles as could be made by sixteen men. And we may remark here that the secret of specialization has been found very available outside of the mechanical industries. Whenever a commercial enterprise takes on proportions there is an immediate division and a further and further subdivision of occupations. Very little training is needed for most of these fractional occupations. More work is done at lower wages. Intelligent experience, thus liberated from hampering routine and minutiae, is set free for more work of a higher order. But there is this difference, that there is here still an opportunity for advancement, and managers are on the lookout for talent to be promoted. But to return to the machine. There is a division of labor. But the machine does not labor. Though it can wear out, it cannot tire. For it there is a division

of processes. The fraction of human energy commits the material to the machine for the fractional process. The man stands between the machines as the living link that unifies the processes.

It is a condition that is particularly lacking in educational value. The continuous repetition, day after day, of the same limited movement is not conducive to advancement in erudition or thought. Even the knowledge that is brought from eight years of school to the side of the machine disappears rapidly in most cases and is never regained. What is a man's occupation? To oil a joint, to reverse a movement, to release a clutch, to supply material to the hammers, and saws, and knives, and chisels, and needles of the unfaltering, unpardoning, unconscious, irresponsible steel mechanism that has been placed in command. From this inexorable master he receives an education in one thing,—in synchronism,—in accurately adjusting material according to the speed of the machine. It is an education in punctuality,—the punctuality of the physical law which measures time itself. The wheels make just so many revolutions a minute, and he has to keep up with the wheels. If he cannot, he must step aside. He must take his stand where the wheels don't go so fast.

We are compromised to a new method for the application of human energy. It conditions the whole social life. It is a condition that we shall not change. It ought to be considered worth studying. It is to become more general, more pronounced, more fixed. It is going to make divisions between men as classes wider than they are now, and to make those on one side feel more bitterly that they are not on the other. It is a fixed condition. Take it away, and before society could be adjusted to new conditions—or rather readjusted to old conditions that some of us knew—more than half of the civilized population of earth would have perished. There would be neither food nor clothing. Take away these specialists and we should soon be without transportation, without means to gather the harvest that is but ninety days ahead. The rich would be running off from their millions. Great processions of famished humanity, with class distinctions gone, would be moving, almost without hope, to the fields of the uncut grain. Arts and sciences and schools, and learned professions would be only remembrances. In lands where population is congested, great cities would be reeking with the pestilence from the unburied. The snows of January would fall as a death-sheet over the remains of the ultra-refinement of a specialized civilization.

O, of course, it will not be. It is a reverie. It is even a dream. And still it is a dream that could not be so much as dreamed of a hundred years ago. It simply emphasizes a universal fact. But upon that fact, precisely, is builded the plea for the transformation of society. For society is practically in the hands of the owner of the machine. And the change proposed is to put the ownership of the machine in the hands of society.

Every man being a member of society will be part and equal owner of all. When he works he will work for society, and hence he will work for himself. When he is paid he will be paid by society, and hence he will be paying himself.

Whatever might be the general effects of this transfer in the ownership of the machine, there is one effect that it would not have. It would not eliminate the condition we are dwelling upon. It would not release the man from the machine. On the contrary, it would put more men at the machine. In fact, it proposes to bring about perfect equality by making synchronism a quality of the work of every man. Well, we think that, in this respect, things are bad enough as they are. Why make them worse? Where is the genius in social science who will suggest a means of remedying the misery without going in deeper? It is time for the learned economists, who have taught the rich man how to make money, to turn their attention to ameliorations in the conditions which they have contributed so much to bring about. There are many things which could be done immediately, and which would be of immediate value in relieving the strain. The rules for making money out of capital are already elaborate enough. There is opportunity for the economist who can calmly look at society from the point of view of its largest part.

W. POLAND, S.J.

In 1876, when Porfirio Diaz was actively engaged in the revolutionary movement against President Juarez, which resulted in the triumph of Diaz, an impetuous youth named Andrés Ortego, composed some ardently patriotic (or Porfiristic) verses which mentioned nobody, but spoke of the "able pilot," called by the voice of "the people" to the helm of the ship of state. Today, the licentiate Andrés Ortega is connected with the department of State. Somebody dug up his verses and scattered copies of them broadcast; his name was attached to them, but the date of their original composition was inadvertently omitted. The "able pilot" was so clearly Madero that the poet, though constrained to admit the authorship, was freed from an awkward situation by giving the age of his effusion.

CORRESPONDENCE

Strikes in Rome and Their Causes

ROME, MAY 14, 1911.

It is the month of May and strikes are in order. This week we first had a strike of all the traction employees, who rose as one man against the enforcement of a regulation of the Tramway Company to the effect that no more than two employees at a time might ride free on the trams, and these must not occupy seats required by paying passengers. The press was united against the ab-

surd position of the strikers; hence at the strikers' public meeting the press reporters were treated contumeliously; they retired with affronted dignity, and passed unanimous resolutions to ease their feelings. The strike is now over—nobody seems to know how or why—and the press is appeased.

Then the stone-masons took their turn: the old, century old and never to be extinguished difficulty, of too much work and too little pay. This stopped work on the monument of Victor Emmanuel for a day, when the government secured non-union help and put them under military protection while at work. Some thirty or forty strikers gathered in front of the monument in protest, and were incontinently arrested in a body by the soldier-police. The monument, by the way, is nearing completion; it will be dedicated on the second of June; the Piazza Venezia in front of it is being improved with two garden plots in which sad cypress trees have been planted, to which a cynical citizen has recommended in the press that weeping willows be added to express more vividly the mourning of Italian citizens over the millions of bullion vainly buried in the structure.

While the masons' strike is still on, the seamstresses in the tailor shops have all walked out with a kindred difficulty, and now, horror of horrors, the hotel waiters have delivered a peremptory ultimatum to their employing Bonifaces that they, too, must have relief. The school children have not yet struck; but there is trouble among the schoolmistresses. It is not a far cry to New York, for they have the same grievance here as there, and are demanding equal pay with the pedagogues, and these poor males are all of a tremor lest the equalization be down and not up.

A tempest in a Municipal Council. Aldermen, one fancies, are something of a piece all the world over. Not so long ago, they worried in New York over the naming of some by-lane with an Irish name. Here, also, there is an aldermanic commission for the renaming of streets, and in the Council demand was made for a Via della Sara Nathan (God save the mark!) and the changing of the name of the Piazza San Ignazio to that of the Spanish martyr (sic), Francisco Ferrer. This looked auspicious of an anti-clerical outbreak, but in a moment all the fat was in the fire. Some one injected a resolution to name one of the new streets after the sometime Minister, Francesco Crispi; then the storm broke, and Radicals and Liberals were at it among themselves hammer and tongs. Though reminded that Crispi had raised the monument to Giordano Bruno to defy the Pope, and had changed Italy from an agricultural to an industrial nation, the Socialists would have none of him; recalling that he sent the "Thousand" to their doom in Africa, that he had made wholesale restrictions of the suffrage and had passed the enforced domicile act, they hooted, howled and hammered till the session was adjourned abruptly in dismay. On re-assembling, the resolution for Crispi was passed in spite of the Radicals.

Meantime, in the Chamber of Deputies, Murri was busy pouring forth one of his spasmodic tirades against the Vatican, the Pope, the seminaries, the religious congregations, and this time against the Catholic organizations for social betterment of the industrial classes. The Chamber listened to him, as usual, contemptuously, but with unbecoming patience, as one of the papers states it, much as one puts up with an irritating hurdy-gurdy on the street. Podrecca, the editor of *l'Asino*, cynically calls the attention of the authorities to the immunity of the thieves who have been robbing church tabernacles,

notwithstanding the clew they have been leaving in a copy of the *Asino* spread upon the altar.

On the other hand, when the Mayor of Cividale, a town near Venice, was suspended for the reason that in his character of provincial councillor he declined to share in the functions of the Exposition, on the ground of the tone given to it of anti-clericalism and offence to the Holy Father, the *Defence*, a newspaper of Venice, comes out in the following strong fashion:

"Our fatherland is sacred to us and we are tenacious of the traditions of our country. We were not born fifty years ago, but have been Italians through all the succeeding centuries wherein Italian thought has been our own. And as Italians we do not want the alien in Italy, no matter what be the name he bears, the race to which he belongs. But the Pope is no alien. The Pope is ours, is Italian, though belonging to the world at large through his august ministry. His mission also is sacred to us, his liberty sacred, sacred the right which he has to the respect of the nation in the midst of which he has his dwelling, and which is at once our nation. We cannot for a moment dissociate our love of country from our love of the Church and of the Pope. The one is blended with the other, and in that blending we see the liberty of the Church and the greatness of Italy. This is our two-fold loyalty: we cannot now forget it in the face of a celebration which tends to glorify the captivity of the Church and the enslavement of Catholic principle."

The Holy Father has held the usual public audiences all the week, and on Thursday gave Holy Communion to some sixty of the faithful at his private Mass. The Association of St. Cecilia, founded by Pius IX in 1870, of which Father Angelo De Santi, S.J., is at present president, started in January of this year a school of higher studies in music. This has been a serious undertaking, and has enlisted, as it needed, the best musical talent in Rome to form a staff. It presents three courses, a one year course of Gregorian music, a three year course in harmony, counterpoint and fugue, and a four year course in organ music. The daily classes have been conducted with enthusiasm since the opening in January; they are held in the College of S. Maria Immacolata and in the Seminario Romano. The enrollment of students for this year numbers twenty-eight, of whom twenty-three are priests, three seminarians and two are laymen; one of the latter hails from the United States, Mr. Philip Barrows-Whitehead.

As for the Exposition, the grounds are still commonly empty, except when some function brings the military and the officials. On Thursday, the new bridge across the Tiber connecting the two parts of the Exposition, the Valle Julia section in the Villa Borghesi and the section over the Tiber in the Piazza d'Armi, was opened. It is a handsome structure in white stone and concrete, arching the river in a single span of one hundred metres. It was begun in October, 1909, and completed last week. It cost some \$250,000.

On Saturday, the Grand Duke Boris and his Duchess Maria Paulovna arrived with the compliments of the Czar. There was the usual military and social reception, but it created little interest except in strictly official circles, as the ordinary Roman citizen has grown tired of solitary royal visitors, when the essential for success is a multitude, which never comes.

The Minister of Grace and Justice has been appealed

to in the Chamber of Deputies to correct the form of criminal procedure which allows the theatrical and undignified scenes daily enacted at Viterbo. Some of the members are worked up over the fact that American papers are exploiting the extraordinary features of the trial to the disgrace of Italy. Remembering the exploitation of the disgusting first Thaw trial in New York, Italy need scarcely fear the criticism of the American metropolis.

C. M.

Spanish Parliament Hears Associations Law

MADRID, MAY 12, 1911.

On May 8, the Spanish Cortes met in answer to the summons of the President of the Council of Ministers. The afternoon of the first day of the new session was signalized by the reading of the proposed measure on Religious Associations, a measure which Canalejas has concocted for the sake of satisfying the Republicans and currying favor with the anti-clericals. The measure seems to have been suggested by that of Waldeck-Rousseau, in France, which inaugurated an era of persecution of the religious Orders; for the points of resemblance between the two are many and marked.

Even though this creation of Canalejas were less openly sectarian than it is, the fact that it was brought before the Cortes without notice to the Holy See, thus violating solemn international compacts and giving a rude blow to the friendly relations existing between Spain and the Vatican, would be enough in itself to make the Catholic opinion of our country view it with disfavor and lively repugnance.

The injury done by Canalejas to the Catholic conscience is seen to be more grievous when one reflects that the right of association for any proper and moral end is a natural right, and that this natural right is limited by the proposed measure precisely in those respects in which it rises above mere natural reason, namely, by fixing arbitrarily the number, the age, the nationality, the vocation, and even the means of subsistence of the members or associates.

The pretext by which the ministry affects to have been moved in proposing this measure is precisely that which Spanish Republicans urge in their campaigns against the Orders, that is, the excessive number of Religious, both male and female; but this pretext is absolutely without foundation. There are now in Spain, according to official statistics, fifty thousand Religious, of whom ten thousand are men and the rest are women. In proportion to their population, both Belgium and Germany, not to mention other countries, have more Religious than Spain, yet they flourish and thrive as few other countries flourish and thrive. But, even if we close our eyes for the moment to this specious pretext, which in itself merely shows the animus of the authors of the proposed law, we can point out in the measure itself several principles which are highly censurable and simply inadmissible. In the first place, the civil authorities enter the domain of conscience and pretend to arrogate to themselves the right to fix conditions for the time when monastic obligations shall have civil effects, and what those civil effects shall be. Again, articles 5 and 8 are so worded as to prevent the existence in one and the same province of two houses of the same Order. Further, by making twelve the smallest number of Religious who may legally form an "association," the bill threatens the existence of

many small convents, hospitals, and asylums in towns where larger institutions could not be supported, because not needed. Furthermore, in addition to the imposition of excessive succession and inheritance taxes, the Orders are obliged to sell within six months after entering into possession any real estate that may be freely donated to them. Finally, the bill claims for the civil authorities the power to dissolve by judicial proceedings without any recourse to the Church authorities a religious Order, which exists in virtue of the action of the Church authorities. Now, all this takes on the color of a very high-handed proceeding in a country presumably Catholic, and bound by solemn agreement to the observance of certain rules, laws, and customs of the Catholic Church. The proposed law excepts from its provisions four Orders of men and two Orders of women, as has been noted in AMERICA.

We have already expressed our opinion about the probable fate of the measure, and; instead of having any reason to change it, we are more firmly persuaded that it was correct. All the probabilities are against its adoption. At the present writing, the Spanish Cortes is showing a condition of affairs new and hitherto unknown in the history of Spain. The deputies (members of the lower House or Congress) do not attend the meetings, and all that Canalejas can do by letters and urgent representations to his friends and followers does not bring them. The assembly hall is almost deserted. The ministerialists prefer to saunter about or to spend their time at social gatherings or in restaurants or public resorts; the Conservatives do the same; and even the Republicans remain away from the legislative halls. This tends to make the position of the Premier awkward and ridiculous; for his only surroundings are vacancy and solitude. Nobody seems to attach any importance to his plans and projects; he seems to be looked upon as politically dead.

The words "ministerial crisis" are on everybody's lips; our first care in the morning is to look at the paper to see whether the cabinet has resigned. The fact is that Canalejas remains in office because at the present moment there is nobody to take his place; for the Liberal party is a conglomeration of petty factions, with no cohesive force and common moral bond.

If to this be added that the nation is bowed down under excessive taxes, and is on the point of raising an outcry against mismanagement in the treasury, for between January 1 and May 11, 1911, the cabinet has spent thirteen million pesetas in excess of the estimates, enough has been said to discredit Canalejas; for the country is speeding towards certain bankruptcy.

It is unquestionably true that Canalejas himself is weary of office and dissatisfied with the conduct of his followers. He is simply looking for an excuse to resign and go home. A couple of days ago, he publicly expressed his regret for having convoked the Cortes, instead of governing the country without the advice and approbation of the legislators. We are of the opinion that the distance from this open confession of fault and failure to his permanent retirement from the cabinet is very short. He might have accomplished a great work, a work of pacification and patriotism, but his eagerness to win the applause of the radical elements of the Left has been his undoing. He rose to power with the good will and the support of all parties. When he comes to fall, and fall he must very shortly, he will leave the national finances demoralized, and the public conscience more than ever unsettled and unstrung.

NORBERTO TORCAL.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JUNE 10, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; SECRETARY, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

NOTICE

The editorial rooms and the publication office of AMERICA have been removed from 32 Washington Square West, to Nos. 59 and 61 East Eighty-third Street, to which address all communications must hereafter be sent.

Catholic Spain

The Spanish Catholics mean to leave nothing undone to make the coming Eucharistic Congress in their capital city, June 25-29, a brilliant one. They appear to have set their hearts on outstripping the stately pomp and splendid ceremonial of the public procession of the Blessed Sacrament which made Montreal's Congress so notable. The official program of this chief event in the coming gathering to honor the Eucharistic King has just been published. The procession will form in the Retiro, Madrid's most beautiful park, and in the immediate vicinity of the Church of San Geronimo, in which, it will be remembered, the nuptials of King Alfonso and Queen Victoria Eugenie were solemnized. Moving out of the park, it will pass the National Gallery (Museo del Prado) and wend its way through the Prado promenade, until it enters the Alcada, Madrid's handsomest street. Along this showy avenue it continues its way to the famous Puerta del Sol, then into and through the Calle Mayor, the scene of the cowardly attempt upon the life of the King on the occasion of his marriage, until turning to the right the marching multitude will form for the concluding ceremonies in the Plaza de las Armas, before the royal palace. Although present indications point to an army of 50,000 marching in the public procession, the Plaza will not be crowded; 60,000, it is said, can assemble comfortably in its great open space.

At this point the benediction will be given by the

Papal delegate, and the parade will be dismissed. Following the benediction the Sacred Host will be borne up to the great staircase leading to the King's palace, where the entire royal household will be gathered awaiting the Eucharistic King's coming and blessing. Immediately thereafter, surrounded by a guard of honor chosen from the grandes and aristocrats of all Spain, the Blessed Sacrament will be carried to the tabernacle. The entire line of march will be lined by picked troops in gala uniform.

No people in the world are more at home in the art of festive decoration of their cities and homes on occasions such as this than are the Spaniards, and the plans already announced promise magnificent results for the coming festivities. A feature, possible only in Spain, will be the appearance of the heraldic banners and pennants of the united noble families of the country in the public procession. The Blessed Sacrament will be carried in the world-famous Gothic ostensorium, the chef d'œuvre of Enrique de Arse, one of the most precious treasures of the Cathedral of Toledo, whence it will be loaned for that purpose. The ostensorium dates from 1524, in which year de Arse completed its fashioning. It weighs 10,900 ounces, and with the exception of the cross surmounting the whole artistic creation, was formed from the first gold brought over to Spain from America by Columbus.

The Chamber of Deputies has already voted a sum of 100,000 pesetas (about \$20,000) for the decorations along the line of march; to this sum the King and Queen have added 5,000 pesetas, the Queen-Mother Christina 2,000 pesetas, and each of the Infantes and Infantas 1,000 pesetas. Corporations and Clubs of the capital city have contributed generously to the same end.

The principal public sessions of the Congress are to be held in the beautiful National Pantheon, the stately Church of St. Francis, which is on the same street as the royal palace, the Calle Faillen. The program already announced contains a list of papers to be read and addresses to be delivered by the most distinguished scholars and orators of Spain.

The Last Look

The island of Ulua was an evil place. So the Spaniards thought, and rightly, when on that June morning, away back in 1518, they explored it under the leadership of Juan de Grijalva, and saw on all sides unmistakable signs of recent human sacrifices. It was a place accursed. Their leader's name was John, and the feast of St. John was near. Therefore, they introduced a religious element into the name of the island. It should be thenceforth San Juan de Ulua, or St. John of Ulloa, as it is called in English.

Lying close to "heroic Veracruz," the Spaniards so fortified it that it became their strongest fortress in all America. But the evil name remained. Great cisterns

had been constructed within the fort for the storage of rain water, there being no other supply, and close to these there were dungeons, dark and damp and reeking with miasmatic exhalations. The worst criminals were confined in them, but not for long. Death was always making his rounds. The gloomy fortress was Spain's last stand in New Spain, for it was not until 1825, four years after the formal acknowledgment of Mexican independence, that disease and famine caused Spain to lower her flag on San Juan de Ulua. But change of flag brought no change in reputation. Less formidable as a fortress, perhaps, the island was not a whit less formidable as a Federal prison-house. Sweltering in the blinding glare of the tropical sun, looking down upon waters which are the chosen haunt of the man-eating hammerhead, the fortress has seen armies of prisoners enter its forbidding precincts, but it has seen few go forth to life and freedom.

Five years ago there took place a petty uprising against President Diaz. The result was that some two hundred revolutionists were sentenced to San Juan de Ulua. On May 30, 1910, one of the forty who still survived the horrors of the place, smuggled out a letter, in which he told of what the prisoners were forced to undergo. What were the thoughts of Porfirio Diaz, for thirty years master of Mexico, as he paced the steamer deck, an exile, and gazed upon the island of human sacrifices, Ulua?

Criminal Statistics and Irreligious Schooling

A French student of educational methods has compiled from official statistics a table showing the status of criminality in France and its rapid growth during those decades of the last century in which religious instruction was by law forbidden in the public schools of that country. A study of the table will be profitable in other countries. From 1831-1856, he tells us, the public schools were entrusted to lay teachers, their supervision having been by legislation taken from the Church authorities. In that period the average number of crimes and misdemeanors, as reported from official sources, was:

1831-1835.....	113,000
1836-1840.....	144,000
1841-1845.....	169,000
1846-1850.....	226,000
1851-1856.....	280,000

In 1856 the Falloux Law permitted the imparting of religious instruction in public schools under the direction of the ecclesiastical authorities, and at once there was a notable decrease in the statistics of criminality. From 1856-1860 the record gives 266,000 as the average. In 1861 the liberalizing trend of the imperial officials again restricted the rights of the Church in the matter of religious training in schools, and for some years an

increase is noted in the story of the crimes and misdemeanors reported.

1861-1865.....	272,000
1866-1870.....	283,000

Following the Franco-Prussian disaster the Falloux Law once more came into vogue, and the Church in France was allowed to discharge its duty in the imparting of religious instruction in State schools; from 1871-1875 a decrease in crime is noted and the average drops to 250,000.

With the year 1876 began the cruel war ever since waged in the unfortunate land to crush out every religious influence in the education of the children of France. Since 1876 the average reported has been:

1876-1880.....	372,000
1881-1885.....	422,000
1886-1890.....	461,000
1891-1895.....	521,000
1896-1900.....	514,000
1901-1905.....	556,000

This table speaks for itself.

Socialistic Freedom

A curious instance lately chronicled in the story of the happenings in Italy's parliament offers an illustration of the tactics of Socialism deserving of notice. It appears that there exists a Council of Labor, *Consiglio Superiore di Lavoro*, organized under the supervision of Italy's Minister of Agriculture and made up of Senators, Deputies and Delegates of the Labor Unions of that country. This body is supposed to exert a protecting influence wherever the interests of workingmen are concerned. Heretofore the delegates selected to sit in the Council have been, without exception, representatives of socialistic organizations, and when an effort was made quite recently to secure a place for certain members of Catholic organizations bitter protest was entered by the Socialists. Their reason forsooth was the *sectarian character* of the Catholic bodies.

Shortly after the reopening of the parliamentary sessions a Catholic deputy, Longinotti, brought the unfairness of the Socialists to the attention of the Chamber, and asked that the numerous organizations of his fellow-religionists be permitted representation in the *Consiglio*. As is known, the social movement lately inaugurated by the Catholics of Italy has resulted in the formation of many strong bodies among workingmen and women of all classes. Longinotti argued that the very purpose of the existence of the *Consiglio Superiore di Lavoro* demanded that all labor organizations in Italy be recognized and that their interests be furthered without prejudice. The folly of denying Catholics such recognition because of the sectarian character of their societies is apparent to everyone. The socialistic plea,

he insisted, is but a cloak to hide the purpose of those who urge it to retain the care-free and comfortable monopoly of State protection which their unions have heretofore enjoyed.

It is an old fallacy, continued Longinotti, this imputation of liberty restrictions simply because a body happens to be Catholic, and its activities happen to be ruled by Catholic principles. Are there no rules and regulations governing socialistic organizations? Are there no restrictions put upon their members to mark the limitations of their individual action? Are Catholics, simply because they are Catholics, to be excluded from their rights as citizens and to be denied representation in a State Commission organized to safeguard interests which touch them as closely as they do the Socialists now enjoying a monopoly of that representation? Must Catholics submit to the suspicion that their workmen's unions, over and above the industrial aims they claim to subserve, covertly plan and plot political action possibly dangerous to the State, whilst Socialism, though its known purpose is to overturn existing government everywhere, is welcomed to every blessed help the State has at its disposal?

Longinotti concluded a speech which has been enthusiastically praised by his Catholic fellow-countrymen with this appeal for fair play: "Let us have equal justice. Let the Government do one of two things: either reject alike all industrial and labor organizations that, over and above their character as workmen's unions, pursue political or religious aims; or let it aid and assist alike all industrial and labor bodies that, no matter what other objects they have in view, efficaciously work for the material and social interests of their members."

The French Academy and Its Critics

The most distinguished body in France has of late been made the target of much criticism, as venomous as it is petty. As is well known the Academy is wont every year to distribute considerable money in prizes to men and women of French extraction who have done excellent work in the field of science and literature. For many years the number of these prizes granted to priests and religious has been remarked, yet it has never entered into the minds of men of letters in France to question the perfect fairness and impartiality shown by the committees appointed by the Academy to investigate the merits of competitors in the various prize contests and to determine the winners of the distinctions to be awarded.

This year the published list of successful competitors contains an extraordinary number of names of religious, men and women. Among those who received the largest money prizes are: The Sister Superior of the Convent of St. Joseph in St. Dié; the Superior of the Lazarist Fathers in Akbi (Asia Minor); the Superior of the Trappist Fathers in Chekdokhele (Asia Minor);

the Sister Superior of the Sisters of St. Joseph in Adana, and a Marist priest and a Jesuit Missionary in Adana. The considerable sum of 5,000 francs, one of the capital prizes awarded by the Academy, was won by the Superior of the Sisters of Providence in Ambatolampy in Madagascar.

To be sure all this is bitter medicine for the priest-hunters and the persecutors of religious women in poor France. One is not surprised, then, to learn that the Liberal and Masonic press is raising the cry of "clericalism" and charging the honorable members of the Academy with unpatriotic favoritism in their award of these honors. Happily, the Academy of France needs no defenders; their ancient repute for scholarship and integrity is sufficient answer to the foolish whimpering of their detractors.

Decent Propriety

"Twenty-five hundred motorcycle race fans saw one man dashed to death, one probably fatally injured, and another seriously hurt on 'Death Curve,' at Hawthorne race track, yesterday afternoon. Sitting idly while surgeons and track attendants bore off the maimed and dying victims, they waited patiently for the débris to be cleared off the track. Then, when all had been made shipshape once more, they cheered five other races, one of which was almost won by the man responsible for the death of his former opponent."

The record of a day's sport in Chicago, of which the above is an interesting paragraph, is duly chronicled in the *Tribune* of that city. One can fancy the pharisaical horror a similar description of the incidents of a bull fight culled from some Spanish journal would arouse in the minds of some among us. Probably it is not within reason to expect much tenderness and sympathy of people who rush to trials of speed, where the performers recklessly hazard their lives. Nevertheless, a decent regard for the proprieties would have suggested a suspension of the dangerous races for a day. It would have proved that those present have not altogether forgotten elementary lessons in regard to human life, but that sudden death and suffering still appealed to them a little.

Our readers know how cruelly the Pope has been bullied for his firmness towards Modernism. When the unhappy Tyrrell drew on himself by his obstinacy the papal condemnation, the English press was vociferous, and the Anglican journals were not the least noisy. The outcry was founded, as usual, on ignorance—whether invincible, or crass, or affected, we do not try to determine—of the nature of Modernism and of the Pope's obligations regarding it. As to the former, serious Anglicans seem to have learned something. The Dean of Divinity at Magdalen College, Oxford, J. S. Thompson, has published a scandalous book on Miracles in the New Testa-

ment, and the *Guardian* finds it "gravely disconcerting" that such a work should come from one in such an official position. It attempts to minimize the scandal by taking the paternal attitude towards Mr. Thompson, as an "earnest young man," whose "judgment is not as good as his industry." But it finds the root of his blasphemies in Modernism, of which he is an adept. And thus, as the wise Clown says, "the whirligig of time brings in its revenges."

THE LAST PRIZE OF THE BUCCANEERS.

Once there was a wicked man who went about asking people, "Where is the Spanish Main?" Of those he asked some were prudent, and these quickly parried the fell question, or fled. Some thought it was that part of the Pacific near Lower California. One man was of opinion that it was the locale of "Treasure Island," and some more of Stevenson's stories, but would venture no farther in his placing of it. And one said, "Spanish Main? Why, certainly! The Spanish Main is a bit of the Atlantic off the coast of Spain, near the Dry Tortugas," and smiled in a superior way. Everybody had heard about it. Many had fine, wholesome, boyhood memories of tales of derring-do that clothed those mysterious waters in enduring splendors. But, pushed for an answer, they really couldn't say.

And so the wicked man departed, chuckling, and his victims hastened to a library and thumbed indices under the letter S. But there came another man who, when he was asked the question, looked afar off over the head of the wicked man, and said, with proper solemnity, "The Spanish Main lies off the seaports of Bohemia, and is bounded by Galleons, Buccaneers, and Pieces of Eight." And so it does; and so it is. Its waters wash the coasts of ancient Fancy, and upon them shine

"The light that never was on land or sea,
The consummation and the Pirate's dream."

Any man who would lay a rude, historical hand—speaking very figuratively, of course—upon the Spanish Main, and drag it forth into the common light of day, or put it into a map, or tell veracious and unvarnished tales about it, should at least have the grace to apologize. It is with reluctance and genuine regret, and not without urgent memory of the wicked man aforementioned, that there is hazarded here this bit of description, found in a book:

"The Spanish Main—that portion of the Caribbean Sea adjacent to the northeast coast of South America, inclusive of the route traversed by Spanish merchant ships in traveling between the eastern and western hemispheres."

Yet even about this there is a saving touch of vagueness; as though, when the writer of it had, with disgusting accuracy, just put his finger on the map, his heart misgave him, his better nature asserted itself, and he ended with a fine, sweeping gesture that took in all the broad seas "between the eastern and western hemispheres," and with the gesture sent the Spanish Main back to where it belongs.

One likes to think that even in the days when the fame of the Spanish Main was being builded there was something of this same pleasant uncertainty about its location. One can fancy Sir Henry Morgan telling a loyal friend, "You set sail from Kingston harbor with a good crew of rakehells, and you go to the north, or the south, or the west, or the east, as the wind may blow, and when you sight a Spanish galleon you are on the Spanish Main."

And the story of the deeds done on it is best told without dates. How can one figure a Buccaneer or a Marooner

going about with a calendar? He timed himself, beyond doubt, by the amount of water in his casks, and of booty in his hold; or, if on land, by the immediate condition of his purse. He set forth in the year, and on the day, when his funds had given out; and he came back—if he came back at all—when his ship was loaded, by the grace of God, and his own endeavors, with Spanish plunder.

How the history of the Spanish Main began is a question that lands one in a very fog of legend, a fog made doubly obscure by the ghostly crowd of wandering conjectures that haunt it. When it began is equally uncertain. One may not unreasonably suspect that it began as soon as there were enough English and Spaniards in the neighborhood to put up a good fight. At any rate, after the first quarter of the seventeenth century the merry game was in full swing—of robbing poor natives, and then being robbed in turn on your way home with the goods; and a Spaniard going out to His Catholic Majesty's colonies in the New World could usually get enough excitement in one voyage to last a healthy man for a lifetime. The earlier Englishmen who engaged in this pastime were known as Boucaniers because, we are told, they first entered into the business by way of killing cattle in San Domingo, and drying the meat, which was then called "boucan." Of course, such pleasant occupation as plundering rich Spanish ships was not limited to Englishmen only; men of all nationalities took a hand in it. But for the most part the adventurers set forth in English bottoms and under English leaders. Hawkins, Drake, Morgan, Wallace, Parks, and the redoubtable Admiral Benbow, all Englishmen good and true, are at the head of the names that make a glamor upon these seas for our modern eyes.

It is not easy to hold a brief for either side in this matter. The men who made history on the Spanish Main were chiefly rascals, whose single service to mankind is the furnishing forth of much fine reading matter. Only, of the two sets of cutthroats, English and Spanish, the English seem to have been by far the cleverer and more daring, and, therefore, naturally win our interest the more. The Spanish Main lacked ethics as much as it did accurate chronology and precise geographical location. It was a place of action, wherein the actors were so fully occupied, chasing and being chased, that there was little chance left for nice considerations of *meum* and *tuum*. It was outside the pale, not merely of trifling laws, but of the Ten Commandments. And for all that we of to-day rightfully delight in the memory of it; it was hardly a place where any modern but a wildcat promoter could be expected to feel at ease.

Spain had taken the lead in American colonization, and in all the excellence of Spanish exploitation undoubtedly there was not wanting extortion and brutality. One can readily learn what must have been the generous feeling of horror in English bosoms at the time over Spanish conduct in America by simply reading the sentiments of unselfish and righteous indignation they feel in our day—over, say, Austria's land-grabbing in the hither East—as expressed, say, in the *Spectator*, that last home of British respectability. It was positively a pious project in the early seventeenth century to fit out ships to chastise the haughty Don and relieve him of the burden of his ill-gotten wealth, and it was a project most successfully and persistently carried out. To be sure, the English Government could not and would not countenance such high-handed chastisement, even of Spaniards, and no doubt made a pretense of sighing regretfully when some tall English vessel sailed into her English harbor with her decks almost awash, so deeply did she ride under her load of wicked Spanish plate and bullion. Yet, what would you? Was a God-fearing Government to stifle the holy wrath of its people against the Proud Oppressor? So

the Government contented itself with sad shakings of the head in public; and, meanwhile, kept a vigilant eye on what might happen along the coasts of the Caribbean.

Finally, however, as the Buccaneers widened the reach and extended the scale of their operations, and repeatedly injured the feelings of Spanish Governors in America—and as there was little left, anyway, in Spanish America except the soil—England decided that the zeal of her children against the Unrighteous must be curbed; her representative, Earl Sandwich, in arranging the terms of the treaty of Madrid, in 1667, agreed that Buccaneershould be discouraged on the Spanish Main.

But indeed it had fallen off even before that time, and for very natural causes. The Spaniards were learning the futility of laboriously extracting hoarded wealth from natives when their own possession of it ceased a few hundred leagues from its port of departure. During this time of slack trade the hardy Buccaneers showed their good business sense by making provision against the day when their occupation should be wholly gone. They had learned much of the topography of the coast in the years through which they had harried the Main. They had particularly discovered the value, as a refuge, of the continuous chain of coral reefs and little islands which run parallel to a great part of the Central American coast, at distances varying from ten to thirty miles to eastward. Behind this natural sea-wall there were shoals which they alone had charted, and snug bights where one might lie at anchor whilst a pursuer hurried unsuspecting by. Navigable rivers ran down to the sea behind the reefs; rivers, the banks of which were covered with logwood and mahogany and rosewood and sapodilla. And the most sheltered coast and the richest streams were the coast and the streams below the peninsula of Yucatan.

Here, then, from 1632 on, band after band of Buccaneers quietly settled, turning their cutlasses into machetes and smiting rich woods in place of rich Spaniards. There is a Pathan saying: "First comes one Englishman, as a traveler or for shikar; then come two and make a map; then comes an army and takes the country. It is better, therefore, to kill the first Englishman." But there was nobody to kill these first Englishmen; nobody there but timid Indians; and these Englishmen were particularly hard to kill. They stayed; and more came to take their places when they died or went back to England to live on their easily achieved wealth. Benbow himself did not disdain to hack a competency out of the tropical forests, and left his name to one of their streams.

Various reverses came upon the settlement. At one time it was practically depopulated, and the settlers taken as prisoners to Havana. But it persisted in spite of all, as only an English colony can persist. It grew in numbers; it became in time conscious of its politic life, and devised a simple and efficient form of government. Great companies were formed to exploit the country; one of them to this day owns fully a third of the soil of the colony. Large fortunes were made in the land and promptly transferred to England. In 1720 negro slaves were introduced from Jamaica. They found their English owners, as elsewhere, no harsh masters. In a few years there were more mulattoes than negroes. Slavery was abolished in 1834.

Internal dissensions in the government of the colony not infrequently arose, some of them being carefully fostered by the mother country, which watched with jealous eye the growth and development of the handful of uncertain Buccaneers into a thriving settlement where huge sums of money might be made in a few years. England was zealous for the "rights" of the colony in respect of other nations, and in diplomacy cleverly outfought the Spanish Crown's attempts

to reassert its claims. The country, unsurveyed, and with no definite boundaries, had quietly come to be known as "British Honduras," and British it was to remain. England was not so particularly mindful, however, of the "rights" of the colonists in respect to herself. Gradually the mahogany and logwood cutters were disfranchised and the government of the territory withdrawn to England. Finally, in 1869, British Honduras became "by petition" a Crown Colony, with officials appointed from England, and with all its affairs in the hands of the Crown Agents in London. It was a slow process, but eventually the last prize of the Buccaneers went the way of so many other of their prizes—to the Crown.

From that year the Colony has steadily languished. The woods along the rivers were nearly exhausted; the government did practically nothing to open up the hinterland; the trade in mahogany and logwood fell off; there was not, never had been, much agriculture, and the resources of the Colony lay dead. Bill Nye, in his "History of the U. S.," has a passage that nicely parallels a description of the condition of British Honduras.

"From this time [about 1691]," he says, "on to the Revolution, Mass., Maine, and Nova Scotia became a royal province. *Nova Scotia is that way yet, and has to go to Boston for her groceries.*" British Honduras goes to New Orleans and to Liverpool.

There is a strongly founded rumor that in the early '70s the Colony was offered to the United States in settlement of the Alabama claims. That seems to have been the last real official notice taken of it. There are 7,652 square miles of superb country, of giant forests, of open pasture lands, of fertile valleys, of picturesque mountains; a land of remarkable beauty, of excellent climate, capable of growing any and all tropical plants; abounding in game, full of resources, full as a sunken treasure-ship; but it is a sunken treasure-ship, barnacled, festooned with weed, the playground of sharks; it has not yet been raised.

W. A. M.

LITERATURE

Father Damien. An Open Letter to the Rev. Dr. Hyde, of Honolulu, from ROBERT LOUIS STEVENSON (With a Statement by Mrs. STEVENSON). Notre Dame, Indiana: The Ave Maria Press. Price, 30 cents.

Writing lately on a new volume of Stevenson, a reviewer in the London *Academy* says that it contains, besides other papers, "the famous open letter to the Reverend Dr. Hyde on Father Damien—a letter which we seem to remember Stevenson afterwards regretted having written." No doubt, the reviewer did hear something of the kind, and is accurate enough when he declares that he seems to remember it. But in a matter which seriously concerns the character and reputation of a saintly man and one of the world's great heroes, one would expect a conscientious writer to refrain from circulating vague and venomous *on dits* which he seems to remember. This is the way legends grow.

The Ave Maria Press did a real service to history and to humanity when it obtained a vehement expression of denial concerning the rumor, which the reviewer seems to remember, from such an authoritative source as Mrs. Stevenson. The statement is reproduced in its new edition of the letter, and deserves the widest publicity. "As to the 'Open Letter to Dr. Hyde,'" writes Mrs. Stevenson, "nothing can make me believe that Louis ever regretted the subject-matter of that piece of writing. To me, up to his last hours, he spoke always in the same strain. His admiration for the work and character of 'that saint, that martyr,' as he invariably

called Father Damien, remained unchanged; and any mention of the cowardly attack on the dead man's memory brought a flush of anger into his face and a fire to his eye that were unmistakable."

Besides Dr. Rawnsley's fine sonnet on Father Damien and the beautiful prologue of Charles Warren Stoddard's, "The Lepers of Molokai," this edition of the "Open Letter" also contains a publisher's preface, in which we are told that Stevenson would never accept literary payment from any source for his defense of the modern Apostle of the Lepers.

J. J. D.

The Second Spring. A Sermon by John Henry Newman, D.D. Edited, with Introduction, Notes and Exercises, by FRANCIS P. DONNELLY, S.J., New York: Longmans, Green & Co.

This is, perhaps, Cardinal Newman's greatest sermon. It was preached before a Synod of priests and bishops, most of whom, we learn from some of those who were present, were weeping before it was ended. It was not a very wonderful phenomenon. It is almost impossible for any Catholic to pick up the sermon to-day and to follow its progress in cold type without being affected to tears. The poignant sincerity of the speaker, the tumult of feeling in his heart, laid open, quivering and palpitating to the eye, by the almost miraculous agency of perfect and adequate words, flick the heart with the sharp ache of sorrow unspeakable. We dare say the famous passage towards the close of the sermon, when the speaker suddenly turns from his "Fathers and brothers" in a piercing cry to God, has seldom been read except through a blur of tears.

A lover of literature will not take much satisfaction in the thought of this delicate masterpiece being subjected to the clumsy clinic of the class in English. But, since such things must be, one has to suppose that the best subjects will promote the best interests of literature, and that heartless analysis is one way of passing on the torch to rising generations.

Father Donnelly has made his analysis as heartless as the most exigent science could wish; but in doing so he only yielded to the demands of the classroom. Once this task is done, he yields to the charm of his subject and favors the student with warm, but judicious, appreciations that ought to enkindle him with their ardor. The introductory essay contains some new and interesting criticism of Cardinal Newman's style. The citations from famous critics who have written about the Cardinal are numerous and illuminating; they are scattered through the editor's notes and suggestions, and are designed to stimulate the student by offering him general literary observations to be applied to some concrete instance under his eyes. The primary purpose of the editor is to make the sermon useful as a subject for class exercises in imitation of it. In this he succeeds with praiseworthy ingenuity. Besides the numerous hints as to how this imitation may be carried on, which he gives on almost every page of his notes, he adds a copious appendix of actual classroom exercises, all done according to the methods described by him.

J. J. D.

The Heart of the Gospel; Traits of the Sacred Heart. By Rev. FRANCIS P. DONNELLY, S.J. New York: Apostleship of Prayer.

This little book of 167 pages deserves, or, rather, demands, more than a passing notice, for it is a distinct contribution to devotional literature. It is full of thought, and its reflections are presented in such a bright and attractive way that it is not necessary to keep prodding one's piety to finish it. It is interesting as well as instructive from be-

ginning to end. Apart from its apt and pleasant philosophy, and its solid spirituality, there is a happy knack of illustration taken from the world around that keeps brightening the doctrine inculcated. The definitions strike us as peculiarly happy. They are framed in such a way that they remain in the mind and furnish excellent material for meditation. Possibly the little volume may solve a difficulty that often confronts Directors of the League of the Sacred Heart, in finding topics of instruction for the Promoters' meetings. One of the short chapters of "The Heart of the Gospel"—and they are all short—will afford excellent subject matter, which cannot fail to satisfy both the speaker and the audience. We heartily commend the book. * * *

Methodus Excipiendi Confessiones Ordinarias Variis in Linguis. Editio Tertia. Auctore J. C. VAN DER LOOR, Buscoduci ('s-Hertogenbosch) in Nederlandis: C. N. Teulings.

This little book ought to be welcome to priests in America, where the tribes of the earth meet. It contains those prayers and judicial questions which are apt to be most used in confession. On one page the Latin version is given, and on the opposite page the translation in one of the principal modern languages. Ten vernaculars are represented, viz.: English, French, German, Dutch, Italian, Spanish, Danish, Polish, Bohemian, Slavonian; to which is added one in Esperanto. We have enumerated the translations in the order in which they follow one another in the book; as a study of the author's point of view in determining the relative importance of the more prevalent modern languages, it is not without interest.

We cannot resist the charm of a little paragraph in the introduction "Benevolo, lector, accipe animo. Quidquid hoc in opusculo corrigendum esse putes, mihi assigna: quidquid laudandum, adjudicetur amicis, qui hoc in libello componendo perfraterne mihi opitulati sint." The age of chivalry is not dead.

We are sure many priests will want this book; and we are quite as sure that the cryptic directions for obtaining it, which we have reproduced from its title-page, will tantalize them. Perhaps the easiest way to get the book would be to write to Rev. Henry Wolters, S.J., St. Ignatius College, Chicago, who helped the author to prepare the versions in Bohemian and Slavonian.

J. J. D.

Club Notes. Monthly publication by St. Aloysius Club, New York.

If any one wants to know what the average Italian-American boy can do, and how much hope for the future can be built on him when he is well managed, he has only to turn to any of the monthly issues of *Club Notes*, which Father Walsh's boys of Elizabeth street never fail to give to their friends and patrons. They are not only written but printed by the young editors. When the eye rests on the names of contributors such as Tuzzeo, Ciriligiano, Gangichiodo, Peloso, Locascio, and other similar patronymics, we are not prone to expect anything but a very imperfect handling of the English language, especially as these lads never hear a word except Italian in the crowded tenements in which they live. But one is really surprised, not only at the correctness but the elegance of the phrases, and the perfection of structure which characterizes the sentences of these compositions. Of course there is color and brightness in abundance on every page and in every line, for the sun of Italy is still warming the blood of these young writers, though few if any have ever gone beyond the confines of New York streets except to visit Monroe in the summer, where their devoted shepherd gathers them in flocks for an outing. Many a collegian would envy these rising authors their facility and felicity of composition. * * *

BOOKS RECEIVED

History of Rome and the Popes in the Middle Ages. By Hartmann Grisar, S.J. Authorized English Translation Edited by Luigi Cappadelta. Volume I. St. Louis: B. Herder. Net \$4.50.

The Beauty and Truth of the Catholic Church. By the Rev. Edward Jones. Introduction by the Most Rev. John Ireland, D.D. St. Louis: B. Herder. Net \$1.25.

A Chinese Appeal to Christendom. Concerning Christian Missions. By Lin Shao-Yang. New York: G. P. Putnam's Sons. Net \$1.50.

The Heart of the Gospel. Traits of the Sacred Heart. By the Rev. Francis P. Donnelly, S.J. New York: The Apostleship of Prayer.

The Social Value of the Gospel. By Leon Garriquet. Edited by Mgr. Henry Parkinson, D.D., Ph.D. St. Louis: B. Herder. Net \$1.00.

Heroes of Chivalry and Their Deeds. By Frances Nimmo Greene and Dolly Williams Kirk. Boston: Little, Brown & Co. Net 60 cents.

Dr. Dumont. By Florence Gilmore. St. Louis: B. Herder. Net 50 cents.

Latin Publication:

Graduale Sacrosanctæ Romanæ Ecclesiæ de Tempore et de Sanctis, SS. D.N. PII X. Pontificis Maximi Jussu Restitutum et Editum, Cui Addita Sunt Festa Novissima. Editio Altera Ratisbonensis juxta Vaticanam. New York: Frederick Pustet & Co. Net \$2.25.

EDUCATION

It used to be that the Public School system was looked upon as an "institution" here in the United States, one as assured of its position and as sacredly secure from criticism as the Supreme Court or any similar substantial element in our body politic. Catholics alone questioned its claims, but their contentions were swept aside contemptuously as the dissatisfied outpourings of priest-ridden men and women who were not keen enough to grasp the full broad significance of liberty. Times seem to be changing, and even the cherished public school is coming to know criticism and suggestions of radical change in its methods. Catholics are no longer alone in their protest that religion should not be eliminated from its program of studies; the Sage Foundation investigators attack it fundamentally and from its own statistics show it to be not "free" and not an institution of "general" utility and benefit; schoolmen who look for more than superficial merit and excellency arraign its teaching, pointing out that the tendency it shows to smooth from the path of children every semblance of difficulty and obstacle is a deplorable departure from the a b c of character formation and training; and, unkindest of all, ethical teachers of certain views do not hesitate to proclaim the undemocracy of the present public school system. "We have spent," said a speaker on the child immigrant, before the Child Welfare exhibit recently held in Chicago, "millions of dollars on a school system which is undemocratic and a failure; a system which fits children for a social position which 90 per cent. of them will never fill."

* * *

Probably the most serious complaint now coming to the fore is that which regards its efficiency in another direction. We have undoubtedly multiplied schools

so as to put the acquisition of an elementary education within the reach of practically every child in the land, and to make the attainment of secondary, and even higher education, a matter of comparatively little difficulty. And doing this, be it understood, the purpose of the school system established in every part of the land is not simply to fit the young to be expert agents in the promotion of prosperity. The loyalty and resources of the people are put into requisition for the establishment and support of the public schools, the people's interest and patriotism are enlisted in the preservation and defence of the public schools on the distinct ground that these are to be seminaries of citizenship; that their foremost purpose is the formation of the youth of this nation to a manhood that will safeguard, elevate and enlarge American civilization. AMERICA has had occasion already to refer to the utterances of men whose position and experience are confirmatory evidence of the truth of their claim that by far the highest percentage of the crime perpetrated in this country is the work of youthful malefactors. Speaking quite recently in Brooklyn, Judge Otto A. Rosalsky, of the Court of General Sessions, declared that 40 per cent. of the crimes in New York city are committed by offenders under twenty years of age. He adds that the foreigners' contribution to crime is far less than that of the native born,—in the year 1910 there were 1,699 convicted of felonies who were born in the United States, and only 1,100 who were born outside of the United States. He contends, moreover, that the percentage of those who commit crime because of want and destitution can be put down to one-eighth of one per cent. "You will find," says Judge Rosalsky, "many who commit crime because they want to live beyond their means, and when they steal the profits of their evil-doing go to evil living and gambling." All of which brings out clearly a question that must be met by the friends of the system of school training favored here in America: Are the moral and religious training that preserve and invigorate citizenship and civilization being developed wisely and effectively by our present day system of public schools? Are the educational principles, which, during the last three-quarters of a century, we as a people have been reducing to practice, to continue to rule among us?

In an interview accorded to a representative of the *Boston Pilot*, Rev. John Hill, Pastor of Holy Rood Church, Barnsley, Yorkshire, England, gives an interesting description of the manner in which Catholic schools are conducted—in England, in which country Catholics form a small minority of the population. At the invitation of the Commission of the

National Association of Education Officers of England, Father Hill accompanied its members on a tour of school inspection through Canada and the middle Western States. He took the opportunity to look into Catholic school work among us. Of the English system he had this to say: "In England Catholics erect their own school houses completely. The local civic authorities assume all the expense of maintenance, heating, lighting, books, etc., and also pay the salaries of the teachers. The instructors are appointed by the Catholic authorities, and candidates named by these may not be rejected by the civic authorities except on the ground of educational unfitness. The Catholic authorities have the right to dismiss the teachers on religious grounds but not on educational. Such is the law in force in England since 1902 regarding day schools.

"The salaries of the Catholic teachers are on the same scale as those of the instructors in the public schools. The schools are at all times subject to inspection by the local authorities or by government inspectors. This inspection is welcomed by the Catholics, because the sole desire of the managers is that their schools should be on the same educational level as the public schools. Visits are frequently made by these officials and invariably without notice.

"In drawing up the curriculum (or timetable, as it is called in England) for the Catholic schools the authorities allow a certain time, varying from one and one-half hours in some districts to half an hour in others, for religious instruction each day. One result of this plan is to obviate the necessity for Sunday schools.

"In the working of the Elementary Education Act of 1902 this feature of the curriculum is left to the local authorities. In some few instances they have been hostile to the Catholic schools and refused to raise the salaries of the instructors up to the level of those of the public schools, and have restricted the time of the religious instruction to the one-half hour allowed by statute.

"The local authorities have complete control of the secular instruction. They can decide what subjects are to be taught, the time to be allotted to them and what class of teachers is to be appointed. But in most cases the suggestions of the Catholic managers are readily accepted. The managers of the Catholic schools are six in number, four of whom are appointed by the diocese, and the others by the local authorities. The latter two need not be Catholics, though in some cases they are. An important feature of the system is the statutory right of parents to keep their children from school on holy days in order that they may attend Mass and perform other religious duties."

PULPIT, PRESS AND PLATFORM

An encyclical letter, addressed to the hierarchy of the Universal Church, was issued by the Pope on May 29, strongly deploring the anti-religious attitude of the Government of the Portuguese Republic.

The encyclical deals with the violent expulsion of religious orders from Portugal; the suppression of church holidays, religious oaths and religious teaching; the introduction of divorce laws; the arbitrary disposing of the Bishops of Oporto and Beja, and, finally, with the law separating Church and State.

The Holy See, the encyclical says, has been patient up to now, but cannot longer keep silent, as the Law of Separation denies to Catholic citizens even common liberties. Such a law, it is declared, is spoliation of material goods and tyrannical oppression in spiritual affairs. Man is deprived forever of a fixed church in which to maintain worship. The law even violates the will of testators; prohibits the publication of ecclesiastical acts; forbids religious emblems; encourages rebellion and the corruption of the clergy, pensioning those who have been punished by Bishops and those living with women.

The law, says the Pope, aims to detach the Portuguese Church from Rome, and therefore he condemns it as null, it having no value against the inviolable rights of the Church. He feels it is his duty to denounce the Separation Law "to the whole Christian world."

The Pope praises the courageous stand taken by the Portuguese clergy, and exhorts them to continue their strict union with the Holy See.

The "Ne temere" madness which has seized on all Protestantism shows to what length ignorance joined with malice will go. Bishops, ministers, synods, conferences, lodges are filling the air with their phrenetic clamor. All pretend to have a grievance; but when they attempt to state it in plain, temperate language, they fail utterly. Some of them, perhaps, may know the meaning of those two Latin words. If they would explain it to the multitude of their less enlightened brethren, so that all might apply it to their own conduct, they would be doing something that should give them real comfort when they shall have returned to the normal condition.

The following is a specimen of customary clerical ignorance in the matter. As it is an exception to the customary malice, we reproduce it the more gladly:

"There is nothing but humiliation for Protestants in these conditions. From the standpoint of the Roman Catholic

Church, they are no doubt justified, however," claimed Rev. B. H. Bolderstone of South Vancouver. "While for my own part I will vote for the condemnation of the decree, I say that ten times more harm will result from the loose ideas Protestant ministers have of marriage than from the promulgation of the *Ne temere* decree. I know Protestant ministers in this city and province who assert that marriage is nothing but a civil contract and is devoid of all religious significance. The charges of the Roman Catholics can be sustained in many instances. If a couple want to be married in a shop window or up in a balloon you cannot get a Roman Catholic priest to marry them, but you can secure the services of some upstart of a Protestant minister. I have often been approached to marry people in theaters and have refused. But I know other ministers who have not. I venture to say that not one Roman Catholic minister in North America could be bribed to do that.

"One Protestant minister told me that he married a young couple who were in a hurry to catch a train simply by asking them if they wanted each other and then telling them to sign the papers.

"I venture to say that if the Protestant ministers continue to foster the light idea of marriage as many of them are doing, the divorce situation here will soon be as in the United States, where there are more divorces than in all the rest of the world."

SOCIOLOGY

We quoted lately an assertion that the increased value of New York suburban property is due to the labor and thrift of the working people dwelling on it. We showed that the former had little to do with it: we shall now show that the latter has even less.

Thrift is an economic and social virtue that restricts spending and accumulates savings. It may have several supernatural virtues mixed up with it, which is one, at least, of the reasons why it is much rarer than the platform orator pretends. It benefits the thrifty individual, and, if sufficiently common, will benefit the community. Does it benefit the capitalist?

If we open our eyes we find thriftlessness, that is, useless spending, encouraged universally. The newspapers are used for this purpose, and the devising of persuasive advertisements has become a well-paid art. One entering a public conveyance undergoes an exhortation to thriftlessness until he leaves it. The shop windows solicit the passer-by. Saloons, cigar stands, theatres, and other places where money is wasted, line the thoroughfares; and to catch the pennies that escape all those,

slot-machines and phonographs are everywhere. One has reason to suspect that the thriftlessness of the wage earners enriches the capitalist rather than their thrift.

As to real property, the Great White Way is the outward sign of concentrated thriftlessness. Yet most property owners would prefer a few hundred feet of it to an equal number of the homes of the thrifty. So, too, in the suburban districts of which we are speaking, the great land-owner aims at having on his property a saloon or two, some cigar stands and ice-cream parlors, a dance-hall and a couple of moving-picture places, from which he will get, drawn from the pockets of the thriftless, a rent larger by far than would be paid by thrifty families occupying the same space. If he acts otherwise, he does so as a philanthropist or a practical Christian, not as a land-owner.

Let us suppose a clothier and a milliner next-door neighbors, and that the former has in his office a young man, and the latter a young woman, each getting \$12 a week. If they carry their wages home on Saturday night, to put them in the bank on Monday morning, clothier and milliner have both paid the full sum of \$12 to each. But if the young woman goes home with a hat from the milliner and the young man with a lot of fancy shirts and neckties and socks, clothier and milliner have paid in wages only the actual cost of those articles. This example shows how greatly the shop-keepers profit by thriftlessness.

Thriftlessness on the part of the working classes is, in general, advantageous to the capitalist, as it brings back quickly with profit the money he has spent in making trade or other investments, and tends to concentrate more and more the country's wealth in his hands. Thrift, on the other hand, tends to the more equitable division of wealth; and it surpasses some methods of procuring that great social good, in that it is honest with the honesty of the Gospel. Moreover, it agrees with the Gospel in other ways. Every act of resistance to the sensuality which would be gratified by wasteful spending is an act of self-denial, which, if elevated by supernatural motives, becomes a part of the bearing of the cross in which the Christian life consists.

Suppose that twenty million workingmen should practice thrift to the extent of but \$1 a week. Each would have \$50 at the end of the year, and a billion dollars, most of which would otherwise have found its way back to the coffers of the capitalists, would be in the hands of the workers. Like every other virtue, thrift is hard to practice at first, but soon becomes easy and pleasant. What sums, then, would be amassed in the hands of these workers after ten years is difficult to estimate.

But, some will say, such thrift would

upset the industrial world. We believe it would; and this is a strong proof of our thesis. The present industrial world is the capitalists'. It would so modify things that the worker would have to be reckoned with, not as a hostile force, but as a controller of capital. Still we are willing to admit that much of the so-called production of to-day would be limited. There would be fewer great fortunes, fewer demands for luxuries, the consumption of things irreplaceable would be checked. We should no longer be feverishly pumping out oil, digging up coal and iron, to convert them into cash in the shortest time possible. There would, therefore, be fewer wage-earners, but this would not mean unemployment. Thrift carries men back to the land where they work for themselves and not for another. They would go back, not afraid of hard work, to exercise their thrift in living from the land as far as possible, and their children would grow up better in health and purer in morals. Wages would, perhaps, be lower, but food and rent would be lower, too. Thrift would reintroduce the simple life, of which the essence is to live by earth's productions, which can be renewed; to aid life only by those things which perish forever in the using. One might say we are doing just the opposite now, and that our whole social life is a huge mass of thriftlessness.

H. W.

PERSONAL

The news despatches of the week contain the information that Lord Alfred Douglas, son of the Marquis of Queensbury, was received in the Church by Mgr. Bickerstaffe-Drew and was confirmed by Bishop Clifton. Lord Douglas was for a long time editor of the *Academy* and is a poet and prose writer of great talent. Mgr. Bickerstaffe-Drew, it may be noted, is better known to English readers as "John Ayscough", author of "Mezzogiorno", "Marotz", "Dromina", "San Celestino", etc.

A rare experience was that of Monsignor Dr. Francis Xavier Lender, who, on May 11, celebrated the fortieth anniversary of his entrance into the German Reichstag as a member of the fighting Centre. The venerable priest, now in his eighty-first year, retains much of the freshness of his youthful days, and the end of his forty years of uninterrupted service in Parliament finds him quite as interested and active in the work devolving upon him as he was wont to prove himself in the earlier days of tumult and conflict. The honors which have come to him in the service of the Church prove his loyalty to duty in his priestly character as well. Dean of his district, member of the Council of his

bishop, and years ago named domestic prelate to his Holiness, he has been a model of indefatigable activity wherever the interests of the Church and its schools and his people called for his service. The electors of his district have never failed to roll up for him an increased majority at each of the elections held during his forty years of political life, and in view of the near approach of a new opportunity to honor him, they are preparing to return him to the Reichstag to be chosen in the coming autumn with a record vote.

ECCLESIASTICAL ITEMS

A three days' celebration began on Saturday, June 3, in honor of the completion of forty years in the priesthood by the R. Rev. Joseph F. Mooney, vicar-general of the archdiocese of New York. Monsignor Mooney is in charge of the Church of the Sacred Heart in West Fifty-first Street. On the opening day of the celebration 3,100 children of the Sacred Heart parochial school, the largest in the city, attended Mass, at which Monsignor Mooney addressed them. On Sunday the Holy Name Society paraded through the streets of the parish.

Archbishop Bruchési of Montreal, accompanied by Canon Sylvestre, sailed from Quebec on the Empress of Ireland on June 2, en route for the International Eucharistic Congress to be held in Madrid.

In the presence of President Taft a military field Mass was celebrated May 28, in the shadow of the Washington Monument. It was the first open-air ceremony of that character ever witnessed in the capital of the republic. The vast throng of more than 30,000 that made up the congregation included thousands of veterans of two wars, members of civic and church organizations and a contingent of 3,000 parochial children. The sermon was preached by the Rev. Eugene De L. McDonnell, S.J., President of Gonzaga College, whose eloquent tribute to the Catholic Church made a profound impression. "And you should be here to-day," said Father McDonnell, as he turned to the President in the course of his sermon, "you should be here not only to show respect to the memory of the dead, but also to show your sympathy with the great work the Catholic Church is doing for the country. For no matter what may be said of the Faith she teaches, this much all men must grant her—she stands at the side of God and God's laws against atheism, and socialism, and anarchy."

The sixteenth annual convention of the German-American State Union of New York was held in Brooklyn, May 28-30.

The success of the gathering was fully up to the expectation of the members of the local federation, who had been unsparing in their arrangements to make this year's assembly the most successful in the history of the Union. How well the aim of the organization to arouse the interest and to spur on the activity of the German Catholic societies throughout the State in all matters pertaining to Church and country is being subserved, is manifest from one paragraph of the report presented by Mr. Joseph Frey, President of the State Union. When the first State convention was held, sixteen years ago, sixty district branches were represented by delegates; in this year's assembly two hundred such organizations sent delegates to Brooklyn to act in the name of more than 20,000 Catholic German-Americans. An imposing detail of the convention was the monster mass meeting held in the Academy of Music on Sunday evening, May 28. Bishop Chas. E. McDonnell presided and an address of welcome was made by Borough President Alfred E. Steers. An address in German, "The Position of the Church in Regard to Social Reform," by Rev. V. F. Gettelmann, S.J., Professor of Ethics in St. John's University, Toledo, Ohio; and one in English, "Social Reform in Contrast to Socialism and Our Duty Thereto," by David Goldstein, of Boston, Mass., were the chief features of a singularly interesting program.

St. Gregory's Church, in the Dorchester district of Boston, Mass., celebrated its golden jubilee last week, and during its fifty years of existence has had but two pastors. An idea of the growth of the Church in New England is given in the fact that in the territory this one parish covered in 1861 there are now thirty-four priests ministering to eleven separate congregations.

At the coming Eucharistic Congress at Madrid, the Pontifical Legate representing the Holy See, who will preside, will be his Eminence Cardinal Aguirre y Garcia, Archbishop of Toledo and Patriarch of the West Indies.

On May 7, Feast of the Patronage of St. Joseph, there was read in all the churches of the archdiocese of Vienna a pastoral letter addressed to the workmen by the venerable incumbent of that see, Cardinal Gruscha. The Cardinal deplored the efforts constantly made by unchristian agitators to lay the responsibility for the hard conditions complained of by workmen to a neglect on the part of the Church of the temporal interests of her children and to her indifference to their burdens. The evils against which workmen justly protest, are, however, in no way due to the

Catholic religion and teachings; they are rather, contended the Vienna prelate, directly and immediately the result of the proud and unchristian stand taken in our day by those who rebelliously spurn the teachings of Christ's gospel and who endeavor to build up a new faith and a new religion of "Humanity" to take the place of God's revelation to man. And yet, continues the Cardinal, a betterment of the wretched conditions prevailing cannot be looked for, except in the mutually helpful principles of Christian truth laid alike upon master and man by the divine Founder of the Catholic Church. "We hail with cordial welcome," says the pastoral, "every evidence of industrial progress in the world, so long as it is not opposed to man's last end, to the honor due to God, and to the true welfare of the nations; but we do not mean to permit ourselves to be blinded by clamorous outcry for progress that is unmindful of these essential aims. We mean to unite our forces to strive together for the renewal of the social life in the strength and the love of the cross."

In a largely attended congress of delegates from the various conferences of St. Vincent de Paul Society of Germany, held in Frankfort-on-the-Main at the end of April, arrangements were perfected for a new organization of the Society's work in that empire through the establishment of a National Conference, to which the local and particular councils shall be subject. The reorganization, which will be on the lines mapped out in the rules governing Vincentian work, is now being effected.

The radical *Democrate* lately published an extended criticism of the pretensions made by the Old-Catholic faculty of Theology of Bern (Switzerland), and, ridiculing its efforts to hold its place in the university, claimed that it had long since been a dead thing. "It is hardly worth while to comment on the attack of the *Democrate*," says the *Berner Tagblatt*. "Few of us have ever seen any indication of vitality in this appendage of our university. It was from the start a changeling forced upon the university by the politics of *Kulturkampf* days." The official register shows that in last year's winter semester fourteen students attended the courses announced by the five professors forming the faculty.

Recently there died at the present mother-house in the Canadian metropolis two well-known daughters of the Venerable Marguerite Bourgeoys, the foundress in New France of the teaching Congregation of Notre Dame. On May 18, Sister St. Magdalen of Calvary, in the world Mary Ann Wall and a native of Ireland,

passed away in her eighty-fourth year. Sister St. Paula (Ellen Mary Lane), her life-long friend, had expired ten days earlier. Born in Quebec City seventy years ago, Sister St. Paula was a linguist and a writer. During her fifty years of religious life she taught and directed schools, especially in Montreal, Ottawa, Bathurst, Kingston and Cornwall.

SCIENCE

WEATHER PROVERBS.

There is a fine article on Weather Proverbs by W. J. Humphreys, of the U. S. Weather Bureau, in the May number of *The Popular Science Monthly*. While some proverbs, as he says, are worthless, from a scientific standpoint, others, on the contrary, are very reliable and based upon objective facts. As an instance of the latter class we may take the one:

Evening red and morning gray
Help the traveler on his way;
Evening gray and morning red
Bring down rain upon his head.

Amongst other things he says this about it: "But in many ways the most interesting of all those proverbs that have to do with red sunrise and red sunset is the one which, according to Matthew, Christ used in answer to the Pharisees and Sadducees, when they asked that He would show them a sign from heaven:

"He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

"And in the morning, It will be foul weather to-day: for the sky is red and lowering."

"It would seem, too, that Christ sanctioned these views, for it does not appear reasonable that He would teach by illustrations which He knew to be false. Then, too, He follows the above with these words:

"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

"But whether or not Christ accepted these weather signs as being good, we feel certain that those to whom He spoke must have known and believed in them."

He then devotes six pages to the scientific explanation and proof of the truth of this proverb.

The proverbs given are classified into those relating to the seasons, sky colors, coronas and haloes, moon, stars, wind, clouds, sound, animals, plants, aches and pains, and miscellaneous. The article in question is well worth reading by those that would like the guidance of an able man in such matters.

WILLIAM F. RIGGE, S.J.

In answer to the appeals of jewelers the world over, France has changed the

weight of the carat, the unit mass of precious stones and gold, to 200 milligrams (3.0864 grains). It is expected that the rest of the world will follow its example, and that thus the confusion arising from variable standards will be eliminated.

F. TONDORF, S.J.

OBITUARY

On the 10th of July, 1908, a party of explorers set out from St. Boniface College, Manitoba, to discover if possible the site of old Fort St. Charles, which was somewhere on Lake of the Woods, a body of water which is chiefly in Canada but whose lower end is in the State of Minnesota. The motive really back of the expedition was to find the remains of the young Jesuit missionary John Aulneau, who had been killed there by the Indians in 1732. In the party was Brother Ulric Paquin. It was his spade that first struck the stones of the ancient fireplace of the fort. The site had been surely found and ultimately the bones of Father Aulneau were unearthed. Last July Brother Paquin, who was only six years a Jesuit, having entered the Society on December 7, 1902, was sent to Alaska. Like Father Aulneau, his body was soon to be sought for. His tragic death occurred last January, but it is only now that the news has reached us. He had set out from the Mission of St. Michael's on January 27 to go to Stebens, about ten miles away, to repair the chapel at that place. The weather was intensely cold, but there was no sign of a storm, so he loaded his tools and lumber on his dog sled and started on his journey. He never reached Stebens. The Father waited for him in vain and then suspected what had happened. The Brother had been caught in a blizzard, which had suddenly swept down from the north, and had lost his way. A search was organized, and on February 2 they found him and his dogs huddled together in the snow, dead. He was born at St. Didas, P. Q., and was thirty-six years of age. He was known as an exemplary religious and was very much beloved in St. Boniface, which he had left only a short time before. Four of his sisters are nuns.

The death is announced of Rev. Martial I. Boorman, S.J., who departed this life May 30, in St. Ignatius College, Chicago, Illinois, after a lingering illness. Father Boorman was for many years a distinguished and successful member of the Jesuit Missionary Band working in the middle western States. He had been selected for the work in the early '90s, and his career in that difficult field of labor had been a singularly creditable one. Two years ago, broken in health, he was re-

lieved of the charge by Superiors, and after a brief term as Assistant Pastor in St. Xavier's Church, Cincinnati, Ohio, his infirmity obliged his retirement. His end came to him peacefully after an edifying example of patience as he awaited its coming.

Father Boarman was born in Booneville, Missouri, March 6, 1853, and entered the Society of Jesus, after his college course in St. Louis University, on July 27, 1872. His philosophical and theological studies were made in the Seminary at Woodstock, Maryland, where he was ordained priest by Cardinal Gibbons in 1886. Before his inception of missionary work he had been a member of the teaching staff of St. Ignatius College, Chicago, and for two years he filled the post of Vice-President and Director of Studies in St. Mary's College, St. Mary's, Kansas. Whilst a missionary he had come to recognize the need of a catechism specially adapted to adults seeking instruction in classes of converts, and he found leisure in his busy round to prepare a catechism to supply the lack, which men well used to the work of instructing converts pronounce the most excellent booklet of its kind in existence to-day. Father Boarman had published, too, a series of talks on Socialism and a number of other useful pamphlets.

LETTER TO THE EDITOR

MONTREAL CATHOLIC SAILORS' CLUB.

To the Editor of AMERICA:

Once more the splendid work that is being done by the Catholic Sailors' Club of Montreal is emphasized by the publication of its fifteenth Annual Report. From very small beginnings, in a comparatively short space of time this institution has advanced to a high degree of prosperity. Save for an inconsiderable mortgage it now owns a fine building, provided with a concert hall, amusement and reading rooms. In the former not only musical but literary entertainments, in the form of illustrated lectures, are given; in the two latter, games are provided for the amusement of the visiting seamen, or he may read, or write letters, for which an abundance of stationery is supplied. This season, no less than forty-six thousand sailors have visited the Club, and enjoyed not only its material comforts and privileges, but, in the majority of instances, have also benefited by spiritual advantages. Under the direction of the Jesuit Fathers, the Club has its own chapel, where Mass is celebrated every Sunday morning, confessions being heard the evening previous, while on Sunday night there is Benediction, and sometimes a short sermon, or lecture. Numbers of the men profit by the presence of the Chap-

lain, to be enrolled in the League of the Sacred Heart, or the Scapular, or to take the pledge, for temperance is one of the virtues promoted, though not too aggressively; and it is not infrequent, as in a late instance, for a sailor to return, after many years, to the Port of Montreal, and declare that he has rigorously kept that pledge, which he took of his own free will and without undue insistence. Father Isidore Kavanagh, S.J., who for the third time since the inception of the club has been its Chaplain, retires this season in favor of Father Gorman, S.J., who has likewise filled that office before.

In fact, to the Chaplain, and to the ladies and gentlemen of the Committee, which comprises many of the most representative names of Catholic Montreal, the work and its results are most gratifying, for not only are the "toilers of the deep" singularly appreciative of favors shown them, but reports are continually being received, from outside sources, as to the improved conditions on the wharves, and the greater order and decorum there prevailing, since the foundation and expansion of the Club.

Amongst its works, as heretofore, is the distribution of good literature, which is a widely extended apostolate. Packages of reading matter are placed on board every outward-bound ship, and the management is assured that not only is this literature read, but that it is brought into homes on the other side of the water, there continuing its mission of instruction and edification.

A regularly appointed committee of ladies visits the seamen sick in the hospital, rendering them any possible service, and, when the hospital is a Protestant one, bringing them into communication with the priest. When sailors die in port, they are assured of Christian burial in that plot upon the side of Mount Royal, with its monument, "Our Sailors." Two items in the mortuary records for this year are especially pathetic. One is concerning an unknown seaman, dressed as a fireman, who was drowned in the river. As he wore articles of Catholic devotion, he was claimed and buried by the Club, with the ceremonies of the Church. The other is of an unknown man, found drowned in the canal, assumed to be a Lake seaman and an American. He, too, wore articles of Catholic devotion and was interred by the Club.

During the season past the sailors had a specially delightful evening when they were addressed by Father Bernard Vaughan, S.J., with whom some of them already were acquainted, since he had said Mass and preached in the forecabin during his voyage to America. Another speaker of the same evening was Bishop Donahoe, of Wheeling, who gave an ex-

ceedingly witty and felicitous discourse. Still another eminent visitor to the rooms was Rev. Dr. Toll, Rector of the German National Church of Santa Maria dell' Anima, Naples, and President of the Catholic Sailors' Home. His visit had a special object, he being intent on founding an International Catholic Sailors' Club, with headquarters in the above named city, in order to establish relations with those already existing, to found others, and give help where help is needed. To this end, he has begun the publication of a little magazine, under the title of *Stella Maris*. He made a thorough investigation of the work of the Montreal organization, which he considered eminently satisfactory, and on his return to Italy the following note was received by the Manager, Dr. Ather-ton:

"When, on the 12th inst., I had the honor to report to the Holy Father, I mentioned specially the splendid work performed in Montreal, and His Holiness charged me to express to the members his great satisfaction and to convey to them and their families, as a token of his special benevolence, the Apostolic Benediction."

The Club has, in fact, received various marks of favor and encouragement from the present Sovereign Pontiff no less than his predecessor, and, needless to say, the work has the hearty support and approval of the Archbishop of Montreal, as well as the various parish priests. This year, more than ever, the Management may feel that it has carried out in every respect those aims which are briefly set forth upon the front page of the report:

"To welcome a large body of seamen yearly to the port of Montreal . . . and afford them while there a bright and homelike resort, under uplifting influences. To encourage the sailors, while on shore, to be self-respecting, to observe law and order, to save their money and to avoid the temptations of a great city, and in particular to advocate temperance."

Hence, the seaman is urged to make the rooms his headquarters, that when released from the duties of his ship, they shall be his home, his club, where he may meet men from other ships; his library, his reading-room and writing-room, his post office and savings bank, and his place of entertainment and recreation, in the shape of games, lectures, concerts, etc.

The Club, while welcoming to its benefits sailors of every nationality and creed, especially encourages the Catholic seaman to attend to the duties of his religion, providing him with his own oratory and chaplain. It undertakes, as above stated, to visit the sick and the injured, and to bury the dead honorably in the Cemetery of Cote des Neiges.

ANNA T. SADLER.

Montreal, May 31.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 10

(Price 10 Cents)

JUNE 17, 1911

(\$3.00 a year)

Whole No. 114

CHRONICLE

Nation Honors His Eminence—Some Features of the Event—Canadian Reciprocity—Split in Insurgent Ranks—Judicial Procedure Reform—Rear Admiral Robie Dead—Mexico—Canada—Great Britain—Ireland—Belgium—France—Germany—Austria-Hungary217-220

QUESTIONS OF THE DAY

The Verdesi Case—The International Catholic News Agency—Normandy's Thousand Years.221-225

IN MISSION FIELDS

The Madura Mission225-226

CORRESPONDENCE

No Fears for the Health of the Pope—Portuguese Republicanism—Exciting Times in Mexico—The "Four Nation Loan" to China.226-229

EDITORIAL

By Fast Freight—Cardinal Gibbons' Jubilee—Menaces to Our Civilization—What the Maderists Feared—Books by Catholic Authors—Illegal Weddings—God Have Mercy on Him—Catholics and Protestant Hymns230-234

LITERATURE

"Excising" Thomas à Kempis—Religious Questions of the Day, or Some Modernist Theories and Tendencies Exposed—Joan of Arc—Heroes of Chivalry—Sermons Delivered Before Mixed Congregations—A Chinese Appeal to Christendom Concerning Christian Missions—Short Catechism for Those About to Marry—Summula Philosophiæ Scholasticæ, Vol. II, Cosmologia et Psychologia—Books Received.234-237

EDUCATION

Spread of the Students' Eucharistic League—The Unfair Discrimination of the Carnegie Fund Trustees against Catholic Colleges....237

PULPIT, PRESS AND PLATFORM

Letter of the Pope's Vicar to Father Bricarelli, S. J., on the Verdesi Case.....238

SOCIOLOGY

Philadelphia Physicians Form a Guild of St. Luke, St. Cosmas and St. Damian—Advantages of Catholic Colonization—Insurance for Special Benefit of Children.....238-239

ECCELESIASTICAL ITEMS

Investiture of Mgr. Russell—Society of St. Vincent de Paul to be Reorganized—Notable Conversions in Baltimore—A Franciscan Community of Native Indian Religious.....239

PERSONAL

Monument to Major L'Enfant—History of Cardinal Gibbons' Work in North Carolina to be Prepared—Testimonial to Patrick Ford...239

SCIENCE

Migrations of Birds—Total Eclipse of the Sun of April 28—Internal Heat of the Earth—Why Mercury Under Pressure Ruptures Steel—Effect of Electric Light on the Human Eye.239-240

OBITUARY

Sister Alphonse—Mother Borgia Kelly—Mother M. Philip—Mother Mary of St. John the Baptist240

LETTER TO THE EDITOR

Catholic Books in State Libraries.....240

CHRONICLE

Nation Honors His Eminence.—Never before to a living prelate of any church has there been given in this country a civic demonstration such as that which Baltimore witnessed on June 6, in honor of James, Cardinal Gibbons, primate of the Catholic Church in America. The celebration was in honor of the fiftieth anniversary of his priesthood, and the twenty-fifth of his cardinalate. In the centre of a platform at the Fifth Regiment Armory sat the Cardinal, full of vigor, wearing the scarlet robes of a prince of the Catholic Church. At his right was the President of the United States, at his left the Vice-President. A few feet away was the only living ex-President of the nation; almost within reach of the hand were the Chief Justice of the United States Supreme Court, the Speaker of the House of Representatives, an ex-Speaker, the Ambassador of Great Britain, the Governor of Maryland and the Mayor of Baltimore. Behind rose tier after tier of seats filled with Cabinet officers, United States Senators, Congressmen, public officers and men of prominence in professional and commercial life. In front, filling the great hall and crowding the galleries, were close to 25,000 fellow citizens, nearly all of them standing. The gathering was the largest and the most notable that had ever assembled under one roof in the City of Baltimore. Addresses were made by President Taft, Vice-President Sherman, former President Roosevelt, Senator Elihu Root of New York, Mr. James Bryce, the British Ambassador, Speaker Clark of the House of Representatives, former Speaker Cannon, Mayor Preston of Baltimore and His Eminence, the Cardinal. Governor Crothers, of Maryland, was the presiding officer. Chief

Justice White, of the United States Supreme Court, made a trip from New Orleans in order to attend the exercises. He did not speak, as it is not customary for the Chief Justice to address public meetings. A large number of clergymen representing every denomination in the city were present, occupying a gallery specially reserved for them and filling it completely. No untoward incident occurred to interfere with the perfect success of the demonstration.

Some Features of the Event.—Cardinal Gibbons was born in Baltimore, July 13, 1834; his ordination to the priesthood took place on June 30, 1861, and his elevation to the cardinalate on June 7, 1886. The civic celebration of these two events will be followed later in the season by the ecclesiastical, when Baltimore's old cathedral will be the scene of an extraordinary religious pageant. In the preparation for the recent demonstration religious lines were entirely effaced. To accord with the democratic character of the Cardinal, no tickets for admission to the armory were issued.

Besides the distinguished speakers, other guests invited by the committee of citizens in charge of the arrangements included all members of the Cabinet, all members of the Supreme Court, all Ambassadors and Ministers Plenipotentiary, all Governors of States, members of Maryland's highest courts, its Legislature, and Baltimore City Council. On the official roster of committees for the celebration were 400 of Maryland's most distinguished sons, public officers, soldiers, sailors, judges, journalists, members of the bar, bankers, merchants, manufacturers, college presidents, scientists. John G. Murray,

Bishop of the Episcopal Church of Maryland, acted as chairman of the reception committee. Rabbi William Rosenau headed the testimonial committee. The Rev. J. Ross Stevenson represented the Presbyterians on the State committee.

Canadian Reciprocity.—President Taft has made it clear that he is opposed to the Root amendment to the reciprocity agreement, which would suspend the proposed duties on wood pulp and print paper until such time as the Canadian provincial governments shall admit these commodities free of duty, and consequently the real struggle in the Senate will be over the amendment, rather than over the agreement as originally drawn. The President, in an outspoken speech in Chicago on June 3, declared that the opposition to reciprocity is inspired by American manufacturers of print paper and the "lumber trust." A poll taken by the *Chicago Tribune* of 4,303 American newspapers, daily and weekly, of every shade of political opinion, showed that 3,113 were in favor of the agreement and 1,127 against it. That the bill will be adopted by the Senate, and with more than thirty votes to spare, is a prediction based on a careful poll of the Senate after President Taft's Chicago speech.

Split in Insurgent Ranks.—The insurgent movement in the Senate seems to be disintegrating. Members of the movement themselves admit that there are fundamental differences on many questions, that the line of cleavage is being emphasized daily, and that the climax has been reached in the positive refusal of a number of progressive Senators to commit themselves at this time to the support of Senator La Follette for President against President Taft. More recently, the Canadian reciprocity bill has served to disturb the equilibrium. The thirteen are not agreed among themselves as to how they will vote on the measure, and it is manifest there will be a serious split.

Judicial Procedure Reform.—The first step in accordance with President Taft's suggestion for the reform of judicial procedure was taken in the appointment of a committee consisting of the Chief Justice of the United States and Associate Justices Lurton and Van Devanter to undertake a revision of the rules of practice in federal courts of equity. It is expected that as a result the adjustment of disputes in courts of equity will be expedited, and the long delays due to the present rules will be avoided.

Rear-Admiral Robie Dead.—Rear-Admiral Edward D. Robie, retired, one of the grand old men of the navy, died in Washington in his eightieth year. He accompanied Commodore Perry on his epoch-making trip around the world to Japan on the voyage which resulted

in the opening up of that kingdom to Western civilization. Admiral Robie served in both the Civil and Spanish-American Wars, and was placed upon the retired list of the navy after having served as engineer-in-chief.

Mexico.—The last official act of President Diaz was to honor the requisition papers for a Mexican citizen wanted in Texas for murder. Just before sailing from Veracruz, Diaz sent in his resignation as general of division in the Mexican army. He was requested to withdraw it, but he insisted on his desire to retire to private life.—Several Americans have already put in claims for damages caused by the revolution. The largest claim is that of the Mormons, who place their loss at one million dollars. Formèr Vice-President Corral underwent a surgical operation in Paris. It was found that his pancreas was affected. The surgeons say that their work was successful.—One of the first acts of President de la Barra was to release some sixty political prisoners confined in the fortress of San Juan de Ulúa, near Veracruz. They were utterly destitute and had to receive alms from the charitably disposed.—Governor Valenzuela of Tabasco is the only "survivor" of the twenty-seven governors of the old régime. He seems to be harmless. On June 7, 1910, Francisco I. Madero was thrown into jail on a charge of sedition; a year later he was received in the capital with wild acclamations and hailed as the savior of Mexico.—An eruption of Colima, the only active volcano in Mexico, caused the loss of thirteen hundred lives and property to an amount that cannot yet be determined.—The socialistic revolutionists in Lower California have lost two of their leaders, and, at the same time, a considerable sum, said to be eight thousand pesos, from their treasure-chest; but they still aim at establishing an independent republic. The United States government has authorized the passage of Mexican troops through American territory to subdue them. The Mexican government has asked for an appropriation of six million pesos to meet the expenses incurred during the Madero revolution. This includes payment for property seized or destroyed, settling claims for damages, and pensioning the revolutionary forces. Madero has made it known that, "if elected," he will appoint both De la Barra and General Reyes to cabinet positions.

Canada.—A strike of the Building Trades in Vancouver has put 4,000 out of work. An attempt to bring about a general sympathetic strike has failed for the present, even the bricklayers refusing to go out. The question is closed shop vs. open shop. There has been some disorder.—The Grand Trunk Pacific Railway complains of scarcity of labor, owing to the refusal of the western provinces to allow the importation of Asiatics. It has only 4,000 men at work, where it could employ 15,000.—The Alberta Central Railway charter has been sold to James J. Hill, who thus acquires the

right to build northward into that province as far as he likes.—The Unionists in London are paying marked attention to Mr. McBride, Premier of British Columbia, whom they look on as the hope of the Conservative and Imperial party in Canada. He was entertained at the Carlton Club, and all the chief Unionists came together to do him honor.—The great question now in politics is whether redistribution of seats on account of the changes in population during the last ten years will precede the general election. The government desires it, as it will increase the representation of the prairie provinces, where their strength in the matter of reciprocity lies. The conservatives cannot oppose it. Still, some hold that the present parliament will not meet again and that the government will throw the onus of forcing dissolution on the Conservatives.

Great Britain.—The Unionist press is angry with Sir Wilfrid Laurier for reducing the bonds between the Dominions and the Empire to mere threads of sentiment, ignoring the fact that when the Unionists were in power they ignored the Dominions' desire for more real union, and professed themselves satisfied with such sentimental ties.—The Government proposed in the Imperial Conference a permanent advisory committee of the Empire, to include the High Commissioners of the Dominion. Sir Wilfrid Laurier objected, on the ground that it would restrict the independence of Dominion parliaments. The other premiers agreed with him. They also joined with him in rejecting the Government's plan to use the labor exchanges to promote emigration, fearing that this would result in filling the colonies with undesirable immigrants.—The Indian Government is considering a reduction in the native army. The native members of the council urge that the Anglo-Russian convention makes such a reduction feasible, and that the need of economy makes it desirable. People in England are becoming alarmed.—Lord Winterton and Mr. F. E. Smith, leaders among the younger Unionists, gave a fancy dress ball, which seems to have fallen short of propriety in more ways than one. One deserves notice. It was accepted generally as a political ball, and among the characters was a Unionist member of parliament disguised as number 499 of the 500 peers Mr. Asquith threatens to create if the Lords throw out the Parliament Bill. Both Mr. Balfour and Mr. Asquith, as well as other leaders, were present, and are reported to have enjoyed the spectacle immensely. Not unnaturally, a more serious peer writes to the papers to ask whether the country, as Mr. Balfour says in parliament, is face to face with a grave constitutional crisis, or whether the whole thing is a farce. The affair reveals a state of public morals which does not augur good for England.—Prince Arthur of Connaught has been made a Freemason, and the Duke of Connaught is said to be doing his utmost to prevail upon the King to consent to the initiation of the Prince of Wales, who has just been made a Knight of the Garter, "to the honor

of Almighty God and of St. George."—The Birkbeck Bank, a popular institution of long standing, has failed. The directors maintain that the deficiency will be small. The Bank of England has advanced it enough on its securities to pay depositors 50 per cent. immediately.

Ireland.—The Census for 1901-1911 returns Ireland's population as 4,381,951, a decrease of 76,824 since 1901, or 1.7 per cent. The previous percentage of decline was 5.2. Leinster has increased .7 per cent., and Ulster, Munster and Connaught have decreased .3, 4 and 5.7, respectively. The Catholic population is 3,238,656, a shrinkage of 2.1 per cent. All other denominations have also declined, except the Jews, who have grown from 472 in 1881, when legislation made land tenancies security for money lenders, to 5,101 in 1911. There were 3,305, chiefly in Ulster, who refused to designate their religious profession. The birth rate has increased .4, and the death rate declined .6 per cent.—Seventeen colonial premiers, with Messrs. Harcourt, Churchill and Seely, representing the English Colonial office, sat down to a dinner given by the Irish Party. Mr. Redmond welcomed them as representatives of lands where Irish exiles found hospitable homes and became loyal and worthy citizens, and also because they were all in sympathy with Ireland's aspirations for the freedom which the colonies enjoyed. Irish songs by Mr. McCormack and others took the place of speeches, but at the end Sir Wilfrid Laurier broke the rule of "No toasts" by proposing "God bless Ireland."—The Irish Party have appointed a committee to suggest modifications in the Insurance Bill that would make it applicable to Irish conditions. The Chancellor's reply to Mr. Redmond made it clear that he had given no thought to the great differences in the economic circumstances of Ireland and Great Britain. The Supreme Executive of the Irish County Councils and the Council of Agriculture have objected that the bill imposes a far heavier burden, relatively, on Irish than on English employers and employees, and insist that separate treatment and Irish control are essential.—Mr. Dillon had a serious automobile accident in Dundalk, but is announced to be out of danger. He had just returned from the House of Commons, where he had rendered particularly useful service during the session. Mainly at his instance Mr. Birrell made considerable concessions in favor of Irish primary and intermediate education, and announced an additional grant for the erection of 6,000 laborers' cottages. This will make a total of 46,000 cottages erected under the Laborers' Acts.

Belgium.—The fight on the school question still rages fiercely. The anti-Catholics are chiefly worked up against what is called the *bon scolaire*: the certificate which enables parents to claim admittance for their children to any school they select. A Colonization Society for Latin-America is established at Brussels,

with 300 foreign agents supplying information to intending immigrants.—A frantic deputy named Anseele is out with a speech against the celibacy of school teachers. The attack, of course, was intended to be against the Sisters and Brothers, but as there are very many lay teachers in the schools of Belgium the unwise statesman has raised a storm. In many parts of the United States we look at the matter otherwise. When a school teacher marries she loses her position.—On June 8 the Schollaert Cabinet resigned. The President of the Chamber of Deputies, Cooreman, was asked by the King to form a new Cabinet, but he declined. The School Question brought about the disaster. Baron de Broqueville was then prevailed upon to step into the breach, and accept the task of selecting the incoming Ministry.

France.—In spite of prognostications to the contrary, the Cabinet, according to the *Temps*, will continue to exist, as M. Monis is on the way to recovery. The condition of the Navy will first occupy the attention of the Parliament when it reassembles; the Minister of Public Instruction will reveal his program, which promises to be drastic.—The fighting continues in Morocco. General Moinier had to stand an eight-hour attack by the wild tribesmen, who, in spite of the French machine guns, rushed up to within 100 feet of the fire and refused to withdraw until their ranks were decimated. The French have 30,000 men in the field: 20,000 along the line from Casablanca to Fez, and 10,000 massed on the banks of the Moulouia—all for Mulai Hafid, who was the bitter foe of France a few years ago, and who now has its support against his own subjects. The French army is in a deplorable condition, both for equipment and military training.—The troubles in the champagne district seem to be on the verge of beginning again. The decree of Fallières making two champagne zones has not brought peace. On June 8 red flags were waving in several places, and troops were occupying the roads leading to Bar-sur-Aube, which is the storm centre.—Rouvier, twice Premier of France, once in 1887, and again in 1902, died at Neuilly-sur-Seine, a suburb of Paris, on June 7, at the age of sixty-nine. It was during his first premiership that he removed Boulanger, who was then Minister of War—Boulanger was then at the height of his popularity. The Church authorities refused to give the ex-Premier Christian burial.

Germany.—The possibility of serious developments in Morocco following France's present campaign in that country has evidently not been entirely put out of mind by the German government. It is semi-officially announced that another note has been forwarded to Paris from Berlin, in which attention is again called to the limitations put upon all signatories of the Algeiras agreement, and

the policy of Germany in regard to the recognition of Morocco's sovereignty and integrity is once more clearly affirmed. The note, it is declared, cordially accepts the fact of France's special interests in Morocco, but diplomatically warns the French Government not to enter upon a program not demanded by those interests, even though a considerable number of politicians and a large section of the press urge such a program.—Vicar-Capitular von Hartman has been named Bishop of the Münster diocese, in succession to the late occupant of that See, Dr. Dingelstad, who died in March of this year.—Prince Joachim, youngest son of Emperor William, is said to be slowly convalescing after the operation made necessary by a serious accident during the Döberitz maneuvers, late in May. He has been ordered to Homburg to rest and recuperate. The Empress Mother accompanies him.—The press of Germany continues to comment on the remarkably cordial reception of the Emperor and Empress during their recent visit to England. King and people alike, it is favorably noted, were exceedingly hearty in their welcome. Officially, too, it is affirmed that the Emperor was exceedingly pleased, and it is added that his expression of his great pleasure is no mere diplomatic utterance. Whether the visit is to bring about any happy effects remains to be seen; certain it is, however, that a remarkable change appears to have been wrought in the sentiments of the English-speaking people regarding the German nation.

Austria-Hungary.—Official reports continue to give very favorable tidings of the Emperor's condition. The venerable head of the dual monarchy appears to have fully recovered from the illness that lately caused much apprehension among his people. Last week, during a brief stay in his palace of Schönbrunn, in Vienna, he was able to receive in audience King Ferdinand of Bulgaria, and other distinguished personages. Late in the week, Francis Joseph took up his residence in the Villa Hermes, a favorite resort of his, in the suburb of Lainz. It is expected that a few weeks spent there will completely restore his physical strength.—The cordial manner in which King Ferdinand has been received in the capital city is regarded as significant, in view of the fact that conditions in the Balkan provinces are again becoming critical.—The new Army bill has been introduced in the Hungarian Parliament, and it has been officially published in Austria, as well. The details of the bill, as it issues from the hands of the special Commission, are different in no very important way from those already announced. It is too soon to venture judgment on the fate of the bill in the Hungarian Houses, and since Austria's Parliament is dissolved one can, naturally, say nothing of the ultimate results of the consideration of the measure in Vienna. Politicians seem quite confident that the bill will be accepted in both parliaments, though they grant its passage will not be without stormy experiences.

QUESTIONS OF THE DAY

The Verdesi Case

On account of the stupendous interests involved, the whole Catholic world has for the last few weeks been watching intently the course of the trial, now happily finished, of the apostate Roman priest Verdesi, who publicly charged a Jesuit Father named Bricarelli, a member of the staff of the *Civiltà Cattolica*, with having revealed the secret of the confessional. The facts of the case have been already stated in AMERICA, but they may be again briefly recalled.

Verdesi had been educated in the Apostolic School of St. Paul's Outside the Walls. He then became a Benedictine, and, after wearing the monastic habit for some time, suddenly disappeared from the monastery. He was found after a while in the proselytizing establishment of the Methodists in Rome, who make a business of corrupting the faith of the people. The unfortunate wretch was induced to return home, and, later, for reasons which the average mortal finds hard to understand, was admitted to the Roman Seminary of the Apollinare, and in 1907 was ordained a priest. In the following year he visited Father Bricarelli, whom he knew, and in the course of the conversation it transpired that Verdesi had been in the habit of attending the secret meetings of a set of Modernist priests, though, as he said, without sharing in their apostacy. When informed that he was obliged by the law of the Church to denounce the offenders to the ecclesiastical authorities, he did so. Three years afterwards, namely, on April 12, 1911, there appeared in several papers an interview ascribed to him, in which he charged Father Bricarelli with betraying the secret of the confessional, and the following day a declaration was published over his signature authenticating the interview in all its details. Father Bricarelli published an immediate denial, and then proceeded to prosecute Verdesi for criminal defamation of character. The trial opened on May 22d. Besides the presiding officer, there were three judges, the proctor of the Crown, the accused and the accuser, with five of the most distinguished lawyers in all Italy on each side. The courtroom was crowded daily with interested but respectful spectators.

The evidence was substantially as follows: A Roman correspondent of *Il Secolo* of Milan testified that on April 11th he interviewed Verdesi at the Methodist Institute on Via Novara, wrote up the interview, mentioning Father Bricarelli by name, and handed it in. The editor changed Father Bricarelli's name to "a Jesuit of the *Civiltà Cattolica*." The editor of *Il Messaggero* of Rome then obtained the manuscript of the interview and printed it with Father Bricarelli's name as written. On the following night the correspondent summoned Verdesi to the Roman office of *Il Secolo*, and had him sign, in the

presence of the office force, a declaration of the authenticity and correctness of the interview, took a flash-light photograph of the scene in the office, and printed both the declaration and the photograph the next day. The evidence was substantiated by the editors mentioned and by the other correspondents, and was not denied by Verdesi.

Then Verdesi was examined under oath and stated that he had been going to confession regularly to Father Bricarelli since first entering the Seminario Romano in 1904. At the end of May, 1908, he had recourse to Father Bricarelli on a difficulty of conscience about sharing the ideas of some Modernists, was invited as usual to make his confession, knelt down in Father Bricarelli's room, and told him about attending the meetings of some five Modernist priests, who had in the course of these meetings denied the divinity of Christ, the authority of the Church, the existence of God, etc., etc. Father Bricarelli told him that he was obliged to denounce them, but gave him absolution, saying that they would discuss the denunciation afterwards. After absolution, still considering himself secure of the sacramental secrecy of Confession, he named the five priests concerned, who were friends of his. Father Bricarelli imposed upon him the obligation of denouncing them to the Holy Office. Verdesi found this hard to do. He spoke of this to some other priests for counsel, among them to Father Perrotti, the secretary of Mgr. Bisleti, and to Mgr. Bianchi Cagliesi, as he thought, in Confession. He returned to Father Bricarelli to persuade him not to constrain him to make the denunciation. Father Bricarelli then told him that he had been to the Holy Father, had given him the whole story, and had been charged to enjoin upon Verdesi to send to him in writing the names of the five priests and the items concerning them which he had specified to Father Bricarelli.

Verdesi added that on returning home, after consulting Mgr. Cagliesi in Confession about it, he wrote out the denunciation and brought it to Father Bricarelli. Since that time he had not been to Confession to Father Bricarelli. The five priests named were all called to account in consequence of the denunciation, and two of them, Fathers Bonaiuti and Rossi, had been penalized. He acknowledged the interview and the authenticating letter, but added that he acted not with intent to defame, but to defend himself and his friends.

On cross-examination, he said that he had written to the Methodists early in 1909 (but, on suggestion of his lawyers, changed the date to early in 1911), giving his reasons for desiring to leave the Catholic Church. He denied that he had ever spoken to others about the details of his statement to Father Bricarelli, at least as far as the names of the accused were concerned.

Father Bricarelli deposed that he became acquainted with Verdesi in 1904, heard his Confession once during his days in the seminary and once again a few days before his ordination, in May, 1907. Between that and the

end of 1907 Verdesi came to him several times, sometimes for Confession, sometimes for a friendly visit; but they never talked over Modernist matters. After 1907 Verdesi never came to him to Confession. He saw him once in January, 1908, and not again till the end of July, 1908, when Verdesi walked into his room and, standing by the desk at which Bricarelli was seated, told him of attending meetings of the Modernist priests, naming them and itemizing their declarations and actions. He advised their denunciation to the Holy Office; Verdesi agreed, but postponed the question of how it was to be done.

Continuing, Father Bricarelli said that on the 10th of August, having occasion to call on the Holy Father on some other business, he asked how a priest in the position of Verdesi, without, however, naming Verdesi, should act. The Holy Father told him to instruct the priest to make his declaration of the names and facts in writing, and, without signing it, leave it with Father Bricarelli, to be brought personally to the Holy Father. He had later to leave town without seeing Verdesi, but wrote him in September of the Holy Father's injunction. Returning to Rome in October, he had a visit from Verdesi, who, on hearing the wishes of the Holy Father, made no difficulty, but, going home, returned two days later with the denunciation written out. Father Bricarelli added that he offered to transcribe the letter for Verdesi, to make him more secure. This he did at Verdesi's request, delivered the transcript to the Holy Father and carefully preserved the original ever since. He never spoke to any one of the denunciation, prior to Verdesi's published interview, saw Verdesi a few times immediately after the denunciation, and has seen nothing of him since until appearing in court,

It was thus a question of veracity between Bricarelli and Verdesi. To impugn the latter's reliability, Mgr. Cagliesi took oath that in 1909 Verdesi told him in detail of his having written to the Methodists about their receiving him, and contradicted him flatly on two other assertions. Father Perrotti, the secretary of Mgr. Bisleti, testified that Verdesi, in conversation with him, had mentioned the chief details found in the denunciation and named the three principal persons accused; he added also that the Modernistic tendencies of these three men were well known in ecclesiastical circles for as much as a year or two before that. Mgr. Benigni, the former Under-Secretary of State, also took oath that these men were long known in ecclesiastical circles to be more or less Modernists, and that the penalizing of them antedated specifically the time of Verdesi's denunciation. On the other hand, the statement of Father Bricarelli is supported by a letter of Cardinal Respighi, the Cardinal Vicar of Rome, in which he states that the Holy Father had charged him to let Father Bricarelli know that he remembered well that when he came to His Holiness in August, 1908, it was to obtain authoritative counsel on the case, that he did not mention Verdesi's name, that the facts related were

already well known from another source, and that the anonymous denunciation of Verdesi could have no serious influence on the provisions then being taken by the Holy See against the priests whom Verdesi accused of Modernism.

The line of argument followed by Bricarelli's lawyers was that, whereas Verdesi published that Father Bricarelli had manifested to the authorities facts made known to him in Confession, which manifestation injured his friends and himself, the truth was that the facts were not made known in Confession, that they were already known to the authorities, and, for that matter, to many others, and in a measure by Verdesi's own manifestation of them, and that whatever befell the accused came not from Verdesi's statement, but from other information, and that nobody knew that Verdesi had anything to do with the matter except in so far as he told others himself, and finally published the fact to the world in the public press. The defense began with taking exception to the competency of the court because the publication took place in Milan; this was overruled, according to Italian law. The lawyers for Verdesi then insisted on postponement of trial, which was refused. Later, they wanted Father Bricarelli and Mgr. Cagliesi to testify to what Verdesi may have told them in Confession, promising the permission of Verdesi. Both of the witnesses refused, out of respect for the Sacrament, and the ruling of the court was that, as in a matter of professional confidence, not only the rights of the confiding party, but also of others, might be involved, and the general question of preserving respect for professional secrecy was always involved, it rested with the person receiving the confidence to decide whether he could in justice to all these aspects of the matter declare the confidence even with permission of his client.

The defense then tried to bring in the superiors of Father Bricarelli, on the ground that he could not come to a civil court without their leave, but the court ruled that he had the right of every citizen to come to court for his protection, and whose advice or leave he asked before coming did not enter within the competency of the court. Finally, when the presiding officer declared that he would send a judge to take the deposition of Cardinals Respighi and Martinelli, who were named on the list of witnesses, the defense argued long and vociferously that the cardinals had no privilege before the law, but should come to court. The court ruled that consistently with the law of guarantees and the practice of the courts the cardinals were at liberty to answer by deposition. To this ruling the defense filed an exception.

On the 29th of May, after the deposition of Cardinal Martinelli had been read, the counsel for Father Bricarelli offered in evidence a letter from the Cardinal Vicar Respighi. Verdesi's counsel objected vehemently, on the ground that as Cardinal Respighi was the Pope's Vicar, it involved the person of His Holiness. The ob-

jection was overruled, and the letter, which is virtually from His Holiness, was read. [This letter is printed elsewhere in this issue.—ED. AMERICA.]

Finally, on June 6, the New York *Sun* informed us that Verdesi had been condemned to ten months' imprisonment, besides paying the costs of the trial. C. M.

The International Catholic News Agency

The interest manifested on all sides in the recently founded International United Telegraph Agency (I. U. T. A.) makes a record of the progress of the new venture opportune. The response to the first circular soliciting subscriptions, issued early in March, was a very encouraging one. In Germany alone over one hundred and fifty papers subscribed within a few weeks, among them several of the leading "Liberal" and financial organs of the Empire. Before May first this number had risen to over two hundred. As a matter of course, many other "Liberal" and Social-Democratic sheets opened the vials of their wrath and poured it out without stint over the new undertaking. To them it means an attempt to "clericalize" and "confessionalize" the international telegraph; the upshot of it all would be to catholicize it; one wonders that they did not say to canonize it as well. It is quite characteristic of the style of journalism affected by newspapers of the type mentioned that they gave their attention almost wholly to the one fact that the "Juta" was a product of Catholic enterprise, and ignored the other fact, much more important for a source of information for the organs of public opinion, that the bureau would be strictly independent and objective. But these tactics are nowadays pretty well understood on the continent, so well, indeed, that the comments of the sheets mentioned are never new. Their editorial golden rule seems to be founded on a definition of independence and objectivity unknown to any lexicographer; it has one wording for Catholic and another for anti-Catholic news.

The well-known Centre organ, the *Augsburger Post-zeitung*, in a leading article filled with exquisite irony, makes sport of the crocodile tears of the "Liberal" and Social-Democratic newspapers, and rightly interprets their attitude as a proof not only of the necessity, but also of the correctness, of the policy of the new agency. It points out that the Wolff Bureau, which supplies so many of the sheets mentioned with their dispatches, is in many respects little more than a clearing office for the dispatches of other bureaus, and these often anything but favorable to German national interests, to say nothing of their attitude towards the Church. The Catholic newspapers are not the only ones, by any means, in Germany who have bitterly complained of such a partisan news-service. Small wonder, then, that many of these newspapers subscribed at once for the "Juta" service.

In Austria and Hungary the "Juta" received an especially enthusiastic reception. Austria's great Catholic

press association, the Piusverein, immediately placed its efficient news bureau at the disposal of the "Juta" committee of organization, agreeing to act as distributing centre for the Catholic papers of Austria, some ninety in number. In Budapest a committee of prominent Catholics was formed, and under its auspices a central distributing bureau was established in that city for the Hungarian press, which was turned over to the control of the "Juta" stock company, those who advanced funds for the enterprise taking as compensation a corresponding amount of stock. The bureaus in Vienna and Budapest, as well as those in Rome, Zurich, Munich, Berlin, Cologne, Paris, and the central bureau in Milan, have been furnished with the most modern appliances, and the direction of each is in the hands of a capable and experienced journalist.

Work began promptly on May 1, as planned, and "Juta" dispatches are already a common feature in a considerable portion of the press of Central Europe. Already one bit of "fable" news has been exposed and refuted in its initial stage, the correction appearing in the papers printing "Juta" news simultaneously with the appearance of the story itself in other papers. The total number of papers subscribing has exceeded all the expectations of the promoters of the new enterprise, and they are not unnaturally sanguine of its future rapid development. But they manifest, on the other hand, no desire to force its growth. It is much more important that the agency acquire as soon as possible a reputation for reliability and promptness in service. When this is secured there will be no lack of patronage, as the "Juta" has and will have at its disposal sources of information enjoyed by no other existing bureau.

The incorporation of the stock company took place on May 6 in Zurich under Swiss laws. It is capitalized at 2,000,000 francs, 1,500,000 francs of which is already paid in. Dr. Geser-Rohner of Altstätten, St. Gall, Switzerland, has been chosen President, and the Vice-President, we are gratified to learn, is Mr. F. X. Weinschenk, of Bellevue, Iowa, U. S. A. Dr. Lamprecht of Fribourg University, Switzerland, is Secretary. The Board of Directors will consist of the officers, ex-officio, and thirty-three members chosen from the stockholders. It is greatly desired by the promoters that this board be as international in its composition as possible. At present there are 4,000 shares of stock at 500 francs (\$100.00) each. The 1,000 shares as yet unsubscribed will, it is hoped, be rapidly disposed of in various foreign countries. It may be remarked here that all possible legal safeguards have been provided so as to insure in perpetuity the international and independent character of the agency.

Great enthusiasm has been aroused by the announcement of the foundation of the "Juta" in both Belgium and England also, and we may confidently look forward to an extension of the service to these countries in the near future. But the eyes of all interested in the scheme

are turned towards the United States, where it is felt there is a field open unexcelled in any other portion of the civilized globe. The writer has been assured through several communications that the plan of the undertaking has attracted not a little attention there. It would seem that a national service would have to be organized for the United States similar to that in Austria and Hungary. Perhaps the mode of procedure of the Budapest committee, or some modification of it, might be followed.

Word has just been received from Switzerland that a descriptive brochure is in preparation, which will be printed in German, French, English, Spanish and Italian, and will contain all necessary information. Those interested may apply to the President, Dr. A. Geser-Rohner, Altstätten, St. Gallen, Switzerland, for the brochure, or for any other desired details. Letters may be addressed to him in any of the languages mentioned. M. J. A.

Normandy's Thousand Years

Gauls and Britons, conquered by Rome, saw their countries incorporated into the Empire. From the Empire both received civilization and Christian faith; and at its fall each was invaded by tribes from the lands to the north of the Meuse. But here the similarity ends. Christianity and civilization had struck deep roots in Gaul, which, losing its Roman masters, did not lose touch with the world they had created; and when the Franks came in, though the material victory was with the conquerors, the moral triumph was with the conquered. These assimilated the barbarians, made them Christians, made them, in the western branch at least, French. In Britain, on the contrary, Roman civilization, always more or less exotic, was trampled to death by Angle, Saxon and Jute; and Christianity was driven into the western mountains. The invaders kept their heathenism long, and were converted at last by missionaries from abroad: they kept their barbarism still longer.

This contrast appears again in the history of the Northmen in each country. Wherever the Danes established themselves in England, the country became Danish, as the nomenclature, still surviving, shows. The Normans took possession of the Lower Seine, only to receive the same benefits as the Franks. Just a thousand years ago the pagan Rolf the Ganger knelt at the feet of Françon, the Bishop, and Charles, the King, to arise the Christian Robert, Duke of Normandy; and when the century had run barely half its course idolatry and barbarism were extinct among his people.

French in much, yet tempering their new character with the strength of the North, the Normans were an eminently warlike race. Their leaders, necessarily brave, showed not unfrequently high military science. Yet underneath was something of the old Berserker, and the coolest broke at times into frenzy. They were a religious people. Religion influenced their whole lives. Prayer

and Mass began the day, and the divine office was their delight. Magnificent in their zeal for the beauty of God's house, princes and nobles vied with one another in founding churches and monasteries for the splendid celebration of worship. How thoroughly devoted they were to the Holy See, the history of Robert Guiscard and the Normans of the Two Sicilies proves plainly. But for all this they were revengeful and haughty, to traitors they were merciless, and the stain of blood marks too often their annals. A typical Norman for his great faults and still greater virtues was the greatest Norman of all, William the Conqueror, who freed England from the debasing Danish supremacy for which Harold and all the wicked House of Godwin stood, who, with the Pope's Legate, drove from the sanctuary the sacrilegious Stigands and Sparhavocs, apparently, like Harold, Danes in name and blood, brought in Lanfranc from abroad, prepared the way for Anselm, confirmed at home such men as Wulfstan, and voluntarily renounced his predecessors' usurpations over things spiritual, setting up ecclesiastical courts according to canon law; yet who in the popular mind is the embodiment of tyranny. The making of the New Forest, the desolating of the North are what people remember him by, making little account of the provocation when, after two years of mild rule, according to the laws and customs of King Edward, he saw men who had sworn fealty to him welcoming the Danish invader. They know how he met his death in the fierce revenge he took for the French King's unseemly jest; they do not care to know how he died devoutly, charging his successor to repair his injustices, and passed away in tenderest piety and humblest contrition with the Holy Names upon his lips.

The kings of England held Normandy until John forfeited it by the murder of Arthur, the rightful heir. It was reoccupied by Edward III, Henry V and Henry VI, suffering greatly during the Hundred Years' War. Then the English were expelled for the last time, and the Duchy was attached to the French crown. From time to time its was granted to princes of the blood, the last Duke of Normandy being the hapless son of Louis XVI. The Revolution broke up old provincial France into departments, and Normandy is now little more than a remembrance of a name. But the old spirit is not extinct, a solid seriousness tempering the lightness of the purely French character; and so with the Bretons on one side of them and the Picards on the other, the Normans are preeminent in the France of these evil days in clinging to the faith of their fathers, and are celebrating religiously in Rouen, the thousandth anniversary of the baptism of the great Viking.

Norman Italy disappeared long ago, for the Two Sicilies had to pass through many vicissitudes of Suabian, Angevin, Aragonese and Bourbon rule. On this side of the Atlantic we have still something of the old Normandy. Acadia and Canada were peopled in greater part by Normans, who lived in their quiet farms untouched

by the Revolution, preserving their manners and customs to our day. In the rural districts of the Lower St. Lawrence one may still breathe the old religious Norman atmosphere. Alas, that enemies without and traitors within are conspiring too successfully to destroy it!

There is another survival of Normandy, more perfect from the political point of view than any other. The English kings called themselves Kings of France to the beginning of the last century; they have long forgotten that they were ever Dukes of Normandy. The former, they never really were; and the title was a bare fiction after their expulsion in the fifteenth century. The latter they are to-day in the Channel Islands, a remnant of the old Duchy. There continue many vestiges of the old Norman constitution. The estates in the ancient French sense, quite different from the English idea of parliament, are not altogether dead. The cry of Haro, embodying, not improbably, the name of the duke of a thousand years ago, is still raised by those appealing concerning disputed land titles to a higher court, as it was raised against the very corpse of the great Conqueror. But the English connexion has brought about the sad result that there the Norman faith is absolutely dead, and people of Norman name not unfamiliar with Norman speech are as utterly Protestant as the men of Cornwall, Wales and Scotland.

HENRY WOODS, S.J.



Somebody with a fondness for romancing has said that the epithet *gringo*, applied contemptuously to Americans by the Mexicans, owes its origin to a song which the Mexicans heard from the American soldiers during the Mexican war; but this is manifestly incorrect, for the word was used in Mexico as far back as the reign of Carlos III, towards the end of the eighteenth century. When his Catholic Majesty determined to expel the Jesuits from his dominions, he was somewhat uneasy about what the regular troops, then in New Spain, might do on receipt of the royal order; he therefore took the precaution to send over some troops from the Low Countries, in whom he put more trust. These troops, as Alegre tells us in his "History of New Spain," were called "gringos," probably on account of their slight knowledge of Spanish. This opinion is borne out by a writer in *La Revista Católica*, of Santiago, Chile, who has been studying the local peculiarities of Spanish words and phrases. He tells us that the word *gringo* has long been used in Spanish as a synonym of *griego*, or Greek. To speak in *gringo*, therefore, was to speak Greek, that is, to speak a language that could not be understood. He adds that the word is used in Catalan in the same sense, and that in the Valencian dialect, *gring* means any language which is not understood, or is hard to understand. The word, therefore, is not a corruption of "green grow," as has been asserted, nor is it confined to the New World.

IN MISSION FIELDS

THE MADURA MISSION.

The most southerly diocese on the Coromandel or eastern coast of India, this mission extends from Cape Comorin to the Cauvery River and to the great pagan city of Trichinopoly, the headquarters of the mission. On the west it is bounded by the lofty Travancore Mountains. Its area is a little over 17,000 square miles, with a total population of, roughly speaking, 5,500,000, distributed through 2,620 towns and villages. The great majority are worshipers of the Hindu pantheon and pandemonium; 300,000 are Mohammedans, 100,000 are Protestants, and 250,000 are Catholics.

The Catholic mission dates from the sixteenth century and boasts no less a founder than St. Francis Xavier himself, who, in 1542, rekindled the faith of the Paravas or Fisherman caste, and with the help of the Portuguese government of the time, organized them into an important Christian community, with regular revenues, parishes and schools. Still extant, it musters some 30,000 Catholics, whose vigorous faith and loyal attachment to the Church bear splendid testimony to Xavier's labors and zeal, and to the blood shed in their land by the first martyr of the Society of Jesus, Father Crimalle. Tuticorin, Manapad, Punikael, etc., from which St. Francis dated many of his letters, are now, as then, important Christian centres, and preserve many old traditions and several monuments, churches and shrines built by the Apostle himself.

He also made an attempt at evangelization inland, but without success; and it was only fifty years later that Father Robert de Nobili, the famous Brahman missionary, founded the inland Madura mission (1606), which, up to the suppression of the Jesuits, was quite distinct from the Paravar coast district. Father de Nobili's original plan, to win over the highest caste by making himself one of them and appearing as a Roman Brahman, was a failure so far as the upper caste was concerned, but proved the beginning of a marked step towards conversion among the lower classes, which made the Madura mission one of the most important Jesuit missions in the seventeenth and eighteenth centuries. From the time missionaries exchanged the black soutane of the Portuguese ecclesiastics for the flowing robes of the Indian Sanyassis or Penitents, and thus escaped the opprobrium attached to the unclean, beef-eating and wine-drinking foreigner, the work of evangelization became easy. After thirty-five years of slow progress—only 500 had been converted in 1640—the movement went by leaps and bounds. The census of 1680 reported 80,000 neophytes—a vast number considering the scarcity of missionaries, a mere handful of six or seven, but heroes, like the martyr Blessed John de Britto. In 1750, after a century, the figures had risen to something like 270,000. Unfortunately, a great catastrophe was near at hand, in

which the prosperous mission, with its magnificent organization, was well nigh swept off: the suppression of the Jesuit Order, followed two decades after by the French Revolution. As the last missionaries of the Society died one after another, there was nobody to take their place except a few ignorant and greedy native priests. What with wars and persecutions—Tippu-Sahib, the Tiger of Mysore's fanaticism is sufficiently known—only 65,000 to 70,000 Catholics remained in 1815—and what Catholics! Moved by this pitiable state of things, Gregory XVI restored the Madura Mission to its former pastors, the Jesuits. In 1837 four French Jesuits landed in Pondicherry to build up the Mission from its ruins. They had to contend against all kinds of difficulties: the hostility of the East India Company, the bitter rivalry of Protestants, who had long been established in South India, the obstinate resistance of schismatic native priests to the orders of Propaganda, and the torpor of the Christians themselves, so long left to their own guidance.

Little by little the work of reorganization went on steadily, in spite of the many gaps made by cholera or sunstroke in the small band of missionaries. In 1901, after a lapse of sixty-three years, the census reported 207,003 Catholics (to these should be added some 50,000 more, whom Leo XIII's Concordat with Portugal took from the Madura Mission to join to the Portuguese diocese of Meliapur, near Madras). The latest statistics now show that the Catholics number over a quarter of a million. The old days of prosperity have returned, and the organization has been completely remodeled and put on a firm basis. Religious instruction is now regularly imparted to 13,000 children in 260 primary schools, unfortunately still far too few for such a vast population. Industrial schools have also been started in the various centres, while a training or normal school provides the Mission with a constant supply of able Catholic teachers and catechists. Large orphan asylums, houses of refuge, and dispensaries play a great part in reclaiming souls from paganism. Two prosperous congregations of native nuns and two more of European nuns are rendering invaluable service by using their great influence in schools and dispensaries to win over the female part of the population, the last stronghold of Hinduism.

Nor is Higher Education, now of such vital importance to India, neglected. The Mission counts four high schools very largely attended, and in Trichinopoly an immense college and high school combined, one of the largest educational institutions in the Madras Presidency, as it numbers some 1,800 students, who there prepare themselves for university degrees from matriculation to M.A.

But this wonderful extension of the Catholic Faith and institutions creates also a more crying need of men and of pecuniary resources. With its 130 priests—twenty are of the native secular clergy—the Mission can hardly cope with the work undertaken. Leaving out

those engaged in educational establishments, there remains a bare hundred priests to minister to the spiritual needs of a quarter of a million of Catholics scattered over a diocese of 17,000 square miles. These needs may be gauged somewhat by the number of Communion distributed last year (1910), namely, over a million and a half; that is, an average of eight Communion for every Catholic of the proper age to receive the Holy Eucharist.

And yet, though the number of missionaries bears no adequate proportion to the needs of the Catholics, the work of conversion and evangelization would require as many more. Thousands of pagans are asking for admittance into the Church, and must, alas! be put off to more favorable times, when it shall please the Lord to send more laborers to this vineyard. In the meanwhile good opportunities are lost, and Protestants or Moslems are not slow to avail themselves of our insufficiency to cope with the demand.

CORRESPONDENCE

No Fears for the Health of the Pope

ROME, May 21, 1911.

The Holy Father has been constrained again to suspend all public audiences, owing to rheumatic trouble in his knee. Privately, however, he received Bishop Carroll, of Helena, Mont., on Tuesday; the representatives of the Catholic Press Association of Belgium, headed by its president, Albert de Moor, on Saturday; and, in between, a host of little children who had just made their first Communion. There are no fears for the general health of His Holiness, although a wag of a monsignore has confessed to a fear of the end of the world, owing to the dying off of so many cardinals and the appointment of no new ones, anticipating that there will be none left to elect a Sovereign Pontiff; he reassures himself, however, from the fact that the Holy Father has not ceased to appoint new bishops.

This week he has daily received in audience the cardinal secretaries of the different congregations on business of routine, has dispatched through Cardinal Merry del Val a letter of instruction to Catholics in Spain to stand together on matters of vital importance to their faith and religion, while preserving their entire independence in matters of party politics not so involved, and is preparing an encyclical letter to the Catholics of Portugal in the sore trial through which they are passing. He has received now and again visitors in private audience, among others Cardinal Arcoverde, the Archbishop of Rio Janeiro, and Mgr. McDonough, the Vicar-General of the diocese of Portland, Me.

The anti-clerical attacks upon the loyalty of Italian Catholics have been met by a reiteration of their position. "The Catholics of Italy," it is authoritatively declared, "do not reject the national unity of their country; they do not calumniate it; they shrink from seeing it in danger and are ready to defend it; they desire only that with the national unity and independence of the country shall be joined the liberty and actual independence of the Church and of the Holy Father." Meantime they are agitating against the present school law, which menaces freedom of teaching and the indefeasible right of the parent to

educate the child. They have also had occasion to protest against the exclusion of Catholic representation on the Council of Labor. This Council is in charge of a governmental bureau of labor in the Department of Agriculture, and is made up of members elected to represent the different labor organizations. The Catholics refuse to foregather with the Socialists in these organizations, because of radical differences in principle: they have formed their own independent bodies, which in many cases are of larger membership than the others; yet so far representation on the Council has been conceded only to the Socialist organizations.

The Italian Parliament is wrestling with the year's budget, and its discussion has opened the way for anti-clerical declarations on the part of the new ministers, Nitti and Finocchiaro. The former has resisted the entry of Catholics to the Council of Labor on the speciously insinuating ground that their admission would open the way to representation to organizations hostile to the integrity and purpose of the State. A mass meeting of protest has been held by Catholic workmen at Milan, the industrial centre of Italy. Finocchiaro announces his belief in the necessity of divorce and proposes legal provision for the same, and while admitting the autonomy of Catholic seminaries in their teaching of purely religious subjects, protests against their extension of curriculum to anything beyond that, and insists that they shall be brought under the execution of the general education laws, especially in matters of morals and hygiene. He also protests against the rehabilitation of the patrimony of suppressed religious corporations by means of legal fictions already condemned, and insists that in the case of bequests made to them by the intermediation of a third party legal action for their nullity lies, not only with the heirs-at-law, but also, owing to infraction of existing laws, with the State.

This is, of course, to prevent religious receiving pecuniary benefits with the consent of the heirs-at-law, and holding property for use with the title in the hands of lay proprietors, foreign or domestic. This is ominous of another raid for plunder on religious houses, for which many of the religious have been preparing themselves by disposing of all property in Italy. Incidentally, the ex-priest member of Parliament proposed a government pension for all suspended priests, a proposal which was received in the House with the jeering cry of "*Cicero pro domo sua!*"

Another zealous anti-clerical proposed government interference in the guardianship of the archives of religious houses, no longer safe in the care of the religious; and though an indignant member protested that the monks had guarded these treasures safely for centuries, he forgot to add that when the government took to looting most of the monasteries of Italy it left MSS. and folios heaped in huge disorder on the lower floors of the former Roman College, in charge of a drunken porter, who was discovered in 1880 to have been long selling them for paper-waste to keep himself supplied with drink. It was only when a poor scholar found an autograph letter of Christopher Columbus, given him as wrapping for a small purchase of butter in the Piazza Navona, that an uproar was made and an investigation followed.

Podrecca, the editor of *l'Asino*, insisted in the House that the sacrilegious robbing of church tabernacles was the work of the priests themselves, who left copies of the *Asino* after them to besmirch the fair fame of that sheet: a declaration received with mocking laughter and

many exclamations that Podrecca's readers were the culprits.

There was one strong speech by a member this week against the enormous public expenditures for the army, ever on the increase, while civilized nations the world over were endeavoring to curtail military expense. There was protest also against the carabinieri doing the police work of Italy. The government was charged with weakness, in having the Tramway Company yield to the absurd demands of their striking employees; yet on the other hand the government was promptly strong in putting a company of the engineer corps to work on the Monument of Vittore Emmanuele, in place of the striking masons, an action which brought the strike incontinently to an end. There has been strength also in limiting public meetings at Marino, where the Socialists are particularly dominant and violent.

The educational budget is before Parliament, and the debate has brought out the intent of the government to kill off private schools and absorb the education of the young into its own hands.

The anti-clericals have a new scheme, to wit, to induce all their sympathisers to register in the census as freethinkers, and so cut off from the number of those credited to Christianity all those who have been baptized and are recusant to their faith. A boycott is advocated in *l'Asino* by all loyal Asinites against the book-stalls and news-stands which, in deference to a sense of decency, or by admonition of those who have right to admonish, no longer expose this exponent of anti-clerical venom for sale.

The Congregation of the Index has prohibited the last novel of the late Antonio Fogazzaro, entitled "*Leila*." This book was written by its author with the express purpose of showing his rejection of the Modernist ideas, for which his "*Il Santo*" had been condemned: his want of success goes to show that mistakes of the head are not always corrected by a change of heart.

The Congregation has also "Indexed" the posthumous Commentary on the Psalms of John Conrad Zenner, S.J., edited by Herman Wiesmann, S.J. The present head of the Congregation is Cardinal della Volpe, who has replaced the late Cardinal Segna.

The "*San Sebastiano*" of D'Annunzio has had its echo in Rome. An ex-priest of Florence, one Salvatore Minocchi, has come out in *La Tribuna*, a newspaper of Rome, with an article maintaining that Saint Sebastian never existed. This has provoked a learned reply from Orazio Marucchi, at present recognized as the leading archeologist of Rome, in which he exhaustively proves from unquestioned sources the authenticity of the accepted life and martyrdom of the soldier saint.

The personnel of the Papal Mission to the coronation of George V, of England, has just been announced. It will consist of Mgr. Pignatelli di Belmonte, Archbishop of Odessa, as ambassador extraordinary; Mgr. Pacelli, the new Under-Secretary of State; Count Medolago Albani, President of the Social Economic Union of Rome, and Count Francesco Bezzi, member of the Noble Guard.

During the week the special commission from Spain arrived, under General Primo De Rivera, to present Spain's felicitations on the Unity celebration and incidentally to deliver to King Victor Emmanuel the commission as honorary colonel of the Spanish Infantry regiment of Savoy, which King Alphonso has just conferred upon him, thus reminding all Italy that Victor is no Italian at all, but a Savoyard. Later the Dutch com-

mission from Queen Wilhemina, under Baron Van Grovestins arrived, on a like errand of congratulation. Neither arrival caused the slightest ripple in the city, already tired of the pretentious but abortive Exposition. Next week the Duke d'Abruzzi is to be made a vice-admiral, in command of a new division of the Italian Navy.

The necrology of the week includes the name of Mgr. Francesco Bertaccini, for many years the prefect of schools in the Seminario Romano.

Some Greek princes came to town during the week, but whether accredited to congratulate the government on the Exposition it is not easy to say, as no great stir has been made over them. I fancy that United Italy looks down on Greece as a decadent nation. C. M.

Portuguese Republicanism

LISBON, PORTUGAL, May 18, 1911.

In the name of liberty we are cut off from the rest of the world, for the so-called Republicans who misgovern us interfere with the telegraph, with the mail, and even with the telephone service, for the purpose of keeping inside Portugal whatever it suits their interests not to let out. But I am satisfied that not even the bloodhounds of Lisbon will be able to prevent me from laying before the readers of AMERICA a few interesting facts about public affairs as they are; for, if the truth must be told, we have been reduced to a shameful condition by the cunning of a handful of knaves. If our five million inhabitants have not become five million old women, I don't see how the present condition can last.

One of the schemes evolved by the revolutionists is that of bringing strangers to Portugal, who may certify to the public peace and tranquillity that hold sway under Braga. This is not a difficult matter if care be exercised in selecting the visitors. Such has been the case with the recent Globetrotters' Congress, the result of which did not quite correspond to the expectations of those who brought it about. In the first place, very few attended, and they, with rare exceptions, were persons of no social importance. The festivities in connection with the Congress were poor affairs, which the unfavorable weather made even poorer. A resolution, however, which the Congress adopted was not without its significance.

It was to the effect that a Franco-Hispano-Portuguese Federation should be formed, with a permanent central office; each of the three countries, moreover, should have its national committee dependent upon a central executive committee, with offices in Madrid, the geographical centre of the proposed Federation. All this would be harmless enough if there were question of nothing but tours and excursions; but it takes on another appearance when one reflects that in the innocent guise of headquarters and information bureau for tourists there may be maintained an office for active revolutionary propaganda. Color is given to this ominous surmise by a study of the more or less prominent Spaniards who have been journeying back and forth between Lisbon and Madrid. Spanish politicians of a certain type, for example, have been visiting us with suspicious frequency. One of these, a notorious anti-clerical follower of Canalejas, gave out an interview while here, and volunteered the information that the Associations Law of Canalejas is an anti-clerical and Republican measure. A few days after his visit there was formed in Lisbon a "Young Spain Republican Club," which proposes to establish a Ferrer school and a committee to travel through Spain

and deliver lectures, the object of which is to stir up such a revolution as Portugal has just enjoyed.

Provisional President Braga has come out strongly in favor of an Iberian Confederation, for he says that the peninsula is like a lyre in which all the strings help in bringing out harmonious sounds. As the strings must be in tune, so must Spain and Portugal harmonize if the best results are to be expected. Spain must pass through a violent political and social revolution, he says, after which will come the Iberian Confederation.

The Separation Law has been very properly qualified by the *Cologne Gazette* as "monstrous," and this widely read newspaper is so far from being "clerical" that it has more than once advocated measures against the Catholic Church; but in the present case it asserts that Catholics would be justified in making diplomatic representations to the European powers.

The helplessness of the administration was well illustrated recently in the city of Braga, where certain buildings and private houses were illuminated in honor of the Sacred Heart. The rabble organized a demonstration and stoned the seminary and the College of San Antonio, as well as the buildings which were illuminated. They then broke into the club room of the "Christian Democracy" and destroyed the furniture and fixtures.

A prominent member of the Carbonari, one Manuel Lorenzo Godinho, who was concerned with the murder of King Carlos, was recently detained by the police of the Spanish town of Santiago in Galicia, whither he had gone, it is supposed, to do away with the Count of Bertiandos and other Portuguese notables who had taken refuge there. Giving the name of Anthony Francis, and calling himself an Englishman, Godinho secured a room on the floor where the count was lodged; but his suspicious actions caused him to be seized and searched by the police. Two daggers and some compromising documents were found on his person.

I. BLANCO Y P. DE CAMINO.

Exciting Times in Mexico

A personal letter just received from San Luis Potosí gives a graphic description of some of the scenes witnessed in the recent uprisings in Northern Mexico and will be read with interest. What is purely personal has been omitted.

SAN LUIS POTOSI, May 27, 1911.

These are exciting times here. . . . The revolution has certainly raised Cain with us. . . . Almost everything is at a standstill, except the rebels and the bandits, and no business of any magnitude is being transacted.

I went to Mexico City a few days ago, and as the station a few miles ahead of us had been captured by about 200 rebels (or bandits, as they in most cases should be called), all the passengers were advised by the conductor to conceal our money and valuables and get ready to look pleasant into the mouth of a cannon. We concealed our money, watches, etc., in cuspidors and about our underclothing. I had but little money, and then, I was called upon to help others. An old Dutchman, very fat, had about \$1,500 in bills, and after I took his outer shirt off and pinned the bills on an inner one, and other parts of his garments, he looked something like an ancient cartoon of Mark Hanna.

Well, it was really a shame, for after all our preparations these bandits rode away and didn't even fire a shot at us. We saw them disappearing over a ridge as the train drew into the station. Before we got to the city

we had time to remove most of the pins and fish our watches, etc., out of the cuspidors.

In the city we found everything comparatively quiet; but for the last few days there has been much rioting and plundering, and many persons were killed. Great plate glass windows in most of the big stores were broken to pieces, and in most cases the goods have been either wantonly destroyed or carried off by the mob. President Diaz resigned yesterday and, report says, has fled the country, and De La Barra, the president pro tem., has been installed in his stead.

Many people think we shall never have "sweet peas," but, as the Mexican says, *quien sabe?* You must know that as many as 50,000 prisoners have been liberated from the jails and prisons, and as a very large per cent. of the poor peon population are criminally inclined, most people here think it will be many months before a real tranquil condition will be brought about. Bandits are being shot down almost daily without trial, but as there are so many of them we are afraid there won't be enough bullets to go around.

On my return from the city our train was held up, but not robbed (that was last Saturday), and we had to come in by a roundabout way over another road. Yesterday, or, rather, the day before, the excitement reached a culmination here in San Luis Potosí. The night train brought in about twenty-five rebels from the rebel army, who demanded the surrender of the city. Our Governor and safe politics told them that if they did not loot and destroy property, etc., the city would surrender, as a large force was waiting outside. The authorities thought it would be jeopardizing many lives to resist. Accordingly, the rebel force of several hundred men arrived at 3:30 p. m. Great excitement prevailed; a big mob marched through the streets, shouting "Viva Madero," breaking windows and demolishing parks, etc. In the large alameda or park in front of our hotel most of the beautiful plants and flowers were destroyed or carried off and sold. Several persons were shot during the afternoon, and the police ordered everybody off the streets. Last night there was much trouble and, as near as we can find out, twenty were killed and a great many wounded. The leader of a company of rebels was literally filled full of bullets in the plaza because he insisted on liberating some prisoners and was inciting the mob to violence. I just came from the spot where he was killed. His body was left lying there on the street all night, a ghastly sight, and great blotches of blood were to be seen all over the plaza, where others had been shot or wounded.

The merchants are combining this morning to protect their property, as more rebels are coming this evening, and much more trouble is expected. We Americans are keeping off the street and only a few are mixing with the rebels here. Most of the Americans and foreigners are leaving the country as fast as they can. We expect to leave here within the next ten days for San Antonio, Texas.

The "Four Nation Loan" to China

SHANGHAI, MAY 15, 1911.

The loan agreement between the syndicate representing the United States, Great Britain, Germany and France on the one hand, and the Chinese Government on the other, was signed in Peking on April 15. Negotiations for this purpose began about six months ago and were finally brought to a close on the above mentioned

date. When we consider that till recently China was averse to foreign loans, and that at present there is immense opposition to such a step from the Provincial Assemblies and other public bodies, the Syndicate must be congratulated on having so expeditiously brought the matter to a successful issue.

The Agreement was signed by Duke Tsia-tse, President of the Ministry of Finance, acting under Imperial sanction, and by Messrs. Straight, Hillier, Cordes and Caseneuve for the banks of the "Four Nations." The amount of the loan is £10,000,000 (\$50,000,000 gold). The issue price will be 95, and the rate of interest 5 per cent. This shall be paid to the bondholders in half-yearly instalments. The term of the loan is forty-five years. Repayment of principal shall commence after ten years. It may be redeemed wholly or in part after fifteen years, and if fully paid up before a lapse of twenty years, China will add 2½ per cent. on every £100 bond. After twenty years have elapsed, payment may be made without any premium. The Banks' commission is £1 on every £1,000, or a total of £10,000. The sum of £1,000,000 sterling will be advanced on May 15, with interest at 6 per cent., and a similar amount about the month of October.

The purpose of the loan is principally to help carry out the silver currency scheme of the country, and impart to it that uniformity and stability which will protect the people from the endless variations of exchange, hinder the abuses and failures of native banks and give assurance to international trade. It has already been stated in AMERICA (March 4, 1911) how the Government inaugurated in 1910 a currency scheme with the silver dollar as the standard unit, but the silver available was insufficient to launch the new currency on the country, hence the scheme miscarried. In ordinary circumstances, the government purchases an initial limited quantity of silver for immediate use, and then the old coins are called in. China totally ignored this elementary principle of sound finance. It may now be expected that, with the help of the new loan, the errors of the past will be corrected, and that the present year will see the new currency established in every province of the Empire.

Another part of the loan, 30 per cent., will be employed in developing industries and manufactures in the three provinces of Manchuria. What these enterprises are is not stated in the agreement, but very likely they will extend to such pursuits as agriculture and husbandry, cattle and horse-rearing, fisheries, flour mills, millet distilleries, tobacco planting, silk manufacture, bean oil, paper, matches and other articles wherewith Japan floods the market, and will soon monopolize it unless China stirs herself up and protects her own interests.

The securities mortgaged by the Ministry of Finance are the following: First, the duties on tobacco and spirits in Manchuria, amounting to one million taels per annum. Second, the produce and consumption duties of the same country, value one and a half million taels. Third, a new surtax on salt throughout the Empire, producing a sum of two and a half million taels, or an aggregate of 5,000,000 taels. These revenues are expected to meet the payment of interest and principle. If found insufficient, then the Imperial Government will designate other revenues, and if after a reasonable period there shall still be a deficiency, the aforesaid revenues will be entrusted to and administered by the Imperial Maritime Customs, in order to protect the interests of the bondholders.

M. KENNELLY, S.J.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JUNE 17, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; SECRETARY, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

By Fast Freight

An official notice has just been received from the Second Assistant Postmaster-General, that after the 1st of July all periodicals are to be forwarded to their destination, not as heretofore, by mail, but by fast freight. Thus AMERICA mailed at New York will take three days to reach Illinois, Iowa, Kentucky, Tennessee and Wisconsin. It will be four days before it arrives in Missouri and five in Minnesota, Nebraska, etc.

In consequence of this ruling it is evident that we must close our columns one day ahead of the usual time. This, however, will involve no change in our subject matter, nor will it affect even that section of our paper under the heading of Chronicle, which, it is unnecessary to remind our readers, was never intended to be a record synchronizing strictly with the most recent current events. Manifestly that would be an impossible achievement for any weekly publication. The Chronicle was never supposed to be anything else than a historical record of political, sociological, economic and religious occurrences, calculated to furnish material for reflection or comment, and possibly also useful for future reference. It is a study of the ever varying line of the lights and shadows of the world's progress. AMERICA is a Review and not a newspaper, and from the beginning it has deliberately left to the daily press the task of purveying items of news, which, as everyone is aware, are often discovered later on to have been only products of the imagination, if not the results of political or religious bias, or even deliberate misrepresentations of the truth. People who want to be sure are not usually in a hurry.

We trust, however, that notwithstanding the new arrangements of the Postal authorities, we shall before the end of each week be in communication even with those of our subscribers who live on the far-away Pacific Slope.

Cardinal Gibbons' Jubilee

Tuesday, June 6, there was presented to certain intriguing and ambitious politicians in Europe an object lesson which must have caused them to gape with astonishment. Whilst these men, unfortunately leaders in lands where, theoretically at least, the Catholic Church is the Church of the people, are bringing into play every unfair means to thwart or to check the influence of the Church upon the national life, here with us a country-wide movement on that day culminated in a magnificent demonstration to honor Cardinal Gibbons. There was no attempt to conceal the purpose of the vast gathering crowded into the Fifth Regiment Armory in Baltimore. Men and women of that and other cities—Catholics and Protestants, high and low, rich and poor, men of power and place in the destinies of the nation, as well as the humblest of the nation's toilers thronged into the presence of the venerable Prince of the Catholic Church to demonstrate the veneration in which he is held as the greatest of our churchmen, and one of our greatest citizens. The President and Vice-President were there, our well-known ex-President, and the Chief of the nation's judiciary and Senators and Representatives in Congress and foreign diplomats, all eager to congratulate Baltimore's prelate on the golden jubilee of his priesthood, and to wish him added years in the peaceful enjoyment of the cherished place he has won in the affection of the people of the United States.

The gathering in the great Armory of Maryland's metropolis on June 6 was the result of no impulse of passing enthusiasm. It was an ovation springing spontaneously from a deep-seated regard which has been growing through many years. President Taft gave cordial expression to this thought when he said:

"This assembly, I venture to affirm, can find few counterparts in history. We come as American citizens to congratulate the American Primate of one the great Churches of the world upon the twenty-fifth anniversary of his ascension to the highest office in his Church but one, and upon the fiftieth anniversary of his entering the Church as one of its priests. We are not here as members of any denomination. We are not here in any official capacity. But we are here to recognize and honor his high virtue as a patriotic member of our political community, and one who, through his long and useful life, has spared no effort in the cause of good citizenship and the uplifting of his fellow-men."

Cardinal Gibbons has long been admitted to be a leading citizen of our republic. In the busy cares attending his exalted position he has found time to dwell upon the welfare of his country and its people, and he has never lacked the courage to point out, always wisely and prudently, the problems that must be solved, the perils that must be faced and overcome. In the years in which he has served his Church and his country so faithfully he has had ample opportunity to observe conditions as

they really exist, and he has had the dangers that he says threaten our civilization brought home to him. When, therefore, the Prince of the Church speaks with a frankness that, to those who know him, shows his utterances to be born of mature and deep thinking, of dangers which strike at the root of the family and society among us, his words of warning, uttered in the very glow of the country-wide homage showered upon him, are surely deserving of the careful attention of everyone interested in this country's well-being and happiness.

Menaces to Our Civilization

Sitting in a big armchair in the cozy study of his residence on the eve of his jubilee day, Cardinal Gibbons talked to a representative of the *Baltimore Sun* of the evils that are to-day menacing the civilization of America. These are the greatest as he sees them: Mormonism and divorce; an imperfect and vicious system of education, which undermines the religion of our youth; the desecration of the Sunday, which tends to obliterate in our adult population the salutary fear of God and the homage that we owe him; the gross and systematic election frauds; the unreasonable delay in carrying into effect the sentences of our criminal courts, and the numerous subterfuges by which criminals evade the execution of the law.

In offering his tribute to the Cardinal in the presence of the Baltimore assembly, than which probably no more distinguished gathering was ever held in this country, outside of Washington, the Chief Magistrate of our Republic is reported to have said: "One of the tenets of his Church is the respect for constituted authority, and always we have found him on the side of law and order, always in favor of peace and good will to all men, always in favor of religious tolerance and always strong in the conviction that complete freedom in the matter of religion is the best condition under which churches may thrive." An admirable testimony, to be sure, to the fair-minded integrity of the man of whom it was spoken. In view of it, were it not well that those among us who, on the plea of liberty, proclaim the need of so-called unsectarianism in our public school system, should heed the wise comment of the Cardinal on the fallacy underlying their position? Speaking of our mutilated and defective school education, Cardinal Gibbons says:

"In this glorious country of ours the citizen happily enjoys the largest liberty, but the wider the liberty the more efficient should be the safeguards to prevent it from being abused and degenerating into license. The ship that is destined to sail on a rough sea and before strong winds should be well ballasted. To keep the social planet within its proper orbit the centripetal force of religion should counterbalance the centrifugal motion of free thought. The only effectual way to preserve the blessings of civil freedom within legitimate bounds

is to inculcate in the mind of youth at school the virtues of truth, justice, honesty, temperance, self-denial and those other fundamental duties comprised in the Christian code of ethics.

"Granted that a mother has done her duty by the blessed influence of a home education and by a mother's tutelage, the child's training does not end with the mother, but it will be supplemented by a curriculum in other schools. And of what avail is a mother's toil if the seeds of faith that she has planted attain a sickly growth in the cheerless atmosphere of a school-room, from which the sun of religion is rigidly excluded?"

What the Maderists Feared

Now that the main point has been gained and the Diaz dictatorship has been brought to an inglorious finish, though the independent revolutionary movement in Lower California is still active, and some patriotic leaders in the southern part of the republic are still to be conciliated, the Maderists are so satisfied with their success, that some of them, as if breathing freely after the desperate struggle, have begun to take the outside world into their confidence. Madero, naturally, was sanguine of success; but Doctor Vázquez Gómez, his confidential agent at Washington, had many an uneasy moment, for the United States authorities looked upon the revolution as an attempt to overthrow by violence a strong and popular administration.

Francisco Vázquez Gómez is a medical practitioner, and he was engaged in the practice of his profession up to the moment when he started for Washington. He was on friendly terms with both Diaz and Corral, and used his friendship to dissuade them from completely crushing public spirit and riding roughshod over public opinion. His failure with them threw him into the Maderist camp. His sympathies are naturally with the poor, for it was only by heroic exertions that he rose from the poverty of his home surroundings, made his medical course, and won for himself an honored position among the medical men of Mexico. Abandoning a lucrative practice, he betook himself to Washington, where he devoted himself to a threefold task, namely, to prevent armed intervention on the part of the United States, even to prevent the Washington authorities from dictating how the trouble should be settled, and, finally, to prevent anarchy in Mexico. These three objects he feels that he has accomplished. As Minister of Public Instruction in the Cabinet of President de la Barra, he is out of politics, but not out of public life.

Taking up the rumor that the revolution was made a success by means of American gold, he says most emphatically that the cash outlay made to effect the overthrow of the Diaz administration amounted to only six hundred thousand Mexican pesos, equivalent to \$300,000 United States gold, and that the whole amount was from Mexican sources. Truly, the Diaz dictatorship must have been ready to fall, almost of its own weight.

The United States did not intervene, did not impose peace conditions; thus far, Vázquez Gómez succeeded. Is his country beyond the danger of anarchy? We should like to believe that the seething is about to subside, and that an era of constitutional rule is about to dawn; but patriotism, in a Mexican, is too often allegiance to an individual, not to a system of government. A petty military makeweight may dispel all the roseate dreams of reform and liberty and popular government, and keep the country in a ferment. We hope none such will appear on the scene.

Books by Catholic Authors

The latest compilation of "Books by Catholic Authors" comes to us from the Carnegie Library at Pittsburgh. It is arranged in classified form and provided with an author index. The librarian and editor is to be praised for the effort he has made to satisfy Catholics in the preparation of this volume of 243 pages, which is handsomely printed and admirably arranged. He thanks the Rev. Thomas F. Coakley, D.D., for hearty cooperation and acknowledges advice received from several others, among them the editor of *AMERICA*; yet, with the diffidence of the experienced librarian, expresses the fear that errors will be found, both of exclusion and inclusion, begging the forbearance of critics and promising that notices of mistakes will be gratefully attended to in future editions.

Not having the complete catalogue of the library, we are in no position to note any omissions, but as the compilation will be widely circulated and may be used by others in the preparation of future catalogues, we deem it proper to call attention to some errors of inclusion which we thought we had noticed when we received the advance lists. Henry Charles Carey, the writer on sociology, was certainly not a Catholic, nor was Paul du Chaillu, though the latter is classed in nearly every compilation of this character as a Catholic author. Mrs. Mariana Van Rensselaer would be surprised to find herself listed among Catholic authors, and so, were he now among the living, would Henry Giles, the Unitarian minister of Quincy, Mass. It is regrettable that so much time and effort should be wasted on the compilation and publication of these catalogues, whose value to Catholics may be seriously questioned. Unfortunately, there have been books written by Catholics which it would be better to bury in oblivion. Even in the Pittsburgh list one of the most immoral dramas ever produced on the English stage is cited, though the author, first a Catholic, then a pervert, and again a Catholic, dedicates the work as a Protestant Play to a Protestant Patron.

Would it not be far more serviceable to prepare an annotated list of one hundred or five hundred books which Catholics should or might read with profit, not excluding some works which have been written by non-Catholics? It would be easy to see that all these books were placed

on the shelves of every public library in the land. Catholic influence is everywhere strong enough to secure this.

A month ago we printed in pamphlet form a list of the Best Hundred Books in English, which appeared originally in the *Catholic Times* of Liverpool. In this issue there is a letter from a reader of *AMERICA*, who sent a copy of this pamphlet to his bookseller, who in turn forwarded it to the State Librarian at Harrisburg. The latter, on his own initiative, at once took pains to have all the Catholic books listed placed in the State Library. The introduction of these Catholic books into the Pennsylvania State Library suggests the ease with which they could be placed not only in State Libraries, but in every public library in the United States.

Illegal Weddings

Much loose talk is indulged in by men and women, who ought to know better, regarding what they presume to consider legislative interference of the Catholic Church with the proper freedom of individual action in regard to marriage. Catholics have but one answer to their thoughtless criticism, to use no stronger term. In the Christian dispensation Christ Our Lord has raised marriage to the dignity of a sacrament, and as a sacred thing it thus enters into the competency of the jurisdiction of Christ's Church. If the sanctity and indissolubility of marriage do not constitute a cardinal principle of the Christian religion we are at a loss to know what does. How can men and women call themselves Christian if they violate a fundamental law of Christianity? And, to emphasize the point, how lamentably is not the very existence of family life imperiled when such facts as that recorded in the following news despatch, coming from Chicago a few days ago, are possible:

"Municipal Judge Stewart to-day held that thousands of weddings of the immediate past were illegal and void because they had been performed by a Justice of the Peace from outside the city limits, in an office in Chicago. This Justice of the Peace was recently ousted from the County Building.

"The Judge volunteered an opinion from the bench that the Justice of the Peace had no legal right to marry anyone in Chicago, being a Justice from outside of Chicago, and because Justices were abolished in the city in 1905.

"At the same time Philip Fishmin was telling Judge Cooper how he was married without knowing it. He wanted the marriage dissolved. He said he inquired of a clerk in the County Clerk's office for a peddler's license. With him was a young woman. A slip of paper was handed him, he said, and they were taken to Justice Stacey's office. He told the court he thought he was swearing to something on the permit when he and the girl said the customary 'I do.' Later he found he had a wife."

The bare statements of such facts as these is a vindication, were one needed, of the Church's position.

God Have Mercy on Him

When the Servian Parliament passed a vote of sympathy on the occasion of the tragic death of the French Minister of War, M. Berteaux, the presiding officer arose in his seat and, while the whole assembly unanimously acclaimed his words, cried out in a loud voice: "God have mercy on him." Such was the message sent to Fallières to deliver to the French people.

Poor Berteaux needed God's mercy if ever a man did. Though naturally kind, he was a relentless enemy of Christ, and after the monster of the air had swooped down upon him, singling him out from all that vast multitude as its victim, he was buried, as he had lived, without a sign to lead one to hope for his salvation. He was typical of the Government of which he was the most conspicuous member; a Government that is stamped with God's reprobation. Even Jaurès, its principal sponsor, says of it: "The French Parliament, with its confusion of parties, its flippant and frivolous legislative schemes, its halting and hesitating majorities, its enormous but disordered and sterile absorption in political plots, its multiple and ever multiplying legislative projects, its interminable delays, which only emphasize the discords of both its houses, its budget six months in arrear, its countless questions coming up for parliamentary discussion, all of them banging at its doors and fighting with each other like a swarm of famished beggars, presents to the world a political mechanism that has gone wrong, that is out of joint, that is horribly overworked, and is every day giving proof that it is unfit to stand any further strain." It is a Babel, not of tongues, but of principles. It has neither religion, nor patriotism, nor justice, nor wisdom, nor common sense. Some unforeseen disaster may swoop down on it at any moment and repeat for the nation what the flying machine did for poor Berteaux. One may well echo the prayer of the Servian Parliament: "God have mercy on poor France," but like Macbeth gripping his bloody dagger the legislators cannot say "Amen."

Catholics and Protestant Hymns

A Catholic journalist, asked lately whether it is right for Catholics to sing "Onward, Christian Soldiers!" in church, answered that the hymn is in every respect Catholic, highly appropriate for certain occasions, and therefore to be used without scruple.

Every work has five causes, the material, the efficient, the formal, the final and the exemplary; and before one can call a hymn "in every respect Catholic" he must be sure that it is such with regard to all these. The material cause of a Catholic hymn is the hymn itself, inasmuch as it is capable of being accepted by competent authority for Catholic use. Despite a certain vagueness, "Onward, Christian Soldiers!" is probably Catholic materially. The efficient cause of a hymn is its composer.

Baring Gould, composer of this hymn, far from being a Catholic, is as bitter a hater of the Catholic Church as can be found amongst Anglicans, even Littledale not being excepted. The formal cause of a Catholic hymn, that which makes it really such, is the sanction of the Church. We do not think the Church has ever sanctioned "Onward, Christian Soldiers!" or any other Protestant composition. The final cause of a hymn is the purpose for which it is written. The purpose of "Onward, Christian Soldiers!" is to enliven the hearty services so dear to Anglicans and to serve their peculiar processions and recessions. For such a purpose it is admirable. To direct it to the expression of Catholic Faith and worship is evidently in the power only of the authority which might sanction it and has not done so. The exemplary cause is the model according to which a thing is fashioned. The Catholic journalist tries to show that for "Onward, Christian Soldiers!" this is made up of scraps of liturgical hymns, but only succeeds in pointing out a few verbal coincidences. One could prove just as conclusively that its exemplary cause is composed of bits of other Protestant hymns, as "The Son of God Goes Forth to War" and "Jesus Shall Reign Where'er the Sun." Certainly, if Baring Gould had in mind—and this is essential to the exemplary cause—to imitate the liturgical hymns cited by the Catholic journalist, he made a great botch of his work. His hymn is typically Anglican, vague, and as far from the wholesome dogmatism of those concerning Our Lord's Passion and Resurrection as the North Pole is from the South. At most, then, the Catholic journalist has shown that "Onward, Christian Soldiers!" is *materially* Catholic; for us, it is clear, what is most important is that our hymns should be *formally* Catholic.

Once upon a time an "Anglican Sister" complained to a priest that a little Catholic child she had got hold of would not join in the prayers, and asked him to induce it to do so. "You know, we say just the same prayers as you." "Not at all," answered the priest. "Oh, yes, we do; we say the Our Father, the Hail Mary, the Creed, etc.," was the rejoinder. "But do you say them in union with the Pope?" asked the priest. When we can be sure that we can sing "Onward, Christian Soldiers!" in union with the Pope, either because he sings it himself or, at least, has given it his official sanction, we shall be ready to recognize it as equivalently "in every respect Catholic." There is too much singing of Protestant hymns amongst some Catholics.

—•••—
 "A perplexed layman of the Church of England" has written an open letter to the Bishop of London on the erection of stands for the viewing of the coronation procession, and their accompanying box-offices, in the precincts of London churches, expressing his fear lest this should fall under Our Lord's condemnation of the buyers and sellers and moneychangers who turned God's House of Prayer into a den of thieves. We don't know

how the Bishop answered him, or whether he answered him at all. To refer him to II Kings, chap. xi (our IV Kings), might only add to his perplexity. The Bible, the sole rule of conduct, evidently is not without its difficulties; how much more, then, the Bible, the sole rule of faith?

LITERATURE

"Exscinding" Thomas à Kempis

Some years ago I noticed an attractive copy of the "Imitation of Christ" in a bookshop. The binding was firm, the print clear and artistic, the initial letters of each paragraph in warm color. In form and detail it was just the sort of book a reading man would have at his elbow or slip into his pocket for a journey.

It bore the imprint of Methuen & Co., London, 1896, and was prefaced by a long introduction by no less a writer than the late Dean Farrar. A new introduction to an old book is always interesting as a sort of involuntary autobiography on the part of the editor.

All at once a word loomed up on the page: "Romish." This was the sentence: "It [the 'Imitation'] has in it very little taint of Romish error, artificial theology or monkish superstition." Then came another illuminating sentence: "(If we excise half a dozen sentences) he scarcely writes a line which might not have been written by Melancthon, or by Baxter, or even by John Bunyan."

This seemed passing strange. I had been reading the "Imitation" for several years and had never noticed that Thomas à Kempis had anything in common with the three worthies so grotesquely assembled. "Excise." It is a pregnant word. It may mean so much and so little. There was a man who amended the Decalogue by excising the "not" in each Commandment. I sought for some explanation of the excision, and found in very small print at the bottom of a page this note: "These are mostly omitted in English editions, e.g., in *Imit.*, i, 25; iii, 56; iv, 2, 5, 8, 9."

I purchased the book and devoted some time to comparing it with the authentic version in Latin and authorized English translations, with the result that the volume gradually took on the appearance of a section of the "Corpus Juris" with glosses.

The very first chapter was disquieting, with its "saints" presented as "holy men" and "favor" taking the place of "grace." Chapter xxiv rendered "*imaginem Crucifixi*" as "the remembrance of thy Saviour crucified." These were small matters, but to a Catholic reader they did not seem quite honest. I proceeded to find out what had been "excised," and was a bit surprised to see an important paragraph missing. Here it is:

"How do so many other religious do, who live under strict monastic discipline? They seldom go abroad; they live very retired; their diet is very poor; their habit coarse; they speak little; they watch long; they rise early; they spend much time in prayer; they read often and keep themselves in all discipline. Consider the Carthusians, the Cistercians and the monks and nuns of divers orders, how every night they rise to sing Psalms to the Lord. It would, therefore, be a shame to thee to be sluggish at so holy a time, when such multitude of religious begin with joy to give praise to God."

It became quite clear how Dean Farrar could state that the "Imitation" "has in it very little taint of monkish error." His edition had not, for he had made this certain by "ex-

scinding" one of the finest eulogies of the religious life ever penned in a paragraph.

In chapter viii of the Fourth book the editor performed a major operation comparable to the work of Henry VIII with the Church in England. In place of the word "*missa*," which is capable of but one translation in English, Dean Farrar had unblushingly set down "Holy Communion."

When chapter xix of the Fourth book was reached I understood the reason for a statement in the introduction: "He has little to say of * * * masses for the dead." Here is the sentence "mostly omitted in English editions": "Who have desired and begged of me to offer up prayers and masses for themselves and all that belonged to them, whether they live as yet in the flesh or whether they are now departed out of the world."

These are submitted as characteristic specimens of the manner in which the Anglican editor had acquitted himself of his duties. He had also omitted several paragraphs in chapter v, Book IV, describing why the chasuble bears upon it on the obverse and reverse the sign of the cross.

There is honorable warfare, and there is also another kind, of which military men care little to speak. If a member of any sect feels impelled to write a book pointing out the alleged abuses of the Catholic Church, or supposed inconsistencies in her doctrine, and cites texts fairly and plainly, he is worthy of an honest reply. If a writer wishes to take a famous book and put out his own version of it, and sets down plainly the fact that he has made various alterations to suit his readers, we know at least what we have before us.

But the Dean of Westminster showed no signs of fair dealing or literary honesty. He entitled the mangled book "The Imitation of Christ." In the introduction he did his best to convince casual readers that Thomas à Kempis was a thoroughgoing Protestant ahead of his time. He made charges without proof and printed slurs that were uncalled for, and, not content with this, he deliberately removed essential portions of the book, and then made statements that would have been patent falsehoods had he not done so. What can we say of a writer who says that the author he treats of "says little of masses for the dead," and then removes the phrase in which the author speaks of masses for the dead; who avers that the "Imitation" "has little of monkish error" and "excises" the very paragraph in which the author lauds the life of monastery and convents? What literary honesty can we hope for from one who takes a Catholic book that has been a *vade mecum* for centuries, and substitutes the Anglican words "Holy Communion" for "Mass"?

We wonder at times whence our non-Catholic friends derive their fearful and wonderful ideas of the Church, why they insist on calumnies that are puerile and distortions that are patent. This book is an answer in part. Suppose one who is not generally a reader of religious books picked up this volume we are considering. He would indeed agree with the words of Dean Farrar in his egregious introduction, and, having read the version carefully, would honestly say to all and sundry that Thomas à Kempis was a crypto-Protestant.

There is no need to weary the reader with the pitiful and stealthy substitution that is evident on almost every page of this garbled "Imitation," the paring down and adding on of essential meanings that convert the work of the Catholic mystic into such a farrago as will recommend itself to Anglican readers. It is a sort of petty larceny.

The Latin ecclesiastical words of the Middle Ages had a defined and crystallized meaning, just as certain important words of Roman and English law have a precise meaning. Those key words formed the subject of numerous commen-

taries. To change their content is to disorganize the entire significance of any sentence in which they occur. "Mass" is not "Holy Communion," as the Anglicans would have it. They have defined in their formularies what they think of the Mass; that it is damnable and idolatrous. Yet this editor calmly makes the two synonymous. The word "religiosus" does not mean "a religious person" in ordinary English. It means "one of those men consecrated to God and living according to the rule so beautifully described in the "Imitation"; the men who were brutally despoiled and murdered by Henry VIII, men who were the rightful occupants of that Westminster of which Dr. Farrar called himself the dean. Such a method of procedure carried into law or government would be nothing less than anarchistic, yet by many it is deemed perfectly fair where the Catholic Church is concerned.

Moral: Beware of Catholic books edited by Protestant clerics.

C. W. COLLINS.

Religious Questions of the Day, or Some Modernistic Theories and Tendencies Exposed. By the Rt. Rev. ALEXANDER MACDONALD, D.D. Vol. III. New York: Christian Press Association Publishing Company. Price, \$1.00 net.

These essays are intensely interesting. They are not formal or academic or distinguished by literary tone and self-consciousness; nor do they follow one another in the order of a preconceived plan. The selection of topics seems to have been determined by disconnected incidents in the world of Catholic thought, and consequently bear upon the surface few marks of any unity of design. Still there is a harmonizing element running through all these papers: the author has one purpose in view, arriving at it from every discussion as from a different angle of approach. He has a strong man's appreciation of the solid permanence of Catholic truth: he realizes the vigor and wide extent of the assaults being made upon it everywhere, and he is touched with something like indignation whenever he sees what appears to him to be carelessness, faintheartedness, ignorance, or cowardice in those who assemble to its defence. With a large fund of learning to draw from, he brings his resources to bear upon the point where the line seems to waver, and, without ceremony or periphrases, does what work the occasion seems to demand. There is a hint of bluntness in the author's manner, but no discourtesy.

Those readers who write to harassed Catholic editors, asking why they do not treat this question or that, not realizing the limitations of space and talent and opportunity at an editor's command, should purchase these volumes by the Bishop of Victoria. They are full of just the kind of information needed to answer misstatements about Catholic doctrine. The author writes to be understood: his learning is not on parade, and, like most learning employed usefully and with a serious and practical purpose, it makes attractive, never heavy, reading.

We need not say that we are in entire sympathy with the point of view which deprecates the bold pose in Catholic writings. One sometimes observes Catholics who, under the excuse of scholarship or culture, seem to take a keen pleasure in seeing how close they can sail to the wind without upsetting their little bark of faith. Their hardihood contains an implied boast of their own security which amounts almost to assurance. If they really uncovered buried facts and made solid contributions to the common fund of knowledge, there would be no question of blame or of danger; but, for the most part, their startling discoveries amount to no more than ingenious surmises or fanciful theories, more indicative of vanity than of any seriousness of purpose, and reflecting in a mild way the reckless and irresponsible abandon of the modern spirit.

This is the general object of some severe and frank criticism

contained in these essays, and we are inclined to believe that the severity is, more often than not, most justifiable. We trust that it will not seem presumptuous to declare that, in the essay on God's foreknowledge, we are not in entire accord with the author. If we do not mistake his meaning, he teaches that God could not, in the nature of things, foresee how His free creatures would act until He had first willed to create them. The theory of the *scientia media* may leave many things unexplained as regards God's goodness and mercy; but to deny its main assumption, that God can see clearly how His creatures would act if He should will to create them, is only to substitute one difficulty for another and to ignore strong Scriptural confirmation.

JAMES J. DALY, S.J.

Joan of Arc. By GRACE JAMES. New York: E. P. Dutton & Co. \$3.50 net.

The title is only loosely significant of the contents, about three-fourths of which deal with anything and everything except the Maid of France. There are long disquisitions on mystics, visionaries, magicians, black and otherwise; irrelevant bulky citations from the journal of the Bourgeois of Paris, and a long chapter on a royal liaison which occurred long after the martyrdom at Rouen, and is introduced for no apparent purpose except to give to the narrative the piquancy of scandal. This latter is called "Amour de Grace"; it does not inspire respect for Grace James. The author, however, has a genuine admiration for the saintly heroine of France, and, when she returns from distant excursions to her ostensible subject, presents a sympathetic and a fairly accurate picture. "A Chapter on Religious Atmosphere" is admirably conceived, but, through ignorance of Catholic beliefs and instincts, it is inadequately and often ridiculously executed. The same applies to many of the numerous reflections and deductions with which the book is interlarded. We are told that the exorcisms at baptism are "twice as long for a girl as for a boy, for the Church distrusted woman's wiles"; that the Church "had to invent a new legend to meet every contingency"; that Jeanne "adored St. Michael", and that "it is easier for a camel to enter a needle's eye than for a saint to have a sense of humor." Jeanne is shown later to have this sense highly developed. There is much unconscious misinformation of this kind, which, with its marvelous mixture of history, gossip, and romance, gives a bizarre effect to the production. It is well written and handsomely produced, but it is not a life of Jeanne d'Arc.

M. K.

Heroes of Chivalry. By FRANCES NIMNO GREENE and DOLLY WILLIAMS KIRK. Boston: Little, Brown & Co. 60 cents.

The heroes are Roland and Oliver, the Cid, Godfrey de Bouillon and Richard Cœur-de-Lion, and their heroism is described and illustrated in a neat book of 200 pages. The stories of Roland and Oliver and of Godfrey de Bouillon are presented with sympathetic appreciation of the deeds and the spirit of the age, and with a skill and charm of style that challenge comparison with Kingsley's Grecian Heroes. The biographer of the Cid and Richard the Lion-Hearted reads into the simple, whole-hearted Catholic Christianity of the eleventh and twelfth centuries the survival of the "unco guid" ideas that prevailed in the Protestant eighteenth. She must be also the author of that portion of the preface which warns us that the authors will treat their Middle Age characters in a sympathetic spirit "rather than dwell upon those traits and acts that are justly condemned by the finer moral sense of the twentieth century." We appeal to the Supreme Court of the United States!

Meanwhile we are not surprised to be told "it was an age of violence and fraud. To make war upon your neighbor, with or without cause, was thought worthy of all praise, especially if

you conquered him. Might made right," and the Cid, being dead, is safely blamed for "treachery and cruelty" which history does not charge against him. We have thoughts of San Juan, and of modern heroes who were right when they won and wrong when they failed. It must be the same author who wrote the part of the Introductory which informs us that the Moors were much more civilized, less cruel, and allowed greater privileges to their conquered subjects than the Spaniards, who could not appreciate these advantages because they were "proud and intensely religious, and they bitterly resented their state of subjection to a foreign and 'infidel' people." *Cœur-de-Lion* was similarly fashioned: "Richard was religious, too, in the strange, fierce fashion of those days—days when one could be pious without being good; . . . when the Knight of the Cross was confident that Christ pardoned all sins to the warrior who did battle for His Holy Sepulchre."

Yet we are told that the cruel Cid, no instance of whose cruelty is recorded, raised with his own hands a leper from the roadside, prepared a bed for him, nursed him, and ate with him from the same dish. And the fourteenth century "Rule for the Gallant Knight", embodying the spirit of the preceding period, is translated:

"Amend your lives, ye who would fain
The Order of the Knights attain;
Devoutly watch, devoutly pray;
From pride and sin, oh, turn away!
Shun all that's base; the Church defend;
Be the widow's and the orphan's friend;
Be good and leal; take naught by might;
Be bold and guard the people's right;—
This is the rule for the gallant knight."

But what good was a good rule for medieval "Romishes"? We would gladly recommend this book if the writer of "Roland and Oliver" and of "Godfrey" had written the remainder.

M. K.

Sermons Delivered Before Mixed Congregations. By HENRY B. ALMEYER, Pastor of St. Joseph's Church, Huntington, W. Va.

The people of Huntington who listened to these sermons are to be congratulated. A great deal of valuable instruction on the vital question of religion was imparted to them in a simple, direct and interesting manner, and we have no doubt also that many who are not of the household of the faith must have availed themselves of the opportunity of listening to these very learned, and at the same time very lucid, explanations of the chief points of Catholic doctrine. * * *

A Chinese Appeal to Christendom Concerning Christian Missions. By LIN SHAO-YANG. New York: G. P. Putnam's Sons.

If Lin Shao-Yang is a Chinaman, and not an American or an Englishman masquerading as an Oriental, his knowledge of the English language is unusual and his knowledge of conditions outside the Flowery Kingdom most comprehensive. The book is a protest against the attempt to Christianize China.

Naturally, Catholics will be concerned about the writer's opinion of their work in the Far East. They will be gratified to discover that, beyond an occasional gibe, there is nothing very offensive. The Catholic Church is all going to pieces, of course, in Europe, and does not measure up to the scientific standards set for us by Harnack, Loisy, and Joseph McCabe—an array that need not worry us. The

author is chiefly, if not exclusively, concerned with the Protestant missionaries, and he has bitter things to say about them, as, for instance, their assumed superiority to the yellow man, the contradictory doctrines they inculcate, their dishonesty in the statements of their revivals, the emotional character of their religion, their bibliolatry, their extravagant observance of the Sabbath, their churches and church-bells, and hymns, their home subscriptions for the heathens, etc. His verdict is that the Chinese should be left to work out their own salvation, until Europe and America can show something better than the present doctrinal and moral anarchy that prevails in Protestantism. * * *

Short Catechism for those About to Marry. By Rev. ANDREW BYRNE. Rochester: St. Bernard's Seminary. Price, 15 cents.

We have not been so well provided in the United States with suitable handbooks of instruction as are Catholics of other countries. Probably the need is never so directly brought home to the pastor of souls as when he sets about the serious obligation imposed upon him of instructing those about to marry. Father Byrne's little book is published to meet this need. It gives a short and clear explanation of the nature of the Sacrament of Matrimony and of the privileges and obligations of those who enter this state. In a country like our own where the danger of mixed marriages is ever present, a little work like the Short Catechism will be decidedly useful for Catholics, and for non-Catholics, who are meditating entering into the marriage relation with a Catholic. It presents a succinct idea of the laws binding in such contracts, which it is but fair both parties should know and understand before they admit the obligation. The first edition of 3,000 copies of Father Byrne's excellent booklet was sold in a few weeks, a satisfactory evidence, one would say, of the merits of the Catechism and of its capability of supplying the lack of such books of instruction among us. * * *

Summula Philosophiae Scholasticae, Vol. II, Cosmologia et Psychologia. J. S. HICKEY, O. Cist. Editio altera. Dublin: Browne and Nolan.

Leo XIII, as we all know, admonished our professors to make St. Thomas the foundation of their philosophy, and Pius X is of the same mind. Some authors obey by filling a preface with praises of the Angel of the Schools, adding a paragraph upon the importance of understanding rightly the mind of St. Thomas, and hinting modestly that they hold the key. Then they go on to support any modern theory they choose in the course of their work. This is not the method of the author of the book before us. Loyalty is its characteristic from beginning to end. He accepts St. Thomas with his whole soul, following with docility the great commentators; and when he finds modern science contradicting the teaching of his master in essentials, he holds to this, and gives good reasons for doing so. His acquaintance with modern physicists is wide, and his quotations from them are valuable. We may differ with him on some points; but these are few, of minor importance, and he is as likely to be right as we. Every professor, and we recommend the book to every professor, will find something to dispute about in a fellow-professor's book; otherwise the monotony of professorship would be deadly, and the multiplication of such books would be useless. Some may be displeased with a certain simplicity that characterizes this work. Truth can afford to be simple; only error needs to clothe itself in pompous verbiage. It is a thoroughly good and practical text-book and will repay study. * * *

BOOKS RECEIVED

Post-Mortem Use of Wealth. By Daniel S. Remsen. New York: G. P. Putnam's Sons. Net \$1.50.

The Legends of the Jews. By Louis Ginsberg. Translated from the German by Paul Radin. Vol. III. Philadelphia: The Jewish Publication Society of America.

Deer Jape. By Isabel Cecilia Williams. New York: P. J. Kenedy & Sons.

Pamphlets:

Devotion to the Sacred Heart. New York: Joseph Schaefer. Net 60 cents per 100.

A Memorial of First Communion. By a Member of a Religious Order. Net \$2.00 per 100.

The following have been received from the office of *The Irish Messenger*, 5 Great Denmark Street, Dublin, Ireland:

The Holy Hour. By the Rev. Joseph McDonnell, S.J. One Penny.

Daily Mass, or, the Mystic Treasures of the Holy Sacrifice. By Rev. J. McDonnell, S.J. Sixth Edition. Net One Penny.

Miniature Meditations for First Fridays. First Series: The Apostleship of Prayer. By the Rev. J. McDonnell, S.J. Net One Penny.

Miniature Meditations for First Fridays. Second Series: The Sacred Heart. By Rev. J. McDonnell, S.J. One Penny.

The Devotion of the First Fridays. By the Rev. Joseph McDonnell, S.J. One hundred and twenty-eight thousandth. One Penny.

The Decree "Ne Temere," and the Marriage Laws of the Catholic Church. By Rev. Peter Finlay, S.J. One Penny.

Frequent and Daily Communion. By Rev. Joseph McDonnell, S.J. Fourth Edition. One Penny.

Temperance Catechism, and Manual of the Total Abstinence League of the Sacred Heart of Jesus. By the Rev. J. A. Cullen, S.J.

The Pioneer Popular Penny Reader. "Ireland Sober—Ireland Free." Compiled by Rev. J. A. Cullen, S.J.

Owen Roe O'Neill. A Sketch of His Life and Times. By E. Leahy. Second Edition. One Penny.

Francisco Ferrer, Criminal Conspirator. A Reply to the Articles by William Archer in *McClure's Magazine*, November and December, 1910. By Rev. John A. Ryan, D.D. St. Louis: B. Herder. Net 15 cents.

German Publication:

"Lasset die Kleinen zu mir Kommen!" Die zeitige und häufige Kommunion der Kinder nach dem neuen Erst-Kommunion Dekrete. Von Emil Springer, S.J. New York: Frederick Pustet & Co. Net 40 cents.

Spanish Publication:

Mas Alegria. Por el Dr. Paul W. von Keppler. Traducción del Aleman por Felipe Villaverde. St. Louis: B. Herder. Net 80 cents.

EDUCATION

It was a genuine pleasure, some months ago, to make brief mention in this department of an association organized in St. Ignatius College, Chicago, Illinois, to comply with the wish of our Holy Father that the practice of frequent Communion be promoted, especially in all Christian establishments for the training of youth. That announcement embodied a wish thus expressed in the leaflets describing the "Students' Eucharistic League" early sent out from Chicago: "This is only a beginning, and, small though it is, it is hoped and desired that in course of time a large proportion of the college students will become frequent communicants. If they do not, who will?" This desire of the association's first promoter has been more than realized. The spirit of solid piety that has developed is sufficiently manifested by a May offering of the members of the League in the Chicago college of a spiritual bouquet of 2,846 Communions in honor of the Blessed Virgin.

But a wider evidence of the League's

practical value is found in the record of its unlooked-for introduction into many other colleges, academies and parish schools. The Students' Eucharistic League has been established not only in the eight Jesuit Colleges of the middle West, but it has also found its way to colleges on the Pacific coast, to New Orleans, Boston, Kentucky and Canada. And everywhere its introduction has been followed by surprisingly happy results among the students pledging themselves to its purposes.

The teaching orders of Sisters have been quick to recognize the value of the plan for increasing Communions among their students, and flourishing branches of the League now exist in the leading academies in Chicago and in the neighboring districts. The organization is only in its infancy, but enough has been accomplished to prove that it contains great possibilities and is destined to play an efficacious and important part in the Christian formation of students in Catholic institutions.

The Director of the Students' Eucharistic League (St. Ignatius College, 1076 West 12th street, Chicago, Illinois,) will be pleased to send leaflets of information to those who may be interested in the aims the association fosters.

Some weeks ago we urged in an article on the Catholic University of Louvain (Belgium) what we claimed to be an effective concrete argument against a contention advanced by the trustees of the Carnegie Fund for the Advancement of Teaching. These gentlemen, as is well known, refuse to give any financial help to institutions in any respect controlled by religious bodies. They explain their refusal by the statement that such institutions, by the very fact of their connection with religious bodies, are incapable of the broad, liberal scholarship looked for in colleges of advanced training. The writer of the article referred to based his argument on comparative results achieved by students hailing from an institution strictly religious in its control and management in competitive tests with men educated in schools of which the Carnegie trustees would certainly approve. One may concede a certain difficulty in measuring the relative merits and standing of educational institutions, but surely results achieved under conditions practically identical for all engaged in a similar work is a fair norm to guide one in forming one's judgment of the efficiency of school training. Reports recently to hand from schools in our own land permit us to insist once again on this argument. The *Journal of the American Medical Association* of May 27, 1911, contains the results of the examinations made last year by graduates of medical schools throughout the country before licensing

boards of the various States, in order to obtain a license to take up the practice of their profession.

* * *

The *Journal's* report enables us to note the remarkable fact that the St. Louis University, an institution under religious control and management, had ninety members of the class of 1910 examined before eight different State boards and that there was not a single failure. According to the average fate of the medical graduate, there should have been ten failures; for there were more than 400 failures, or about 11 per cent., from the graduates of all the colleges. Not only did St. Louis surpass the average, but, when we look over the list to find what other of the 121 schools had no failures, we note that Jefferson College, Philadelphia, had 105 examined, with no failures; St. Louis University, 90; The University of Michigan, 67; Rush (Chicago University) Medical, 65; Cornell University, New York, 50.

These five are the only schools in all America that had half a hundred examined with complete success.

* * *

From Chicago there comes to us a bit of confirmatory evidence to strengthen our contention. Perhaps for the first time in the history of medical education in Chicago, a college has made one hundred per cent. in the Cook County Hospital examinations. This singular honor was merited recently by the Loyola University Medical Department, again an institution controlled and managed by Catholics. Competition to gain a place in the Cook County Hospital is keen; naturally so, since an internship in a hospital where 38,000 cases are yearly treated is considered an opportunity of invaluable training for the future physician. Other medical schools, after spending two years in preparing special students, and sending forty to take the examinations, had seventy-five per cent. of failures. One school sent twenty representatives and won but one place. Loyola University spent but three months in preparation, sent six students, and won six places.

* * *

To win internships in the Cook County Hospital has long been accepted as a supreme test of efficiency in medical education in Chicago, and this victory consequently puts Loyola University fairly in the front rank of medical schools of the West. One may well be curious to know how the Carnegie trustees will meet evidence such as this, when it is urged against their narrow claim that schools where religious influence prevails cannot win distinction in the field of broad and liberal scholarship.

M. J. O'C.

PULPIT, PRESS AND PLATFORM

The following is the letter of his Eminence, Cardinal Pietro Respighi, Vicar of His Holiness, to the Rev. Father Bricarelli, S.J., referred to in another column:

THE VICARIATE, ROME, MAY 9, 1911.

REVEREND FATHER:—

The slanderous charges made against your Reverence on the occasion of a sad event about which the daily press has recently said so much have deeply grieved the Holy Father, who measures their gravity not only by the dignity of a priest who is blamed and insulted in the exercise of the most sacred functions of his lofty ministry, but also and especially by the very grievous scandal that those charges may produce among the faithful.

It is plain, then, that although the accuser is an unhappy priest who, by means of slander, has tried to justify his apostasy and his thanklessness to the Church which, with motherly affection, nourished and exalted him, the accusation is calculated to wound not so much a humble religious as the institution which he in his priestly character represents, namely, the Catholic Church.

With the desire of encouraging your Reverence to be comforted in the Lord, His Holiness wishes me to convey the assurance of his paternal benevolence to your Reverence, who has been deemed worthy to suffer contumely for the name of Christ. Be sure that the Holy Father is fully persuaded of your innocence. Were other proofs wanting, the slanderous nature of what has been brought against you by Verdesi is most clearly established by the defectiveness noted in the circumstances with which the accuser has clothed it for the sake of giving it the appearance of truth. Indeed, the august Pontiff remembers well, and, in his goodness, he has been pleased to tell me, how, in mentioning to him, for the purpose of obtaining authoritative advice, what you had heard from Verdesi, you did not mention his name; rather, you stated expressly that you had learned those facts outside of confession, in an ordinary conversation with a priestly friend of yours. There is no reason to reproach or blame your Reverence, either because you conferred with the Holy Father or because you told Verdesi that he was bound to make the facts known to the competent authority, since you thereby praiseworthy fulfilled your strict duty as a priest who respects Church regulations.

Another circumstance that the Holy Father has deigned to make known to me is that the facts mentioned to him by your Reverence in August, 1908, had already been brought to him from another source. The anonymous denunciation, therefore,

made by Verdesi could not have any influence on the action of the Holy See against those priests whom Verdesi accused of Modernism.

These are the points which, with the apostolic benediction, I am commanded by the Holy Father to communicate to you, that you may draw comfort from them in your present trouble.

Praying the Lord to grant you every blessing, I am, Reverend Father,

Yours most devotedly and affectionately in Jesus Christ,

PIETRO RESPIGHI, Cardinal Vicar.

SOCIOLOGY

A group of Catholic physicians, with Lawrence F. Flick, M.D., at their head, have organized in Philadelphia the guild of St. Luke, St. Cosmas and St. Damian, for the purpose of "elucidating the principles involved in the application of morality to medical and surgical scientific subjects." As Catholics accept the moral teaching of the Church in the light of faith, and as educated Catholics can find no difficulty in seeing that the decisions of the Church in matters medical and surgical are always in conformity with sound principles of reason, we infer from the word "elucidating" that, though the guild will have something to say for them on matters as yet undecided, its chief work will be to take up an aggressive, though kindly, attitude in the face of that daring medicine and surgery which is utilitarian, hedonistic, malthusian, anything but Christian in its principles. No greater benefit can be conferred upon the profession and its members than the frank, fearless and capable exposition of Catholic moral principles concerning not a few things in practice, about which many feel uneasy, yet, because they have no solid principles to go on, allow themselves, against their conscience, to drift with the tide. As the guild has "the enthusiastic approval of the ecclesiastical authorities", we look for no little fruit from it. We should like to see a federation of such guilds, with its own periodical to explain the Catholic position on certain grave questions to the whole profession.

* * *

Some time ago we called attention to the colonization work of the Rev. Julius E. de Vos and a number of priests associated with him. Since then we have learned with pleasure that at their last annual meeting the Archbishops of the country took it under their patronage in order to extend its scope, and approved of a convention, to be held in St. Louis, to complete its organization under the name of the Catholic Colonization Society of the United States of America, and to provide it with a responsible directorate.

The convention met on May 2, with prelates and delegates attending from all parts of the country, the Archbishop of St. Louis being temporary chairman. Father de Vos was elected president, and he will bring to the larger work all the executive ability he showed and the experience he gained while engaged in it on a smaller scale.

The society is prepared to establish colonization bureaus in every diocese to prepare the way for Catholic colonies, and we hope to see bureaus so established, especially in the more sparsely settled regions which are calling for immigration. It is good for people to come from the crowded countries of Europe to our wider spaces and broader opportunities. It is not good for them to do so at the peril of their faith. To obviate this danger, which has brought ruin to many in the past, is the principal object of the society. But colonization has its material advantages, which should commend this society to public authority, which must wish to see its immigrants do well. Their prosperity is the prosperity of the State they make their home. One immigrant prospering in a new country will draw others: each failure will keep others back. Nothing secures more surely individual prosperity than cooperation, the gist of the colonization idea. Twenty, thirty, one hundred families of the same race, language and manners, settling down together in a new land have every reason to expect success. "Brother helped by brother is as a strong city"; and they know nothing of the discouragement, the loneliness, the many obstacles which too often make one coming alone into the midst of strangers the victim of undeserved failure. One of the largest lumber companies in British Columbia brings colonies of woodmen from Quebec, with their families and their priest; it builds them houses and church and school, and counts the money thus expended well spent, because of the better service it receives. No one who has seen the prosperity of such enterprises as the Italian colony at Asti, in California, can be blind to the material advantages of such undertakings. When to such advantages are joined the moral and supernatural blessings of a Catholic colony, such a work calls for the utmost encouragement and assistance.

* * *

We mentioned lately how English insurance companies are issuing special policies to cover the very heavy succession duties now imposed when larger properties pass into new hands on account of death. Another policy is proposed by at least one company, to provide for the education of children, or for

a lump sum to be paid at a given age, as a marriage portion in the case of girls, or as the means of starting the boys in business. Of course, it is not a speculation on the part of the company upon the chance of the girls not marrying, or of the boys not going into business. They will get the money anyhow. The objects are mentioned rather in an advertising way, to give the father a strong motive for taking out a policy.

H. W.

ECCLESIASTICAL ITEMS

Cardinal Gibbons, on June 4, invested the Right Rev. Mgr. William T. Russell, D.D., pastor of St. Patrick's Church, Washington, with the purple robes of a domestic prelate of His Holiness, Pius X. The ceremony was performed in St. Patrick's, the Very Rev. Mgr. Bonaventura Cerretti, auditor of the Papal Delegation intoning the Mass, and the Rev. John T. Whelan, of Baltimore, preaching the sermon.

Unanimous approval of the plan for reorganizing the Society of St. Vincent de Paul was given at the National Conference in Boston. This plan had been authorized by the Council General of the organization in Paris and approved by the national assembly of Archbishops in this country. Presidents of the Superior Councils in America were authorized to select a committee to complete the details, which will probably take several months. The new plan is for one central administrative body, to be known as the Superior Council of the United States, with a central organization in each archdiocese. The New York officials now supervise the work generally.

On the day following the great celebration in his honor, Cardinal Gibbons was up at his usual hour—6 o'clock—and after the 7 o'clock Mass in the Cathedral confirmed a family of seven, a father and six children. The candidates were Jewish converts. The mother had already been received into the Church. The Cardinal gave the family a heart-to-heart talk after the ceremony.

The Franciscan Brotherhood at Bellary, in the Archdiocese of Madras, India, is a community of native Indian religious, who undertook some years ago to supply the want of institutions where Catholic Telugu boys might be lodged and cared for and given a good Christian education, and where pagan boys also might be instructed for baptism. St. John's Boys' Institution for the Telugu caste boys, conducted by the Monastery, is the only one of its kind in an area of 41,000 square

miles, a district as extensive as the State of Ohio, with a Telugu native Catholic population of 22,000, in the midst of six million pagans. In a humble way the Institution serves also as a sort of preparatory seminary; it is the chief source from which subjects are obtained for the Monastery, and it further serves as a catechumenate. An appeal, endorsed by the Archbishop of Madras, the Most Rev. Dr. J. Aelen, is made to the generosity of Catholics to help the Franciscans in charge to find the necessary funds to build new quarters, which are sadly needed, for the accommodation of more lads. The number of students now in residence is 70. There are a good many willing and anxious to enter, but there is no room for more, and the boys are still using a part of the Monastery proper.

PERSONAL

On a green knoll in Arlington Cemetery, Va., a memorial was unveiled, on May 22, to Major Pierre Charles L'Enfant, the French engineer to whose prophetic vision Washington owes its broad avenues and its symmetry of design.

President Taft, Ambassador Jusserand of France, and Senator Root of New York, spoke in eulogy of Major L'Enfant. The ribbons of red, white and blue that bound the American flag to the marble face of the memorial were lifted by Miss Eleanor Carroll Morgan, great-granddaughter of William Dudley Digges, in whose home L'Enfant found refuge when he was dismissed from the service of the Government. Mgr. Russell, of St. Patrick's Church, Washington, made the invocation and pronounced the benediction.

"There are not many," said President Taft, "who have to wait one hundred years to receive the reward to which they are entitled, until the world shall make the progress which enables it to pay the just reward. The man whose memory we celebrate to-day had a highly artistic temperament, and he had the defects which not infrequently accompany that temperament; and it is that fact that has obscured at times and in some degree the merit of what he did, and lessened the gratitude we owe him for what he did. L'Enfant will now lie here appropriately in state and in rest, with the gratitude of the nation he served so well."

Standing in front of the Lee mansion, the monument overlooks the Potomac River and the city of Washington. The low base of stone supports on its top a carved map, a fac-simile of the original map of Washington as drawn by Major L'Enfant when he laid out the Federal capital, under the direction of President Washington, in July, 1790. L'Enfant was quite forgotten till 1909. From the time

of his death in 1823 until last year, his body lay in a lonely grave on a marsh-land farm. Congress made, in 1909, an appropriation for the transfer of the body to the National Cemetery.

The North Carolina Society of Baltimore has appointed a committee of five of its members to compile and have bound a history of Cardinal Gibbons' life and work in North Carolina, where he spent the first years of his life as a bishop. A copy of the history will be presented to the Cardinal at the ecclesiastical celebration in September. Mr. Oscar D. Green is president of the Society.

The fortieth anniversary of the *Irish World* has brought to Patrick Ford, the following testimonial of its services to the Irish cause from John E. Redmond, leader of the Irish Party:—

"I write to offer you my most hearty congratulations upon the fortieth anniversary of the foundation of the *Irish World*.

"That period covers a long span in the history of Ireland. I have witnessed many great and blessed reforms. The National Party during all of that period has received valuable aid from Irish-America, and, though the *Irish World* has sometimes advocated views not shared by the leaders of the constitutional movement at home, it has been always inspired by unselfish devotion in the cause of Irish Freedom. For many years it has consistently supported the views and policy of the Irish Party and given to the National movement invaluable assistance. I feel sure I voice the universal sentiment of Nationalist Ireland when I say we are grateful to the *Irish World* and to you, and we all pray that Patrick Ford may live to witness the crowning of his life-work with the establishment of a free Irish Parliament."

SCIENCE

THE MIGRATIONS OF BIRDS.

The *National Geographic Magazine*, in its April number, contains a most interesting article by Wells W. Cooke on "Our Greatest Travellers: Birds that Fly from Pole to Pole; and Birds that Make 2,500 Miles in a Single Flight." It gives the principal routes used by birds in their migrations between North and South America, together with much collateral information. Some birds travel by day and some by night. Some make their journey in short stretches, others in long ones. As an instance of the latter class, the American golden plover, when the weather is propitious, flies without rest or pause from Nova Scotia to South America, a distance of 2,400 miles. In stormy

weather it makes emergency stop-overs at the Bermudas and the Lesser Antilles. The Pacific golden plover, however, travels the same distance, from Alaska to Hawaii, across an islandless sea where a stop is impossible. The Arctic tern breeds in Greenland, and spends the winter within the Antarctic Circle, and thus travels almost from Pole to Pole. It takes scarcely twenty weeks for the round trip of 22,000 miles, and must make at least 150 miles a day on an average. During eight months of the year the bird lives where the sun does not go below the horizon.

The same journal gives also an article by Charles Lester Marlatt, of the Bureau of Entomology, on Insect Pests and Parasites. It shows the ravages and spread of many species, and suggests means of destroying them. The article is well illustrated.

* * *

THE TOTAL ECLIPSE OF THE SUN OF APRIL 28.

We read in *Nature* of May 11 that "Major Hills, secretary of the Joint Permanent Eclipse Committee, has, according to the *Times* of May 5, received a telegram from Father Cortie stating that thick cirrus clouds persisted at totality, but photographs of the corona and spectrum were obtained; the corona was characteristic of the minimum sun-spot period.

"A telegram received by the Astronomer Royal from Mr. Worthington, who was also stationed at Vavau, reads: 'Splendid photos, inner and outer corona, one and a half degrees.'

"A later communication states that Mr. C. L. Wragge, formerly meteorologist to the Queensland Government, saw the eclipse under excellent conditions at Lifuka, Friendly Islands. Hydrogen prominences were wonderfully distinct, and, apparently, a four-vaaned corona was seen extending some distance from the moon's disc."

* * *

THE INTERNAL HEAT OF THE EARTH.

Science of May 26 discusses quite a number of observations upon the increase of temperature with depth below the surface of the earth. It is very different in different places, and varies from 40 to 250 feet or more for one degree of Fahrenheit. There is no general law, and it is very probable that the rise of temperature diminishes below the superficial zone of about one mile of the 4,000 through which the observations extend.

WILLIAM F. RIGGE, S.J.

Why mercury under pressure should be possessed of a greater capability of rupturing steel and kindred metals than other liquids under like pressure is a problem which has of late been attacked by students of hydraulics with very interesting results. Twelve similar cylinders, cut from a bar of Krupp's special chrome-

nickel steel, were tested in the Jefferson Physical Laboratory, six with mercury under pressure, the others with a glycerine water mixture, with ether, and with carbon disulphide. Of the former six, five burst at pressures ranging from about 2,640 to 4,180 pounds to the square inch, whereas of the latter, none yielded under pressures less than 21,120 pounds to the square inch. A microscopical examination of the fissures established the fact that the rupturing was due to amalgamation. Once started, the amalgamation spread rapidly through the metal. The natural affinity of steel for mercury and the tendency of the pores to open under the strain of the pressure tend to hasten the rapidity of this interaction. This latter view is strongly supported by the fact that the amalgamation could be traced readily along the distended pores.

* * *

From a series of measurements made on the thickness of the several media of the human eye, and on the coefficients of resistivity to the flow of an electric current through these thicknesses, it has been calculated that but 0.0023 of the energy of the light waves incident upon the anterior surface of this organ reaches the retina. As this reduction is independent of the frequency, that is, of the color of the light, the limitation of the vision at the blue end of the spectrum is attributable either to selective absorption or to the photochemical inactivity of the visual yellow and purple in ultra-violet light. In the course of the investigation it was noticed that the fineness of the fibres in the reticulated optic nerve prevented "skin effects", thus permitting a uniform electrical distribution over each cross-section. An approximate estimation of the minimum current required for light sensation was deduced by considering the distance at which the sun would become invisible in conjunction with the absorbed solar radiation, the result being that a current of $2.87/10^{14}$ amperes in a fibre 0.0004 cm. in diameter equals an energy of absorption of $1.31/10^{11}$ ergs per cm. of fibre per sec. These figures argue a sensitiveness of the eye over the ear of twenty to one.

F. J. TONDORF, S.J.

OBITUARY

Sister Alphonse died at the Convent of Notre Dame, Reading, Ohio, in her eighty-seventh year. She was a native of Belgium, and entered the Mother-house of her congregation at Namur seventy years ago. She was among the third band of its workers sent to the United States, arriving in Cincinnati in 1845, and her life since was spent in the cause of Catholic education. One who knew and loved her says she "was a wonderful character. Musician, philosopher, teacher, she possessed a

magnetism that drew all hearts to her, and thousands will learn with sorrow that she is no more. A noble woman, a great educator, a model religious, her death was a fitting closing for a soul ripe for heaven, a peaceful, happy one."

Mother Borgia Kelly died on June 1, at St. Joseph's Convent, Chestnut Hill, Philadelphia, in her eighty-seventh year. She was born in Calais, Maine, and joined the Sisters of St. Joseph fifty-two years ago in Philadelphia, to which city her parents had removed in her youth, and were there among the pioneers of what is now St. Ann's parish.

Mother M. Philip, a native of Wexford, Ireland, the oldest Sister of St. Joseph in Canada, died at St. Joseph's Convent Hamilton, on June 1, aged eighty-five years and in the fifty-ninth year of her religious life. She was the first Superior of the convent in Hamilton, and was especially notable for her heroic charity during the cholera epidemic in that city.

Mother Mary of St. John the Baptist, Superior of the Convent of the Good Shepherd, at Cleveland, Ohio, died there in her seventy-third year, and the fifty-eighth year of her religious life. Mother Baptist (Margaret Elizabeth Jackson) was born in Cashel, County Tipperary, Ireland, and joined the Community of the Good Shepherd at St. Louis, Mo., of which her maternal aunt was Superior, in 1853. Before she was twenty-one years old she was sent to found a home in Chicago, and governed it successfully for five years. She later labored in Philadelphia, Cincinnati and Newport, Ky., holding many positions of importance in these communities. Two of her sisters are also members of the Cleveland community.

LETTER TO THE EDITOR

To the Editor of AMERICA:

When I received my copy of the *Catholic Mind* containing a list of the hundred best books, I ordered a couple of extra copies and sent one to the bookman in this city through whom I order many of my books. He forwarded it to the State Librarian at Harrisburg, with the result that he received an order for the furnishing of forty of the books for the State Library. I am assured that the remaining sixty are already on the shelves. This was very gratifying to me, and I thought it would be to you. Besides, it suggests the ease with which all of these books could probably be put upon the shelves of every State Library in this country; hence, this communication to you.

JOHN A. COYLE.

Lancaster, Pa., June 2.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 11

(Price 10 Cents)

JUNE 24, 1911

(\$3.00 a year)

Whole No. 115

CHRONICLE

Direct Vote for U. S. Senators—Negro Lawyer's Appointment—Express Lines and Postal System—Transportation Rates Excessive—White House Silver Wedding—State Control of Cold Storage—Mexico—Canada—Great Britain—Ireland—France—Spain—Portugal—Germany—Austria-Hungary—Belgium241-244

QUESTIONS OF THE DAY

Lesson of the Cardinal's Jubilee—The Coronation—The New Sodality Rules—Ireland's Population245-251

CORRESPONDENCE

Pope Commends the School of Higher Music—The Millenary of Normandy—Cuban Politics.251-253

EDITORIAL

The Independent Once More—Sane Fourth Movement—Duez Called to Trial—A Catholic Daily—Santo Tomás, Manila—The Catholic Appeal—"That Which Remaineth Give Alms"—Cicero's Poems!—Note254-257

IN MISSION FIELDS

An American Seminary for Foreign Missions.257

THE PAROCHIAL SCHOOL.....258-259

LITERATURE

Uncle Sam's Periodicals—Dailies—Science of Education—Manual of Christian Pedagogy—Essays—California Under Spain and Mexico, 1535-1847—History of Rome and the Popes in the Middle Ages—Books Received.....259-261

EDUCATION

Religion in Our Schools—The Specious "Non-Sectarian" Argument—Explicit Religious Instruction in Prussian High Schools—Appropriations of the Rockefeller Endowment....261-262

PULPIT, PRESS AND PLATFORM

Spiritual Advantages of Membership in the St. Vincent de Paul Society.....262

ECONOMICS

The National Waste of Modern Naval Armament Expenditures—Ventilation in Subways.262-263

SCIENCE

Peary's "North Pole"—The Microstructure of Hatstones—Eliminating Barnacles—An International Volcanological Institute—Revolutionizing the Running Cost of Electric Lighting...263

PERSONAL

Bequests of John P. O'Connor—Michael F. Dooley—Rev. Michael Moynihan, S.J.—Canon Quinn263-264

ECCELESIASTICAL ITEMS

Increase of Chinese and Japanese Catholics—Sodalities of the Blessed Virgin—New Bishop of Achonry—First Money Grant to a New York Catholic Free School.....264

OBITUARY

Rt. Rev. William Gordon, D.D.....264

LETTERS TO THE EDITOR

Objectionable Moving Pictures.....264

CHRONICLE

Direct Vote for U. S. Senators.—After a controversy that has extended over more than a quarter of a century the United States Senate passed the resolution to place before the legislatures of the various States a proposed amendment to the Federal Constitution providing for the election of Senators by direct vote of the people. The resolution as adopted, however, carried with it the Bristow proviso, reserving to the Federal Government the power to prescribe the time, place and manner in which Senators shall be elected. If the House, to which the resolution is now to be returned, acts favorably on the measure in its amended form, it will go to the States for ratification as an amendment to the Constitution. The vote on the Bristow amendment was a tie, 44 to 44, Vice-President Sherman casting the vote which added the amendment to the resolution.

Negro Lawyer's Appointment.—The nomination of William H. Lewis, the Boston negro attorney, to be Assistant Attorney General of the United States was confirmed by the Senate. Mr. Lewis's name was sent to the Senate for confirmation on February 28. For a long time the nomination was held up in the Judiciary committee, but eventually it was confirmed in the most perfunctory manner, without debate or a demand for a roll call. The new Assistant Attorney General is the son of parents who were formerly slaves, although they had been freed at the time of his birth. His father was a Baptist clergyman at Portsmouth, Vt. Mr. Lewis was graduated from Amherst in 1892 and from the Harvard

Law School in 1895. He was very successful in his practice as a lawyer, and has held the position of Assistant United States District Attorney in Boston since January, 1903.

Express Lines and Postal System.—The sub-committee on post offices and post roads took up for consideration the Lewis bill, which provides for condemning and purchasing the express companies and adding them to the postal system. Mr. Lewis pointed out, as one of the main reasons why the express companies should be added to the postal system, that the express company service does not reach beyond the railways to the country or the farms, while the post office does, through the rural free delivery, which is waiting with empty wagons to receive the express packages and take them to the country stores and the farmers. Moreover, he maintained that as a consequence of the coordination of the express company plants with the post office and rural delivery there would be an elimination of the express company profits, which are averaging over 50 per cent. on the investment.

Transportation Rates Excessive.—Mr. Lewis believes that the express companies are obstacles to the business of the country. In Argentina the average charge for carrying a ton of express is \$6.31, and for the countries of Europe \$4.12, while the average express company charge in the United States is \$31.20. In other countries they charge five times as much to carry a ton of express as a ton of freight. Here the express companies charge sixteen times as much. These charges are simply

prohibitive for more than half of the traffic in the United States. The food problem, the high cost of living, according to Mr. Lewis's figures, is largely the result of the lack of a proper articulation of our transportation with the rural sources of supply. While prices are often prohibitive to the consumer, crops may be rotting at the place of production for want of a real express service.

White House Silver Wedding.—A reception and dance were given at the White House on Monday night to celebrate the silver wedding anniversary of the President and Mrs. Taft. The floral decorations in the draw-ings-rooms where the distinguished couple received their guests were on a scale of unusual beauty and magnificence. Gifts of every variety, addressed to Mrs. Taft, were received at the White House. One of the most beautiful is the watch and chain presented by the wives of forty generals of the army; both watch and chain are of platinum, wonderfully wrought and set and almost incrustured with diamonds. Handsome sets and pieces of silverware for use and ornament were received from the Senate and House, from the Supreme Court circle, headed by Chief Justice and Mrs. White, from the Vice-President and Mrs. Sherman, Secretary and Mrs. Knox, Secretary of the Treasury and Mrs. MacVeagh, and from many other persons of distinction. One of the most attractive decorations of the White House was a great electric flag, with its red, white and blue lights, suspended from the south portico. But what the President and Mrs. Taft prized more than the costly and elaborate manifestations of the affection of friends was the consciousness that they were the recipients of congratulations that could not find a medium for utterance welling up from millions of warm hearts in the land which Providence has so blessed during their occupancy of the White House.

State Control of Cold Storage.—Regulation of cold storage plants in New York State is provided for in the bill of Assemblyman Brennan, which was signed by Governor Dix and goes into effect immediately. The new law provides that all cold storage goods shall be so marked, and that they shall not be kept in storage for more than ten months, except butter products, which may be held twelve months. The State Health Department has authority to inspect and supervise all cold storage plants and to make reasonable rules and regulations governing them. Warehousemen are required to file a report with the State Health Department in January, May and September in each year, setting forth the quantity of foodstuffs in cold storage. The act prohibits the return of food to cold storage when once placed on the market for sale. Violation of the new law is made a misdemeanor.

Mexico.—On June 14 fighting was reported as going on at Chihuahua. There are 4,000 Federal troops in the

city, and they have orders not to permit the rebel army of Orozco to enter. Other fights are reported from various places. The Mormon colony at San Antonio, Mexico, is harassed by bandits under Zalazar. Two thousand Yaqui Indians are also said to be in the field.—It is reported that Governor Gonzales, of Chihuahua, declared that under the new régime foreign concessions which are regarded as monopolies will not be extended or renewed, and that every legal effort will be made to restrict them. "Undoubtedly," he says, "foreigners who profited so greatly under the Diaz administration will be hard hit." He has decided to admit into the city the insurrecto army of General Orozco.

Canada.—The Liberal Government has been sustained in the Nova Scotia Provincial elections, though the Conservatives won six of their seats and defeated three ministers. The new House will contain 27 Government members and 11 Opposition.—Charles D. Sheldon, the stock broker, who fled from Montreal some months ago and was apprehended in the United States, has been sentenced to five years' imprisonment for embezzling his customers' money.—The strike in the western collieries is causing a serious coal famine in the prairie provinces.—The Government and the Opposition are engaged in a vigorous campaign in view of the elections. Messrs. Bourassa and Monk are speaking chiefly in Quebec; the ministers, in Quebec and Ontario, and Mr. Borden, in the Prairie provinces.

Great Britain.—Lord Halsbury declares that he will vote against the third reading of the Parliament Bill. He has been Lord Chancellor in every Unionist Cabinet since 1885, and is a leader amongst the irreconcilables. He will have, probably, some following.—The Insurance Bill may prove a source of considerable difficulty to the Government. Apart from opposition arising from interests involved, it is distasteful to a large body of persons of small income, who object to be included with the working classes, and to these also, because they do not like to be compelled to contribute.—The Government has proposed to the Imperial Conference a Court of Appeal for the whole Empire, to consist of the existing members of the Judicial Committee of the Privy Council, with two English judges and one judge from each Dominion added. The proposal did not meet with unanimous approval, but the Conference decided to submit it to the Dominions.—The seamen's strike seems to be gathering head. The Olympic and one or two other ships secured crews by granting some advance in wages, but it is for the round trip only. The companies assert that they will have no difficulty in getting crews, and the coaling companies say the same with regard to coal-passers. Still, ships are being delayed and there is talk of laying up not a few, both in English and Continental ports.—The London, County and Westminster Bank has taken over the assets of the Birkbeck Bank.

—The new Dean of St. Paul's, Dr. Inge, successor of Gregory and Church, preached his first sermon on Whitsunday, and showed himself unorthodox on the personality of the Holy Ghost. It is to be seen whether this is held to be important in the modern Church of England.

Ireland.—At the invitation of the Cork Industrial Association the United Irish League of Great Britain held its annual meeting in that city, June 3. Mr. T. P. O'Connor, who has been elected president for twenty-nine successive terms, paid a merited tribute to the Irish of Great Britain, who, with nothing to gain and often much to lose, had always been faithful to the old land, and had rendered incalculable services by always casting their votes in the numerous constituencies in which they controlled the political balances as Irish needs demanded and the Irish Leader directed. "They were inspired by one motive—that the high intelligence and character of the majority of their people entitled them to a high place among the races and nations; and they would not rest till Ireland had a chance to reassert herself and take her place among the nations of the earth." Later, Mr. O'Connor said: "In a few months we shall be conferring with the Liberal leaders on the details of a Home Rule Bill. We will make the best bargain for Ireland we can. If we are offered a small measure we will reject it and take the field again; but if the bill guarantees to our people their liberties and rights, in a year or two it will be on the statute book."—Messrs. O'Brien and Healy, who also held a convention in Cork June 3, were not so hopeful of immediate results. Mr. O'Brien would win Home Rule by "hand-shakes" with all classes. Mr. Healy prophesied ultimate success: "Years, decades, centuries are but moments in the life of a nation; and we at least can say that in the thirty years that compassed our day and generation we have put some foothold under the steps of our people, have done something to discipline and train them, and that the army so disciplined, should we be left behind, will still be found headed by gallant men, who will lead it to final triumph."—Mr. Birrell, speaking on Home Rule at Manchester, said the right rule was to grant every demand that was just, and then add what is generous. Mr. Redmond has signified his approval. A number of writers who are discussing the financial aspect of Home Rule in the Irish papers intimate that "what is just" will be amply sufficient, but are not very hopeful of obtaining it.—The first week in June saw two notable celebrations, the golden Jubilees of Blackrock College, Dublin, and of St. Mary's College, Dundalk. Blackrock, founded by the French Fathers of the Holy Ghost, has developed into one of the most famous educational institutions in Ireland, having been eminently successful in the Intermediate and University examinations. The Dundalk institution, which was also founded by French missionaries, the Marist Fathers, is the educational centre of the Archdiocese of Armagh, and has

produced a large number of eminent men, lay and ecclesiastical. His Eminence, Cardinal Logue, presided at the Dundalk Jubilee, and Archbishop Walsh sung the Solemn Mass of Thanksgiving at Blackrock.

France.—Only 1,700 soldiers remain in Fez. Possibly the city may again be attacked. But the *Diario de Cadiz*, which is generally well informed, announces that three Spanish battalions are to be sent into Morocco. This reinforcement may cause new disturbances. A body of troops left Cadiz for Africa on June 3.—On June 15 the Senatorial committee approved the La Marseille Bill, prohibiting the fabrication and sale of absinthe. In 1873, 147,686 gallons of absinthe were consumed in France. In 1908 it had jumped to 5,246,274, but in 1910 it had decreased to 3,786,552.—The champagne question is imperiling the existence of the Cabinet. Only the illness of Prime Minister Monis has held it together for the moment, but the crisis is at hand.

Spain.—The Holy Father has granted permission to have the celebration of Masses in Spain's capital city begin at one o'clock in the morning during the Madrid Eucharistic Congress.—The great feature of the Congress, the grand public procession of the Blessed Sacrament, will take place at six o'clock in the evening of June 29. At that same hour in every city, and town and village of Spain, the Sacred Host will be carried in solemn procession—a magnificent demonstration of national homage to the Eucharistic King. Up to June 1 nineteen foreign bishops had sent in notice of their intended presence at the Congress, several North and South American prelates being in the number. A very charming detail of the announcements made by the Reception Committee is that which informs us that many private families, as well as the proprietors of many hotels in Madrid, have freely offered the hospitality of their establishments to invited guests.—On June 8 detachments of Infantry and Marines left Larache to proceed to Alcazar to restore tranquillity. An official note states that the Powers who were signatories of the Algeciras act have been duly informed. The Moors have issued a protest, while in Madrid the Liberal ex-Minister Villanueva denounced the Government's policy in Morocco and regretted that Spain had not accepted Germany's offer, instead of uniting itself with France. Señor Maura supported the Government against this attack.

Portugal.—Late despatches tell us that fourteen persons of distinguished position in the country, among them two Canons of Coimbra and a prelate of Braga, who had been charged with participation in a plot for the restoration of the monarchy, were conveyed on board a man-of-war to be brought to Lisbon. Thence, so it was expected, they were to be deported to Africa.—

A strange story is that telegraphed from Lisbon. It tells how the Portuguese Government commissioned its representatives in Spain to ask for the expulsion from that country of the Jesuit, Father Cabral, who published a strong pamphlet in protest against the manner in which his religious brethren had been dealt with in the early days of the republic. Father Luiz Gonzaga Cabral, who happens to be Provincial of the Portuguese Jesuits now in exile, writes thus from his actual residence in Brussels to the press of Belgium's capital city:

"The newspapers of Spain and Portugal have lately published that the 'Chargé d'Affaires' of the Republic begged of Sr. Canalejas to have me withdrawn from the Portuguese frontier further into the interior of Spain. Several newspapers, indeed, have affirmed that I was to be found sometimes at Pontevedra and at other times at Vigo. The fact is I have never been one single moment of my life either at Vigo or at Pontevedra. As to Spain, I departed thence on the 16th of January on my way to Holland, and since then I have not even once left Holland or Belgium, except on one or two occasions when I spent a few hours in Germany. You can therefore judge for yourself, my dear sir, how well informed these people are, even with regard to affairs they do not hesitate to treat diplomatically, and in what way they proceed in order to satisfy their hatred and prejudice, perhaps, likewise in order to seek a retrospective justification for the revolting acts of tyranny they have practised against us."

Germany.—The Catholic papers report a mistake made just of late by an anti-Catholic journal of Rome. Probably, not understanding an announcement published in the *Kölnische Volkszeitung*, the editor of the Roman paper gleefully informed his readers that the powerful Catholic Volksverein of Germany appeared to be on the down grade, its numbers were decreasing, and that last year alone it had lost no less than 10,000 members. The report was caught up and quickly spread by other journals on the Continent. "Of course," says the Catholic press, "the thing is a ridiculous canard." The only appearance of truth in it is thus explained: The managing board of the Volksverein is accustomed on April 1 each year to issue a reminder to such of its members as have not paid their annual dues. This year, as usual, the reminder was published as an insertion in the *Volkszeitung*, and the Verein's members were told that the number of delinquents was an unwontedly large one this year, namely, a round 10,000. There was not a hint of any defections from the organization, and, as a matter of fact, a second insertion in the *Volkszeitung*, of a later date, informed its readers that the warning had had excellent results, and that a considerable number of the delinquents had paid their arrears. Not only was there no question of a large defection, but the last report of the Verein shows an increase of 14,000 members, the organization having on its rolls to-day 682,-

000. The increase in membership is, in fact, reaching higher figures these last few years than it has ever shown before. That in a total of 682,000 members, some 10,000, or 6.82 per cent. should be backward in paying their dues, is no very remarkable thing, and really can bring but cold comfort to the enemy.—According to the official program arranged by the German naval officers for the entertainment of the second division of the United States Atlantic fleet on the occasion of its visit to Kiel, the American battleships are expected to anchor at Kiel, June 21. This allows ample time for the exchange of official visits before the arrival of Emperor William, who will receive Rear-Admiral Badger and his Commanders immediately when he reaches Kiel.—The Berlin City Council decided to float a loan of \$80,750,000, the proceeds of which will be used for the construction of subways and other utilities. Two tunnels to relieve the cross traffic in Unter den Linden will be built.

Austria-Hungary.—Heartfelt congratulations and good wishes have been pouring in from all sides on His Eminence, Cardinal Katschthaler, Prince Archbishop of Salzburg. On April 29 the venerable Prince of the Church entered upon his eightieth year, and he is still active in all the busy round of duties his exalted station imposes upon him.—No great excitement developed in the empire during the campaign preparatory to the parliamentary elections, which took place June 13. The Christian Socialists, the name is used in Austria to designate Lueger's old following made up of Catholics banded together to seek proper social reforms, had made heroic efforts to effect a combination with other political sections of the Germans opposed to Social Democracy. It was thought that a fusion between the Christian Socialists, the German Liberals, and the German Nationalists would make it an easy matter to wrest from the Social-Democrats many of the eighty-seven seats held by them in the parliament recently dissolved by imperial mandate. Unfortunately religious bias and prejudice proved too strong in Austria to permit the combination.—The Christian Socialists met with an unexpected reverse in the elections in Vienna. Instead of the 33 seats held by them in the capital and surrounding districts in the last parliament, the record at the close of the first day's ballot is, two seats certain, with a good chance in twenty-three districts, in which a second election will be needed.—The results of the early balloting seem to make good, however, the claim that the Christian Socialists will form the strongest group in the new parliament.

Belgium.—Five members of the de Broqueville Cabinet are taken from the old one. They are M. Davignon, Minister of Foreign Affairs; M. Renkin, Colonial Minister; M. Hubert, Minister of Labor, and General Hellebaut, Minister of War.

QUESTIONS OF THE DAY

Lesson of the Cardinal's Jubilee

The great civic demonstration held a week ago in Baltimore in honor of Cardinal Gibbons furnishes more than one fruitful subject for reflection. His Eminence in his brief but happy address touched upon one of these subjects when, admitting there was "no official union of Church and State in this country," he denied that there was on that account "any antagonism between the civil and religious authorities." "Far from it," he said, "the Church and State move on parallel lines. They mutually assist one another." One of the leading secular newspapers of the day has taken the occasion of the celebration and the address of the Cardinal to read a lesson to the Catholics of France and Spain and Portugal in general, and to the Vatican in particular. Only a distorted vision can see in the position of Church and State in those countries an identity, or even a faint similarity with the conditions of Church and State in our land, and, laying aside the doubtful compliment of praising American Catholics at the expense of their brethren in Europe, it betrays a woful amount of hard-headedness or unenlightenment to fail to grasp the essential differences between our own and the abortive Republics abroad.

The *Springfield Republican* finds the Cardinal's brief response to the felicitations tendered to him by President Taft and other distinguished men at his jubilee as being "in exquisite taste." "All Americans," it says, "will be grateful to this prince of the Roman Catholic Church for his reference to the Church's relation to the State in this country"; and the writer declares "it was an utterance not without special significance, perhaps, in view of the serious troubles that have arisen during the past ten years in France, Spain and Portugal between the civil and ecclesiastical authority." But the special significance which the *Springfield Republican* finds in the utterance of the Cardinal is the supposed inconsistency of the Church here in America as represented by His Eminence, Cardinal Gibbons, and the Church in Europe as represented by her leaders there in their attitude towards the State. Cardinal Gibbons is praised, his address is in "exquisite taste," but the churchmen, and particularly the Vatican, are condemned, because "in both France and Portugal the papacy has opposed the separation of Church and State, no less on grounds of principle than for reasons connected with the details of administrative acts."

The expressions that the Church is in opposition "on grounds of principle" and "details of administrative acts" are abstract terms and vague. In the concrete the "grounds of principle," on which the opposition of the Church is based, is the illegality of the methods by which this separation of Church and State was decreed

and carried out, the injustice of taking another's property without his consent. In the concrete the "administrative acts," which the Church in France and in Portugal opposes, are the spoliation and desecration of her churches, the wanton absorption into State ownership of the temples of worship which are in their entirety the heritage passed down to the children of the Faith by their Catholic ancestors, or the property pure and simple of the Catholics of a later age, who out of their generosity built them and paid for them, and were their undisputed owners. The "administrative acts" to which the Church in France and Spain is opposed are the forced exile of her children, the closing and dismantling of her schools, the premium put on irreligion and atheism, and, under the folds of the tricolor and the cry of *liberté, égalité, fraternité*, the bitter persecution of those who ask to worship God according to their conscience and in accordance with the laws which have held force in France from the days of Clovis. It is transparent sophistry for the *Springfield Republican* to say: "It has been made clear to the world that the Vatican sought to preserve the official connection between the two powers, temporal and spiritual." The Vatican sought to preserve the rights guaranteed by a contract and protested against the framing of laws for her government in which she was not even consulted, and which, if carried out, would result in her destruction.

"The State," said the Cardinal, speaking of the United States, "holds over the spiritual rulers the ægis of its protection without interfering with the sacred and God-given rights of conscience." This the *Springfield Republican* quotes, and yet in the same breath has the temerity to add "such testimony concerning a 'free Church in a free State' deserves to be noted at the Vatican. The more deeply it is pondered, the better surely for the papacy." It is not the Vatican that needs to ponder the words of His Eminence, but the irreligious and Masonic rulers of France and Portugal, who insist that while the State is free to do as it pleases the Church shall be bound hand and foot and accorded that freedom which we accord to the rebel and the slave. His Eminence could never say of France or of Portugal to-day that in those countries the Church and State move on parallel lines. Thanks to the tyranny exercised through iniquitous laws they move on lines diametrically opposite.

"Who but a tyrant," says Edmund Burke, speaking as if in prophecy of our Jacobins of the Third Republic, "could think of seizing the property of men, unaccused, unheard, untried, by whole descriptions, by hundreds and thousands together? Who, that had not lost every trace of humanity, could think of casting down men of exalted rank and sacred function—some of them of an age to call at once for reverence and compassion—of casting them down from the highest situation in the commonwealth, wherein they were

maintained by their own landed property, to a state of indigence, depression and contempt? The confiscators truly have made some allowance to their victims from the scraps and fragments of their own tables, from which they have been so harshly driven, and which have been so bountifully spread for a feast to the harpies of usury. But to drive men from independence to live on alms is itself great cruelty. . . . To many minds this punishment of degradation and infamy is worse than death. Undoubtedly, it is an infinite aggravation of this cruel suffering, that the persons who were taught a double prejudice in favor of religion, by education and by the place they held in the administration of its functions, are to receive the remnants of their property as alms from the profane and impious hands of those that had plundered them of all the rest; to receive (if they are at all to receive) . . . from the insolent tenderness of known and avowed atheism the maintenance of religion, measured out to them on the standard of the contempt in which it is held."

Thus did the great Irishman bequeath to after-times his protest against the iniquitous despoilers whose aim was to destroy the Church in France and introduce, like their recent imitators, a system of government in which the name of Christianity and of Church and of God would be a hissing and a mockery. Justly is their memory branded with infamy.

What the Cardinal of Baltimore thinks of the present rulers of France is a matter of record, of which it seems that some writers should be reminded. Of His Eminence's address at the recent celebration the Springfield *Republican* says: "It was an utterance of an American Cardinal, true to his country and his Church, and it was American to the core." Yes, and we ask, was not the Cardinal equally true to his Church and equally an American to the core when five years ago he said with an eloquence no whit inferior to Burke's:—

"France has treated her noblest citizens with injustice and inhumanity, and America, which has sympathy for the oppressed of all nations, has raised no protest or uttered a word of sympathy.

"If I believed that my countrymen would knowingly see a great beneficent organization unjustly deprived of its property and the means of continued usefulness; would knowingly see tens of thousands of honest men and noble women robbed of their just income and means of support; would knowingly see hundreds of thousands and even millions of people brutally wounded in what they hold dearest and most sacred; would knowingly see a majority in the Chambers utterly disregard and trample upon the rights of the minority and the rights of millions of their countrymen in the name of liberty; would knowingly see tens of thousands of men and women, who happen to be priests and nuns, turned out of their homes for no crime but that of loving God and serving their neighbor—I say if my countrymen can see and recognize all this injustice and tyranny and cruelty and refuse genuine sympathy to those who suffer by them, because of their religious belief, then I

will leave life without that faith in American love of justice and liberty and humanity which has been my comfort and support and hope during a long career."

His Eminence has nothing but condemnation for the so-called Republics of France and Portugal in their treatment of the Church, and would denounce the liberty taken with his address in Baltimore, admittedly in such "exquisite taste," to cite it in condemnation of the equally noble stand taken by his brethren in the hierarchy against the men who, under the name of separation of Church and State, destroy the liberties of the Church and trample on her most sacred and inalienable rights.

E. SPILLANE, S.J.

The Coronation

Before the Reformation the crowning of an English king and the consecration of a bishop were much alike in the outward rite. In both occurred the *Veni Creator Spiritus*, and in both the Litany was recited with special suffrage for the one to be consecrated or crowned, who lay prostrate on the ground. In both was the anointing with chrism, and the tradition of instruments and insignia in words expressive of their meaning. The coronation robes were not unlike some of the episcopal ornaments, as the alb, the tunicle, the stole, the cope; though, of course, the resemblance was no more than material. But the term "coronation," to-day applied to the whole ceremony, was then confined to the imposition of the crown, the entire function being named from the anointing, held to be its most important part, the "benediction," "consecration," or, more commonly, the "sacring" of the king. This similarity was not found in England only, though for obvious reasons we speak at this moment chiefly of that country.

Still there was an essential difference between the two acts. The consecration of a bishop is a sacrament conferring a special sanctifying grace and the indelible character of the episcopate. The sacring of a king conveyed neither grace nor character to the soul. In it the Church prayed for helping grace to enable the sovereign to rule well, but it gave no title to that grace. Still there was evidently an analogy between the two. The Church demands from bishops about to be consecrated the testimony of their election and an oath to perform their office duly; and so it demanded testimony of the king's right in the acceptance of him by the nobles and people present, and bound him by oath to deal with his subjects in justice and mercy, to protect Holy Church, and to respect its rights. The Church recognizes in bishops special prerogatives, springing from their sacred character, not to be violated with impunity, and so, too, it received the king and his prerogatives under its protection as sacred; for all authority is holy since it comes from God. And as the bishop goes forth from his consecration with the episcopal character

to be accepted by all and to be impugned by none, so the Church guaranteed solemnly the anointed king's legitimacy to the whole world.

Hence, the coronation was so important that until it was accomplished the sovereign, despite his hereditary right, was hardly more than a king-elect. During the seven years following the death of Charles VI of France, the uncrowned Charles VII was, even to his faithful followers, still the Dauphin, and God had to lead him by the hand of Jeanne, the Maid, to be crowned like his ancestors at Rheims, before he became in name and deed the King. The English and their partisans tried to secure their position by crowning the infant Henry VI, the only English claimant of the French throne ever crowned King of France; though no true Frenchman could recognize the validity of an act done in Paris, not in Rheims, by another than the successor of St. Remigius. Consequently the sacring of the king followed immediately the obsequies of his predecessor. It was not essential. It did not make him king, but it conduced very efficaciously to the happy exercise of his functions. He became by it *sacred*, and his title was made secure under all but most extraordinary circumstances, and this is the true sense of the words Shakespeare puts into the mouth of Richard II,

"Not all the waters in the rude, rough sea

Can wash the balm from an anointed king."

And all this was eminently right. Supreme authority in the civil order is from God, and he who exercises it does so in the name of God, the author and infinite ruler of human society, in which by divine ordinance man must live to work out his appointed task for time and for eternity. But in instituting civil society God bound it to no special form. Every legitimate form is acceptable to Him, the republic no less than the monarchy, the limited monarchy no less than the absolute, and their rulers are by right all equally His representatives, the president no less than the king. But the spiritual society is His direct creation. He has determined its form, its constitution, and has made its dominion conterminous with the world. He dwells in it as he dwells in no civil society; its rulers are his vice-gerents as no temporal rulers can be. To it these, no less than their people, are subject in all that concerns faith and morals, for it is the infallible guide of all in the way of truth and justice. Hence, by clothing civil society with its lustre and confirming civil rulers with its authority, the Church confers upon both that solidity which is the greatest social good. If, to-day, conditions are such that these advantages cannot be enjoyed to the full, this is a misfortune to be bewailed, rather than an emancipation to be gloried in, unless the words of St. Paul have ceased to be true: "There is no power but from God: and those that are, are ordained of God."

The Revolution changed all this, and the ephemeral revolutionary kings of Europe think little of a coronation. For the solemnities of Rheims Louis Philippe

substituted the oath to the Charter in a paltry ceremony that was the laughingstock of the day. Napoleon I called himself Charlemagne, and would establish himself by being crowned by the Pope; but he played a shabby trick on the Holy Father, taking with his own hands the crown he was to wear for barely ten years. Like him, though with some excuse, the Russian Czar and the German Kaiser crown themselves. Napoleon III dreamed of a coronation by Pius IX. His unchristian conduct made it impossible, and he took the road from Sedan to Wilhelmshöhe, a fallen, uncrowned emperor. The old rite survives in some way in England, deprived of its Catholic character, perverted by Protestant additions and by changes made in favor of the exaggerated Stuart notion of divine right. The sacring has become a shadow of a great name. What is the use of praying God to establish with His free and princely spirit, or of undertaking to anoint, as Solomon was anointed, one who has no exercise of royal authority? What is the use of exhorting to stop with the sword of justice the growth of iniquity, to protect the Church, to restore what is decayed, to preserve what is restored, etc., one whose action depends wholly on his ministers? If some such ceremony were used over Mr. Balfour and Mr. Austin Chamberlain, Mr. Asquith and Mr. Lloyd George, according as they alternate in office, more good might be hoped for than can come from one who, were he to attempt to be king in the sense of the coronation service, would see his reign come to an untimely end.

Another question. Why is it that the Stuarts—Elizabeth was crowned in the old Catholic way—preserved the coronation rite, adding to it their exaggerations of the royal power, while the rite of consecrating bishops was maimed and mutilated, shorn of everything Catholic, and infected through and through with Protestantism? The answer to this should throw great light on the Anglican theory of continuity.

HENRY WOODS, S.J.

The New Sodality Rules

The Sodality of Our Lady is "a religious body which aims at fostering in its members an ardent devotion, reverence and filial love towards the Blessed Virgin Mary. Through this devotion and the protection of so good a Mother, it seeks to make the faithful gathered together under Our Lady's name good Catholics, sincerely bent on sanctifying themselves each in his state of life, and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked."

This first number of the new Rules immediately singles out the Sodality of Our Lady as essentially a select body, a character which has been several times declared by competent authority, and is clear of itself from the

aims which the Sodality professes, for surely to "be sincerely bent on sanctifying" oneself is not an object of the many. In this way, besides others, the Sodality differs from the Apostleship of Prayer, which only requires the simple and easy-going morning intention as its essential practice. For a similar reason it differs from many other excellent associations of piety and zeal, precious as is their work for souls.

The power to make Rules for Sodalities in Jesuit Houses and Churches was placed by Gregory XIII and his successors in the hands of the General of the Society of Jesus. The General has three times since the beginning issued Sodality Rules. The first time was shortly after the Roman College Senior Sodality of Our Lady of the Annunciation (it then had no secondary title) became the head and mother of all Sodalities, namely, in 1587. The second time was just after the definition of the Immaculate Conception, in 1855. The third was in the year 1910.

Needless to say, these Common Rules, as they are called, are not exactly identical. Indeed, those of 1855 present striking difference from those of 1587, and the new Rules differ in certain important features from both. This, although the general lines of tradition are faithfully preserved throughout.

As we have mentioned the Common Rules previous to 1910, we may call attention to the fact that the "General Statutes," first published in 1885, and found in the "Directions" issued up to 1907, are not a Sodality Rule at all, but only the nucleus of one. Some writers have been misled by their manner of publication into giving them a higher importance.

So much for the Common Rules in general. Let us now note some salient features of the new ones.

First come the particular means of sanctification proposed. Besides the avoidance of sin and of whatever may give disedification to others, the Rules set down as daily practices, vocal and mental prayer, Holy Mass and Communion, spiritual reading and examination of conscience. Among less frequent practices, Confession to a regular Confessor is urged, as also a General Confession during the year, faithful attendance at the weekly or more frequent meetings, with the devotions and the instruction and exhortation from the Director which these imply, the General Communions, once a month, the celebration of the one of two titular feasts, and the yearly Retreat. There is a hint also of the practice of Monthly Recollection.

These are the specific helps for personal sanctification offered by the Sodality. The works of charity and of zeal for the neighbor are also of various kinds. First come the traditional ones—"the teaching of Catechism, visiting the sick in hospitals, and those confined in prisons—works to which the early Sodalities devoted themselves with great zeal." After them are mentioned in general "others like these, as the circumstances of our times may in different places require."

It will readily be seen that the double program contained in the above paragraphs involves very serious application on the part of the Sodalists, individually and as a body, not to speak of the grave nature of the Director's duties, who is charged with fostering the interior spirit which is to animate this program and with guiding the spiritual, intellectual and material forces meant to conduce to the grand result.

What has so far been noticed is not new in Sodalities of Our Lady. The practice, no doubt, has often failed of the high standard set, but the things prescribed have always been prescribed since the first Rules were made in 1587.

But the Rules of 1910 are not wanting in several new and very interesting and important details, which we may now briefly indicate. First in practical import is the insistence on frequent and daily Communion. The Holy Table has always been frequented by Sodalists more than by ordinary Catholics, but the practice has never been so strongly urged as in the present Rules, which expect the Sodalists to "consider as addressed in a special manner to them the invitation to frequent and daily Communion, which the Holy See has made to all the faithful." If one remembers the late Decrees of the Holy See on this subject, and also the high aim of the Sodality of Our Lady, he will not wonder at this modern addition to the Rules.

The second new detail is formed by what are called Sections. Through specially chosen officers, the Sodality manages a number of Committees, "each with an organization and life of its own," among whom its members are distributed. The Committees are technically known as Sections, and each has charge of some department of the common good works, whether of piety or of zeal, and consists of such Sodalists as desire to join it. In this way—to give one instance—the great Barcelona Sodality of Our Lady Immaculate and St. Aloysius has a Section for the practice of devotion to Our Lady, for promoting daily Communion, for managing hospital work, for the teaching of Catechism, for the giving of lectures on social and economic subjects to workmen, for the apostolate of the press. The purpose of this institution of Sections is to enable each Sodalist to choose the particular form of work which is most to his taste, and so to employ himself in some way to advantage; the grand result aimed at—that of "procuring the greatest possible holiness for the members and of extending to many others their salutary influence for the good of souls"—being much more satisfactorily attained than if the Sodality, as a unit, attempted to conduct the works.

Another new feature are the Academies. These are helps to the literary and scientific development of the members, especially in "questions connected with Catholic faith and morals." Bodies of this kind are found in our American Sodality debating societies and lecture series, and appear in some of the entertainments got up

or managed by Sodalities. Academy work in connection with Sodalities is very old, but is not mentioned in the Rules preceding the present.

Still another new detail of the Rules is the place assigned in them to the Director. This has always been a prominent one, and the Director has always been the guiding spirit of these bodies, which considerably differ in this way from self-governing associations. But no other Common Rules have spoken so clearly on the subject as do the present ones. As their starting point, these call attention to the Brief *Laudabile Romanorum* of Benedict XIV, and from that outline the Director's rights and duties towards the Sodality in a masterly way. He is the head of the body, subject, of course, to his ecclesiastical Superiors, but over all the Sodalists, singly and collectively. The Officers derive their authority from him; he defines its limits and can withdraw it when he thinks good. His consent is a necessary element in every vote of the Council; without it no act of theirs is valid. The Officers, one and all, from the Prefect down, are best named by him, and are required to report to him and receive instructions from him. Provided he does not touch the Common Rules, he has even power to make new regulations and change old ones, without the concurrence of the Council, and in receptions into the Sodality he is the only one who has authority for the act, which he can perform without any consent of Council or Sodality, given or asked.

While very important and far-reaching, all this is not new, but it is newly and clearly expressed in the Rules of 1910, which leave no doubt and are not vague in the matter. Of course the Rules do not recommend the Director to discard his Officers and Council and manage without them. Quite the contrary is the intention, as prudence requires. Under the new Rule, no less than formerly, the Prefect and the Council will be the visible authority in all Sodalities, their advice will be asked and usually, if not always, followed. No step of importance will be taken without its being thoroughly discussed in Council and without the course to be followed being agreed on there. And the execution of the Council's decrees will be entrusted to the proper Officers no less now than formerly. A Director who would manage differently would make a vast mistake and probably land his Sodality in the slough of inertia.

There are two other items in these Rules which call for remark. Both are entirely new features and both are concerned with the intercommunication of Sodalities. The first is the approbation of Sodality Congresses. Of this event in Sodality life the readers of AMERICA have already heard something, and it is to be hoped that so powerful and modern a means of success will soon be employed in America. Certainly there is plenty of zeal among our Sodalists to take the work in hand, and we are convinced that the Hierarchy, most of whom, undoubtedly, are Sodalists of Our Lady from their college days, would only be too ready to accept the leader-

ship. Neither are our numbers small. Accurate statistics on the matter cannot as yet be given, but one can guess that there must be at least 2,000 Sodalities in the United States, with certainly 200,000 members, all told.

The second new item is the Rule regarding the publication of Sodality periodicals, "which treat of Sodality matters and foster the Sodality spirit in their readers." Of these there are already as many as ten, in nearly as many languages. The earliest we know of was founded in 1895, and now boasts of 15,000 subscribers, being an exceedingly well written and interesting monthly called *Die Fahne Mariens*, published in Vienna. It was started by the Prefects of four Viennese Sodalities of men.

The third new detail is the proposal to bring Sodalities together in a permanent league, especially those of the same class or the same country. This has been done already in some countries, where a common Council has been established, sometimes under the headship of a priest or prelate named by the bishop or bishops concerned.

The Rules of 1910 are formally approved by Father General Wernz "to be the Common Rules for the use of all Sodalities of Our Lady erected in Houses or Churches of the Society of Jesus." In the new "Official Directory," just published in English, a few words have been added in proper places to adapt the Rules to non-Jesuit Sodalities also, to which the "Directory" recommends their use.

Such are the new Sodality Rules. It is not too much to expect that their publication will lead to more and more fidelity to Sodality ideals, and will contribute powerfully, not only to the spread of the devotion to Our Lady, but also to the greater sanctification of all her children, and to their work for the neighbor in every walk of life, as her faithful and devoted Sodalists.

ELDER MULLAN, S.J.

Ireland's Population

The Irish census returns for the last seven decades are among the most sadly pathetic records, if not absolutely the saddest, in modern history. Each new announcement of Ireland's population is scanned with a wider and more sympathetic interest than is excited by such figures in other lands, for the steady efflux of her emigrants has created throughout the world a public interested by birth and blood in this, the pithiest answer to the old question, "How is old Ireland and how does she stand?" So far the reply has been, unfortunately, but a statistical translation of the refrain, "She's the most distressful country that ever yet was seen"; and for a much graver reason than that given in the ballad. The loss of "men and women" by famine and emigration has been incalculably more terrible than it ever had been by "hanging," even in Cromwellian days. In sixty-five years, despite an unusually high birth-rate, the population has been cut in half. Every decade showed a de-

crease so appalling and so monotonously constant as to threaten the speedy extinction of the nation. One year only, 1908, had an increase, which, however slight, carried a message of hope. The latest decennial figures still mark a decline, but so small, comparatively, that it indicates a stoppage of the outflow and gives promise that the next census will register a turn in the tide.

The present population of Ireland is 4,381,951. At the end of the seventeenth century, the battles, famines, massacres and expatriations of the Elizabethan, Cromwellian and Williamite wars and similar causes had reduced the population, according to the reckoning of Captain South of the Royal Society, to a little over one million. This estimate was probably too low, as some forty years later Dobbs, adopting fairly reliable methods, set it down as slightly under three millions. The Hearth Tax figures show that at the end of the eighteenth century the numbers had risen to four millions and a quarter. The upward tendency had begun during the period of Irish trade described by Swift as "glorious and flourishing," and was further stimulated by the "Free Trade" of the Volunteers, and the fresh impulse and helpful encouragement given to Irish industries by the Grattan Parliament, 1782-1800.

This "Free Trade," it should be noted, was something quite different from that of Cobden and Bright. Whenever Irish industries, such as tobacco and woollens, began to rival those of England or her colonies, the British Parliament promptly forbade their export or ordered their discontinuance. The armed Volunteers affixed to their cannons the legend, "Free Trade or else—" It was at the end of the American Revolution, and their demand was granted. It was a question of free exports, not of imports, for Ireland had then within her borders both in manufactured and raw materials more than her domestic needs required. The Napoleonic wars, and, later, the protective system, kept up the prices of agricultural products; home-raised wool and wheat, manufactured in their own mills, supplied the people with clothes and bread; the potato crop was abundant and healthy; a morality of probably unequaled purity prevailed in family life; and so the population rose till in 1846 it approached nine millions.

They were strong men and healthy women. Luxury and vice were both unknown to them, and O'Connell did not exaggerate when he declared them "the finest peasantry in the world." Throbbing with vigorous life, they gathered in hundreds of thousands around their great leader to hear the story of their wrongs and rights; and, tiring of hope deferred, they were "burning," to use their own expression, "for Dan to give the word." The wisdom of his refusal to give the word of war has been often asserted and denied; but Famine came, and soon there were no strong men, and the only word the starving populace could hear was death or exile.

The census of 1851 shows a decrease of 1,622,319, or 19.8 per cent. on that of 1841. Eloquent as the figures

are, they do not express the full horror of the situation. The decline commenced in 1847, when the usual increase would have brought the 8,196,597 of 1841 to at least 8,700,000. The population in 1851 had fallen to 6,574,278; that is, *in four years of peace* Ireland lost over 2,100,000 persons, or twenty-four per cent. of its people. Most of them died of starvation or cholera at home, or of typhus contracted in the foul fever-ships in which the emigrants were huddled. Dr. Thomas Addis Emmet, who was Resident Physician of the New York Emigrant Refuge Hospital in 1850, describes in "Incidents of My Life" (1911) the horrible condition of the surviving remnants of those death-traps; and he also shows that the foodstuffs exported from Ireland during the famine years to pay rents and taxes were more than tenfold sufficient to have fed the people and saved a million lives.

"A second or third rate despot," says Sir William Butler in his Autobiography, "would have at least parried the blow." A constitutional government, he sarcastically observed, could not modify its system to meet the crisis, but it could suspend its constitution by Coercion Acts and organize or permit "Crowbar Brigades" to tear down the homes of the starving, impoverished peasants. Of one such eviction he writes: "I was twelve years old at the time; but I think if a loaded gun had been put into my hands I would have fired into that crowd of villains as they plied their horrible trade."

The landlord continued to exact and augment his rents, and, if the tenant made an improvement, to put a rent on that. Thereto were added Gladstone's rearrangement of the financial terms of the Union, by which Ireland was more heavily mulcted; the development of cotton manufacture and of other machine-made goods in England, killing off the remains of Irish industries; the establishment of Free Trade and the consequent influx of raw products from non-rent-paying countries at terms with which Irish agriculture could not compete; and the crushing of hope by the rejection of every remedial measure and by the persistent operation of a system which left Ireland "a corpse on a dissecting table." The picture of Davis became terribly realistic: "In a climate soft as a mother's smile, in a soil fruitful as God's love, the Irish peasant mourns"; and the peasant's most enterprising sons and daughters, and often all his family, set out for lands where mourning would not mingle with their bread.

The second decade after the famine showed a shrinkage of 11.8 per cent, and the third 6.7, reducing the population to 5,412,377. Church Disestablishment, and the Gladstone Land Act of 1871 acknowledging the tenant's property in the soil, were probably instrumental in lowering the next decennial decline to 4.4 per cent., but the famine of the early eighties, with the consequent agrarian troubles and the unsettled conditions that ensued under coercive government, raised the percentage of 1881-1891 to 9.1. The Ashbourne and Wyndham Land

Purchase Acts and the County Councils gave to the people the ownership of the land, or promise of it, and some responsibility for its management, and in 1901 the percentage fell to 5.2. These measures continued to work satisfactorily and were further developed; plots and cottages were extensively provided for the laboring classes; the Gaelic League rose and flourished, stimulating self-help and creating a new interest in the native language, music, customs, and industries, and in everything distinctive of Ireland; the Irish Party, after winning many practical advantages, including an acceptable settlement of university education, made the grant of self-government appear within measurable distance; and for the first time since 1846 there was one year, 1908, in which Ireland's population increased.

The census for 1901-1911 shows a loss of 76,824, or 1.7 per cent., but reveals several assuring signs of a turn in the tide. It is the only one since 1851 in which any province has had an increase. Leinster has gained, while Ulster's loss is slight. It is the agricultural districts of Connaught and Munster in which land purchase has not made progress that have suffered most, and this condition is being gradually remedied. The already high birth-rate has become higher and the death-rate considerably lower. Ireland's external trade increased more than 50 per cent. in the decade, totaling for 1909 \$625,000,000, and showing by its nature, as well as amount, varied agricultural and industrial progress. "Wherever one looks in Ireland now," writes Mr. Boland, M.P., by whose efforts the Irish National Trade-mark was officially recognized, "there is visible the laying of strong foundations for a nation's progress. Freedom to raise the edifice cannot be long denied us."

Hence, there is good hope that the next census will show Ireland well on its way back to the figures of 1841. Expectations of an immediate reversal of conditions are unreasonable; even a strong Irish government, soundly financed and empowered to stimulate industrial activities, will not stop emigration all at once. Deep-rooted evils are not eradicated in a day. The attracting influence of brethren or relatives across the seas—and every Irish family has them—will continue to operate for a while; the illusion of easy gold on foreign strands will not vanish at once, nor will young people cease to follow rain-bows. But there will be also counter attractions; a happy, prosperous, Catholic Ireland, educated and educating with the intelligent and forceful zeal of old, should draw many an exile home.

America will rejoice to see "the Light of the West," which Sir William Butler saw carried to the New World in the fifties, relit in its native shrine. "It came, borne by the hands of Ireland's starving children. The old man tottered with the precious burthen from the fever-stricken ship; the child carried the light in feeble hands to the shore; the strong man bore it to the Western prairies and into the cañons of snowy sierras; the maiden brought it into the homestead to be a future

dower to her husband and a legacy to her children. . . ." It is gratifying that new conditions promise to unroll the clouds which for centuries obscured that light in Ireland and enable it to shine with the effulgence which won for her the title, "*Insula sanctorum et doctorum.*"

M. KENNY, S.J.

CORRESPONDENCE

Pope Commends the School of Higher Music

ROME, June 4, 1911.

The Holy Father's seventy-sixth birthday fell on Friday, June 2, and he was the recipient of congratulations innumerable from home and abroad. At his Mass in the morning he administered First Communion to the little daughter of the Chilian Ambassador to the Holy See, Señor Errazzuriz y Urmeneta. He has held no public audiences during the week, but has daily received in private audience a number of bishops, officials and distinguished Catholic laymen. The entire membership of the School of Higher Music was presented to him one day, and after greeting each one personally, he made a little address of commendation to the school and of congratulation to Father De Santi, S.J., its founder. He has appointed Cardinal Cassetta Prefect of the Congregation of Studies in place of the late Cardinal Cavichioni.

The Congregation of Rites on Tuesday resumed the question of the canonization of Blessed John Eudes, took up the introduction of the beatification of the Passionist Father Dominick of the Mother of God, confirmed the devotion exhibited from time immemorable to the Augustinian Archbishop of Naples, James Capocci, the revision of the writings of the servants of God, James Sales and William Saltamoch, priest and laybrother, respectively, of the Society of Jesus, as well as of Father Magino Catala of the Friars Minor.

Owing to the difficulty, if not the impossibility, of the Portuguese bishops having the encyclical, which the Holy Father dispatched to them early in the week, printed in Portugal, it has been translated here into Portuguese, printed and forwarded to Portugal. Recalcitrant governments in the olden time were wont to prevent the faithful from receiving documents from the Holy See. It remains to be seen whether the present travesty on human government in Portugal will rise successfully to the malicious ingenuity of their heretical forbears.

Last Sunday, from the parish church of San Lorenzo, over five thousand people joined piously in the procession in honor of our Blessed Mother for the closing of the month of May. The anticlerical papers had called upon the Giordano Brunoites to gather in force to break up the procession. The policing of the neighborhood during the procession was perfect and doubtless foreseen, as only seventeen of the champions of Giordano appeared to view in silent disapproval the manifestation of Catholic faith and devotion. From Milan comes the canard that a strictly Catholic political party is being formed, entirely independent of the Holy See, but with its approbation. "*Iniquitas mentita est sibi,*" but that is no novelty in newspaper circles on either side of the water.

To-day the monument to Vittorio Emmanuele is to be dedicated, and the syndics, or local mayors, of some

eight thousand municipalities were invited; some five thousand have come; three thousand have declined. Italy is not as United as it would like to appear. The organized republicans would not come, because Mancini and Garibaldi have been put aside for the glory of this first King of United Italy, and they have no use for kings, anyway. The organized socialists will not enthuse, for the reason that they are deeply dissatisfied with the condition of the laboring classes under this kingship business. The Catholic organizations refuse to formally share in the celebration, because, while they rejoice over the union of Italy, and over Rome as its capital, they consider the want of freedom and security of the Holy Father, the head of the legally established religion of the land, guaranteed by special legislation, grossly and deliberately violated by the present government. In Parliament, Podrecca, the editor of *Il Asino*, who is a member of the body, provoked the government to declare that they had suspended several Catholic syndics who had refused to have anything to do with the celebration, and then went on to chide the government for having appointed Catholic mayors in four districts where the voting populace had returned four Israelite members to Parliament. He added that the Archbishop of New York also should be in the black books for his interference with the coming of the spending Manhattanite to the joy-feast.

Meanwhile the government must have money, and the people of Nicotera have this week risen in riot against the excessive taxation, and were promised for their pacification that the tax on hearth-fires would be remitted; still they are not content. The government has launched a gigantic Exposition lottery, out of which they expect to raise millions; but the latest project is to make a government monopoly of life insurance, and, judging by the wealth stowed away in the great companies in New York, that ought to pay the expenses even of this extravagant government; that is, if they will spend all of the receipts, which they will doubtless do, relying on the credit of the country to pay policies as they become due.

It is really not so far from New York to Rome. Here last week one Col. Frederick Cummings of the U. S. A. (sic) cleaned the gullible Roman in a few days out of six thousand lire with a bogus employment bureau, and that without the help of the name of the Thane of Skibo. What's in a name after all? There are already two Cummingses and only one Andrew.

On next Saturday among those ordained to the priesthood will be from the American College Bernard McNamara of Baltimore; Thomas Carroll, James Flanagan, Christopher Molloy and James Rogers of Brooklyn; Leo Gifford, Richard Haverlin and Joseph Murphy of Boston; Paul Drevniak, John Ford, Moses Kiley and John Lannon of Chicago; John Hennessy of Dubuque; Eugene Burke of Newark; Martin Cavanagh of New York, and Edward McCarthy of Seattle. As a result of this year's examinations at the Propaganda, the American College will send home thirteen doctors of theology to the United States.

The Congregation of Rites has held its session for the discussion and decision on the heroic virtue of the Venerable John Nepomucen Neumann, Bishop of Philadelphia, and the result will be announced shortly.

Father Filippo Maroto and Father Antonio Velarde, both regulars, have been appointed consultants of the Sacred Congregation of the Council.

News has come from the Argentine Republic of the

appointment of Señor Angelo Estrada as Minister Plenipotentiary to the Holy See, in place of the late Minister Donaziano del Campillo.

There has been an energetic revival of the agitation to make Rome again a maritime port by suitable connection with the sea at Ostia, the National Industrial Congress at Turin calling on the government in strong terms to put into execution the recommendations of the Ministerial Commission on Internal Navigation in this regard.

The Cardinal-Vicar has prescribed that, owing to the uncertainty of public feeling at present, the Rogation processions of next week shall be confined within the limits of the respective churches. He has also summoned the Roman clergy for the 22d instant to elect the Camerlengo of the diocese of Rome.

The English Ladies of the Institute of the Blessed Virgin, nothing daunted by uncertain rumors, have purchased a new place on Via Nomentana, at the terminus of the tramway, near Sant' Agnese, and will open a boarding school there in the fall.

C. M.

The Millenary of Normandy

PARIS, June 3, 1911.

Within the last few years local celebrations, pageants, processions, fêtes, instituted with a view to reviving the past glories of a province, or even a town, have become the fashion throughout France. This simple fact touches on wider issues than appear at first sight; it is only one feature among many of the movement called here *régionalisme*, a movement the object of which is to preserve the traditions, literature, artistic treasures and local legends of the ancient French provinces, that, since the Revolution of 1789, have been, geographically at least, merged into the departments. This modern method of dividing the country may be practical, but it is essentially unhistorical, besides being unpicturesque. The names of most departments have no particular meaning, whereas those of the ancient provinces unfold pages of glorious or, at any rate, eventful history. They also convey a distinct idea of the individuality and racial characteristics of the inhabitants. A native of "le département du Var" means nothing; a "Provençal" brings up the vision of the son of a light-hearted, sunny, artistic race, half Greek and wholly original, as distinct as possible from his Norman, Burgundian, Gascon or Flemish cousins.

A movement must be commended that preserves all that is most valuable in the history of a country; that enriches the nation's heritage by adding the treasures of its past to the achievements of its present. This is especially precious in France, where political passions are curiously destructive in their tendencies and are apt to wage war against local and historical monuments and traditions; indeed, in the Government schools French children are taught to believe that the history of their country is only worth knowing since 1789!

The secret of the attitude of the men in power towards the past lies partly in the fact that the history of old France is closely bound up with the history of the Catholic Church, and for this reason the Church acts wisely and well to assert her place in local celebrations that appeal strongly to the imaginative and emotional French people.

Thus, on occasion of the Millenary of Normandy that was celebrated this week, Mgr. Fuzet, Archbishop of Rouen, Primate of Normandy, commanded a solemn Triduum to take place from May 28 to May 30. In an

eloquent pastoral letter he pointed out to his people that the Church was justified in celebrating a national event that was brought about chiefly by her means. He advised his diocesans to conciliate the claims of the past and those of the present: "so that while they show that they are men of tradition, they may more safely be the men of the future, who thank God for the country and the lineage that He has given them, and who remain faithful to Him in their loyal faith and generous love."

This was brought out in eloquent language by Mgr. Touchet, Bishop of Orleans, himself a Norman by birth, who preached in the glorious Cathedral of Rouen, "the heart of Normandy." Sixteen archbishops and bishops were present as well as a delegation of English Catholics, led by Bishop Keating of Northampton. On the previous evening the English pilgrims joined in a manifestation in honor of Jeanne d'Arc, that took place on the *Place du Vieux Marché*, where she was executed.

Mgr. Touchet is among the finest French orators of the day; his theme was the exchange of gifts that was the result of the treaty of St. Clair sur Epte. France, through her bishops, bestowed on the Normans the precious gifts of faith and baptism, of Christian influences and methods; the Northmen, in return, brought to the country that adopted them their vigorous and adventurous blood, their genius for fighting and for building, their adaptability and intelligence, the supple, clear and active brains that enabled the Scandinavian pirates to become in a comparatively short space of time distinguished agriculturists, merchants, artists and writers.

While in the Cathedral of Rouen thousands of hearers hung spellbound on the lips of the Bishop of Orleans, several local literary and historical societies assembled at the small town of St. Clair sur Epte; a marble tablet was erected on the bridge where, says tradition, Charles the Simple and the Northman Rollo had their memorable interview. The tablet bears the following inscription:

911

At St. Clair sur Epte, was concluded the treaty by which Rollo and the Normans were established in France. The grateful Normans to their ancestors, 1911.

Monday, 29th, the second day of the Triduum, a monument to the late Cardinal Thomas, Archbishop of Rouen, was unveiled, and in the afternoon Mgr. Fuzet, his successor, received the English pilgrims at Bon Secours, a famous shrine that stands in a unique position on a steep hill above Rouen. The *entente cordiale*—of which so much has been said and written—is never more solid and secure than when based upon a common faith. The presence of the pilgrims from England was even more typical of this good feeling when, on the next day, May 30th, they were present at the inauguration of the statue and altar that have been erected to Jeanne d'Arc within the Cathedral of Rouen. It was the anniversary of the execution of the "Maid of France," an execution in which both France and England played an evil part. The memory of the girl-warrior was thus aptly commemorated by the nation whom she freed and the nation against whom she fought, now united by a link of sympathy and by a common feeling of atonement towards the injured heroine.

Again Mgr. Touchet ascended the pulpit. On the previous Sunday he had related in eloquent language the history of the province, whose millenary is a national event; this time he naturally spoke only of Jeanne, the inspired peasant girl, whose courage, born of faith, is a living lesson to her countrymen, and whose memory is

so tragically connected with the City of Rouen. The Bishop of Orleans is a born orator, his impassioned, picturesque and vivid speech, very French in its somewhat florid eloquence, appealed so strongly to his hearers that at certain passages they openly testified their approval.

The civil and *official* fêtes of the Millenary of Normandy will take place at a later date, under the patronage of the Government. They will undoubtedly be picturesque and interesting, but the French Catholics may be allowed to rejoice that the Church, which is systematically excluded from these public celebrations, has, through the happy initiative of the Archbishop of Rouen, celebrated in her own way an event in which her representatives played so important a part. The ideal of French Catholics would be to see the Church and State joining hands in matters that touch the interests, past or present, of the country, but this cannot be under the present Government. The men in power have over and over again, in the fêtes of Orleans, for instance, signified their intention of preventing any contact between the official and ecclesiastical element; hence the necessity in which the Church is placed of acting independently and of asserting her right to celebrate national events on her own ground. She thus proclaims a fact that cannot be brought too often before the public: that in the twentieth century, as in the tenth, patriotism and religion go hand in hand.

ANGLO-FRENCH CATHOLIC.

Cuban Politics

CIENFUEGOS, CUBA, June 2, 1911.

It is almost two years before the next presidential election, yet the question of prospective candidates is already discussed with much warmth. There are three political parties in Cuba, namely, the Conservative, the Liberal, to which President Gómez belongs, and a wing of the Liberal headed by Vice-President Zayas. Several attempts have been made to unite the two wings of the Liberal party, and a coalition was effected at the recent election; but the union is not strong, and promises to break up in preparing for the next election.

President Gómez has publicly declared that he does not wish to be re-elected, but, in spite of his assertions, many refuse to believe that he is sincere in his protestations; and it is clear to all that his particular partisans are taking steps to insure his candidacy. All this is disagreeable to Señor Zayas, who is frankly a candidate for the office; for his following is numerically inferior to that of Gómez, and he would lose the support of some were Gómez to run for another term.

The Conservative candidate, Señor Menocal, who was defeated at the late election, has signified, like Gómez, his intention to seek no more presidential honors, but his followers will not hear of any other candidate. Menocal is manager of one of the largest sugar plants in Cuba. His former companions in arms, for he fought for independence, have issued a manifesto to the people and have called on them to support him at the polls.

As a matter of fact, difference of party in Cuba does not denote a difference of political principle or ideal, while in what is nominally the same party there is ample room for various tendencies. Some politicians, for example, always have a warlike spirit. If they are defeated at the polls or are disappointed in their expectations for a political job, they are ready with threats of uprisings and revolutions.

S. B. S.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JUNE 24, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; SECRETARY, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

The "Independent" Once More

We are inexpressibly shocked at the gross discourtesy exhibited in the editorial columns of the *Independent* for June 15, 1911, when referring to a recent ecclesiastical appointment. We commend the person who is guilty of it to another editorial entitled "Spiritual Impudence" in the same issue.

"Spiritual Impudence" says the writer, who seems to be a past master in his subject, "is another thing from spiritual impotence, and may characterize those who may have a very positive spiritual nature, but who insist that their sort of spiritual experience on religious belief shall be imposed on other people, or those who are shameless in making public their own intimate experiences and emotions. The older meaning of *impudence* is that of the Latin *impudicitia*, immodesty, shamelessness. It is the fault of low culture among those who have not the reserved gentlemanly instinct."

Sane Fourth Movement

Efforts to devise effective and entertaining ways of keeping Independence Day are multiplying, one is happy to note, and it appears altogether likely that the movement started in most of our large cities for a reasonable celebration of our birthday as a nation will be a successful one. Certain it is that plans being evolved in the great civic centres this year will make the Fourth of July an appropriate, interesting and beautiful festival, instead of a public nuisance and peril. These plans have developed two principal phases; one is the direct attack upon the use of explosives, the other is the substitution of other and saner means of celebrating the national holiday.

It is more than five years since the Chicago *Tribune* inaugurated its crusade against the destruction of life

and limb by explosives used in the holiday-making on Fourth of July. Year after year it has been compiling a record of Fourth of July casualties and publishing the results for the information of the whole country. The facts it collected formed a tragic story. They challenged the attention of the press and the public, and for the first time public opinion began to crystalize against the evil.

Last year the *Tribune's* record told us that 131 lives were lost, that 2,923 persons were wounded, that the fire loss to property was enormous. Its story of the day's mishaps and fatalities reads like the tale of a battle. What more is required to educate the people to a realization of the gravity of the evil and to bend every effort to make an end of it? By all means, let the record be a text to be used by press and pulpit in all parts of the United States that the Sane Fourth movement may spread and grow in force everywhere.

Duez Called to Trial

By this time the people of France will have been informed officially of the wretched story of the Duez stealings. Duez, it will be remembered, was judicial administrator for the civil tribunal of the Department of the Seine. In that capacity, in the proceedings following the enactment of the laws dealing with the suppression of religious congregations in France, the liquidation of the property of thirteen of these bodies was entrusted to him. Duez discharged the trust to such good effect that he was arraigned in court on June 12 on an indictment which affirms that he had embezzled \$1,150,000 whilst liquidating some \$2,000,000 for the religious congregations. The peculations began in 1903, and covered a period of five or six years. Rumors of what was being done had been bandied about almost from the moment Duez commenced his work, but the Government was strangely remiss in giving heed to reports until the matter became a notorious scandal in officialdom. In March, 1910, Duez was arrested, and shortly thereafter he frankly admitted his stealings, explaining that he had been unfortunate in speculations on the bourse. His private secretary, Martin Gauthier, who was arrested with him and later released on \$8,000 bail, has since fled the country, and is believed to be in hiding here in the United States. It is openly charged that Gauthier was allowed to escape, as he knew too much, and if brought to the witness stand against Duez might tell discomforting tales touching men higher up in official places. It will be interesting to note just what will be done to punish Duez, who, since his arrest last year, has been living quietly in Paris, apparently unconcerned over his impending trial. Whatever punishment shall be decreed will avail little in making good the disappearance of the millions which the despoilers had boasted were to be used in various projects for the social betterment of the poor and afflicted of the country.

A Catholic Daily

A recent issue of the *Brooklyn College Bulletin* discusses sanely and modestly the question of a Catholic daily paper. It states that a committee has been formed in New York of prominent Catholic gentlemen of experience and wisdom, who are devising ways and means for the successful pursuit of this important enterprise. Some time ago we heard that another committee, with the same purpose in view, had been formed in Brooklyn, composed of journalists, editors, business men, lawyers, bankers, who are apt to give the matter prudent and practical consideration. The formation of these two committees in such great centres of Catholicity as Brooklyn and Manhattan, where the Church is represented by men of culture as well as by men of wealth and influence, and the assurance that these committees will be keen to see the difficulties of the enterprise and to devise ways and means of grappling with them, are a hopeful indication of the seriousness with which the matter is considered and a reliable guarantee that forward steps will be taken, provided the project be at all feasible.

We are not of those who believe that the management of a daily newspaper would present fewer difficulties than those which have been successfully met with in the establishment of several of our successful Catholic weeklies. This, however, is a matter in which only the unsophisticated may differ; but men who have reached the age of discretion will undoubtedly realize the magnitude of the task, whether relatively great or not, which the founding of a representative Catholic daily implies. With the funds on hand to float the enterprise, with financial backing to carry it on in times of stress and storm, and with the management in safe and competent hands, there is little to fear from an apathetic or indifferent laity. We should be the last to deprecate the proposal of a Catholic daily. At the same time a friendly warning, not given with the intention of blocking the venture or rendering its achievement more difficult, may save many heartburnings over financial failure or unsuccessful accomplishment. By all means let us have a Catholic daily, and bravo to the men who will conceive the plan and carry it out successfully.

Santo Tomás, Manila

In another quarter of a century Harvard will celebrate its tercentennial, the famous school having had its beginning at Newtown, now Cambridge, Massachusetts, in 1636. It is commonly thought to be the oldest institution of learning within the limits covered by the American flag; in reality, however, that honor belongs to another school. The three hundredth anniversary of the establishment of the most ancient university in an American domain was celebrated in April last, when the Dominican Fathers in Manila solemnly commemorated the founding of the University of Santo Tomás in 1611.

Twenty-six years before the first building was erected at Harvard the doors of this school were opened to the young men of the Philippines. Bishop Miguel de Benavides, a Dominican and the first Archbishop of Manila who personally directed the affairs of that archdiocese for any length of time, provided the funds for the initial endowment of Santo Tomás. It was successful from the start, and was confirmed as a pontifical university in 1645, and as a royal university in 1680. In 1836 the Senate of Santo Tomás petitioned Spain for authority to establish a chair of Spanish and Insular Law. The request was granted and the law department of the university was then begun. To complete the faculties and to make Santo Tomás a full university, with every needed equipment for advanced professional training, departments of medicine and pharmacy were opened in 1871.

The chief glory of the venerable school is its University Press, established at the end of the sixteenth century, before the first classes had been organized in the university. Since 1623 the University Press has been an important element of the scholarly life of Santo Tomás, and during its long career it has issued countless works of a religious and educational character, not only in the modern and classical languages, but in various native dialects of the Islands. Greek, Hebrew and Sanskrit are included in its rich assortment of type.

American Catholics are glad to recognize in the memories the celebration in Manila awakened another evidence of the zeal with which their Church seizes upon education as a help in her efforts to spread the Gospel. The beginning of the record of her school achievement in Manila, as in so many other places, is practically synchronous with the beginning of her mission work among the natives.

The Catholic Appeal

The New Zealand *Tablet* cites appreciatively from AMERICA the tribute of a Canadian Episcopal organ to the Catholic Church for its uncompromising insistence on the sacredness of the marriage law, on religious education and the divine institution of Christianity. New Zealand also has an Anglican review, the *Churchman*, which does not find it necessary to close its eyes to the Catholic position, even when our Church's stand on these questions has been instrumental in making converts, or as it puts it, "*perverts*," from the most distinguished and intelligent of the Anglican body. The February issue presents the following statistical summary for its readers' consideration:

"An alarming list appears in the new edition of Mr. W. Gordon Gorman's 'Converts to Rome.' It includes the names of 572 clergymen of the Church of England, 23 of the Church of Scotland, 12 of the Church of Ireland, and 13 Non-conformist ministers. There are 29 Peers and 53 Peeresses, 432 who are described as 'Members of the Nobility,' 42 Baronets and 21 Knights. The names are given

of 303 clergymen's wives, 350 clergymen's daughters, and 269 clergymen's sons; 306 of these perverts were officers of the Army, and 64 of the Royal Navy. Of University graduates, 586 were of Oxford University, 346 of Cambridge University, 24 of Durham, and 63 of Trinity College, Dublin; 425 were 'Public School men,' Eton heading the list with 93 names. Of these perverts, 612 have become Roman Catholic priests, of whom 369 became secular priests, and 243 joined one or other of the monastic orders. Of these latter 109 became Jesuits. The book affords melancholy reading to Protestants, but it certainly proves the immense service rendered to the Church of Rome by the Oxford Movement and Ritualism."

These are the comparatively recent British converts, whose position in life made their names accessible to the compiler. Those who were beyond his reach, both in Britain and America, are, of course, immeasurably greater in number and their testimony is no less valuable, as their souls are not less valued by the Church; but this list is useful in illustrating the fact that the Church Catholic still appeals as strongly to people of education and distinction as to those who do not possess such advantages.

"That Which Remaineth Give Alms"

Mr. Lispenard Stewart, one of the substantial citizens of New York, made known his purpose recently to act as his own executor, in a qualified degree at least, and he has thus set an example which many men of larger wealth than his would do well to follow. Conscious that to give while one possesses, and has the power to give, is the safer and better way, Mr. Stewart determined to distribute himself that portion of his fortune which he had already by testamentary provision set aside for charitable and benevolent purposes.

The ancient Christian notion that the rich man is but a steward, and that his superfluous wealth belongs to the poor, seems to be one of the old-fashioned ideas which present-day materialism has obliterated from men's minds. Time was when the rich scarcely needed to be reminded of the obligation, when each of those favored of God in the possession of material wealth beyond the need of his family and beyond the need of his station recognized the precept contained in the word: "That which remaineth give alms." That was before the lust of wealth had taken hold of us, however, and had developed social and economic conditions which fill the thoughtful student of present-day problems with awful dread of the future. When the rich spontaneously accepted the obligation to give something of their superfluity, so that the necessities of the poor might be relieved by the common contributions of all, the world's atmosphere was not thick with wild and visionary schemes for the amelioration of the condition of the poor and wretched among us.

May the example bravely set by the recent action of

Manhattan's distinguished citizen become more common in this country than it has unfortunately been in recent American experience. To dispense one's fortune for the good of one's fellows is to use one of the strongest weapons at hand against the folly of agitators, who kindle in the souls of the poor the flames of an envy that is deadly.

And Mr. Stewart is to be congratulated especially on his recognition of the truth that post-mortem benevolence is a hazardous manner of proving his loyal appreciation of the duties of stewardship. What he has done makes his giving a certainty—and his enjoyment in the good he achieves must far outweigh the pleasure that would be his from his knowledge of provisions drawn up on a few sheets of legal cap reposing in a steel box until his death should make them effective. As the *New York Times* says editorially:

"The money he is giving now to various institutions is clearly all his own. His heirs-at-law have no possible claim upon it. The most cleverly contrived will may be broken. The rich man who keeps all his money for his own use, and bequeaths some of it to build hospitals or libraries after his death, does so at the risk of having his good intentions defeated through the interference of clever lawyers."

Cicero's Poems!

A western newspaper tells how a professor of the University of Minnesota, attacked by footpads, put them to flight by reciting in a loud voice some stanzas from Cicero. As Sir Toby Belch asked concerning Sir Andrew Aguecheek's dancing, "Why are these things hid?" Is literary comity so unknown in the Northwest that the University of Minnesota thinks to keep Cicero's poems all to itself? Where did the professor get them? At a repository of New York antiques? Or is he a member of some Society for Psychical Research? Mediums have sometimes offered as the work of authors in the spirit world poems they would have been heartily ashamed of while in the flesh; and this supposition would explain the horror of the footpads, who may have been university men themselves. But it may also be that the University of Minnesota has a bone to pick with the western newspaper.

Canadian Protestants are still halting between two opinions regarding jurisdiction over marriage, or, rather, they are leaping from one to the other with extraordinary agility. A few days ago the Methodists were settled, one would have thought, in the conviction that the validity of marriage depends entirely on the civil power. Now we have Dr. Carman, their general superintendent, "with his teeth shut on the *Ne temere* decree and his eyes wide open"—the former certainly is not favorable to articulation, but perhaps the unusual openness of the

eyes makes up for the shutness of the teeth—telling “the Pope at Rome that a marriage by a Methodist minister is as valid as one performed by the Pope himself.” According to the Methodist opinion of a week ago, this depends upon whether the State deposes one, or other, or both, as its marriage officer. If it deposes the minister and doesn’t depose the Pope, the minister’s work is so much better than the Pope’s that the latter’s is no marriage at all. But this cannot be Dr. Carman’s meaning. The Methodist opinion of to-day must be that a minister, inasmuch as he is a minister, can marry a couple just as securely as the Pope inasmuch as he is Pope. This does not mean that neither can do so without the State’s intervention. It must mean, therefore, that the Conference, in ordaining him, confers on him power to marry just as validly as the Pope can by his jurisdiction. The Conference, then, must have plenary jurisdiction, State or no State. When will they make up their minds definitely?

IN MISSION FIELDS

AN AMERICAN SEMINARY FOR FOREIGN MISSIONS.

We learn from *The Field Afar* that the following resolution was passed at the meeting of the Archbishops of the United States, April 27:

“We heartily approve the establishment of an American Seminary for Foreign Missions, as outlined in the letter sent by His Eminence, Cardinal Gibbons, to the Archbishops.

“We warmly commend to the Holy Father the two priests mentioned as organizers of this Seminary, and we instruct them to proceed to Rome without delay, for the purpose of securing all necessary authorization and direction from the Propaganda for the proposed work.”

The priests alluded to in this resolution are the Rev. Thomas F. Price, of North Carolina, editor of *Truth*, and the Rev. James A. Walsh, editor of *The Field Afar*.

The letter of His Eminence, Cardinal Gibbons in support of the project reads in part as follows:—

“That such a Seminary is needed, and urgently, seems daily more evident. The prestige of our country has become widespread, and Protestants, especially in the Far East, are profiting by it, to the positive hindrance of Catholic missionaries. I understand that even the educated classes in China, misled by the almost complete absence of American Catholic priests, believe that the Church of Rome has no standing in America. Conscious that we are still short of priests in many dioceses, I would cite the words of Cardinal Manning referring to the foundation of Mill Hill:

“It is quite true that we have need of men and means at home; and it is because we have need of more men and means, by a great deal, than we as yet possess, that I am convinced we ought to send both men and means

abroad. . . . If we desire to find the surest way to multiply immensely our own material means for works at home, it is by not limiting the expansion of Charity and by not paralyzing the zeal of self-denial.’

“The experience of the Church certainly bears out His Eminence’s conclusion. To-day it is said that little Holland supplies the foreign missions most generously, and that, as a result, vocations are more than sufficient for the home-land. Many priests and nuns from Holland are attached to dioceses in England and America.

“The priests of the United States number more than 17,000, but I am informed that there are hardly sixteen on the foreign missions. This fact recalls a warning which the late Cardinal Vaughan gave in a kindly and brotherly letter addressed to me twenty-two years ago, urging us American Catholics not to delay participation in foreign missions, lest our own Faith should suffer.

“We have made some progress since then. The older religious orders have sent out a few men; and several European congregations, through branches in this country, are beginning to increase the number of apostolic workers. The two chief foreign-mission aid societies,—that of the Lyons Society for the Propagation of the Faith especially,—have also taken a stronger hold on the faithful. Substantial proof has been given at the centres of these organizations that there are many Catholics, priests and laics, throughout the country, who are anxious to cooperate in foreign mission effort.

“Yet we must confess that as a Catholic body we have only begun, while our Protestant fellow-countrymen, fewer and weaker than we, have passed the century mark in foreign mission work and are represented to-day in the heathen world by some thousands of missionaries, who are backed by yearly contributions running up into the millions. A Seminary, such as that contemplated, if established with the good will of the entire American Hierarchy, can hardly fail to draw, emphatically, the attention of American Catholics to the cry that comes from one thousand million souls, who as yet have not heard Christ’s message.

“‘It is time,’ to use the words of the Apostolic Delegate, ‘that the American Church should begin to move in this direction.’”

—•••—

There has again been introduced into the Congress a law prohibiting all public manifestations of religious worship in any place in the Republic of Cuba.

The harm that the present system of education is doing in Cuba is simply unbelievable. As the teaching of the catchism in public schools was stopped ten years ago, the children have grown up without even the elementary notions of religion and morality; and, although the religious Orders accomplish a great deal in their schools, there remain many children who learn nothing about their duties as Christians.

Just at present no great sociological problems agitate

Cuba as they are agitating other countries; but there are signs that socialistic and even anarchistic theories are gaining ground. There is little religious spirit in the common people, and the best proof of this is the frequency of murder in the rural districts. Two common and widespread causes of this moral degradation are the moving picture shows and the theatrical representations of the lowest class which find their way even to small villages. The authorities either make no account of these shameless exhibitions, or, if they impose a small fine, their action is an excuse for the proprietors or the performers to appeal to the people for a larger attendance to meet the extraordinary expense. Novels, also, of the vilest French type circulate widely. This is one way of explaining the daily increasing number of suicides, especially among women and girls.

THE PAROCHIAL SCHOOL

Across the area is the parochial school. In summer, when its windows are wide open, the medley of sounds from its classrooms forms a running accompaniment to one's morning occupations. Each group of sounds has its own characteristics if the ear pauses to discriminate; but generally the differences soften themselves into a singleness of effect, like a chorus of cicadas industriously breaking the stillness of a warm noon in the country.

But there is one time in the day when the occupants of the neighboring houses are urged to stop and pick out of the tangled sounds one clear, silvery thread of speech. It is during the opening moments of the school-day. A number of children are reciting in unison the prayers which the Sister has taught them. They are girls, if we can judge from the timbre of their voices, and apparently very little girls, who are thus being trained to memorize and to say their Catholic prayers. They go through them slowly and with no vocal reserves, in the sing-song childish treble which suggests a purely mechanical operation. One doubts whether they are remotely aware or heedful of the sublime significance of their act or of the words which glide so glibly from their infant lips. Perhaps a scoffer might sneer at the evident absence of reflection. We doubt it. Their innocent young prayers, so devoid of personal quality and feeling, come to us like the waves of light, which scientists say are all alike until they strike some object which sends them back to the eye, altered and colored. So these colorless voices of young children, raised in prayer, descend into the soul of the listener and are reflected warm-tinted from the red intimacies of his being. The purity of these children's voices speaking to God has a sweetness almost too painful in its poignancy. It comes to the selfishness and passion of the grown heart like the sad reproof of neglected ideals, forgotten dreams, holy, but maimed, ambitions,—a tender and lovely dispenser of delicious sorrow. It offers itself as a messenger of our faith and hope and penitence; and we bid it God-speed, no more an impersonal, sing-song recitation, but a voice, as of an angel, laden with our heavy burden of petition.

But the value of these childish prayers is not all to him who appropriates them to the uses of a wider and more beggared experience. What a priceless grace these little girls are so unconsciously receiving! They hardly know what they are saying. Their fidgety young minds are most likely wandering, free and restless, from one childish concern to another. We do not deny that their vague, sincere reverence may, in its whole-hearted surrender, be more pleasing to their Master, Who loved children, than the self-conscious reverence of older persons. But it is

certain that the meaning and power of the words they are uttering can just now grip their attention very slightly. They have memorized formulas. They recite them several times a day for weeks and months and years. The formulas become a part of themselves, as firm a possession as their own names. But what magical, blessed formulas they are!

Anyone who has had the opportunity—it escapes few—of knowing the sadness of life, will not desire to follow in fancy the fortunes of the children whose voices come to him now so blithely from the kneeling-benches of their class-room. Some of them, it is natural to suppose, will be taken away before the tragedy of grief shall have time to touch them. But it is no dealing in false pathos to say that many of them will have to carry the heavy load of life along dark roads. Somewhere ahead lurks the black hour when the props of their serenity shall be removed and their happiness shall tumble down about their heads with cruel violence, leaving them bruised and bewildered, piteous and forlorn, mourning for the light that has been quenched in beloved eyes, the strength that has gone out of gentle supporting arms, the voice that shall not be heard again until the soul leaps to it in the bliss of the Presence of God. Blacker hours still may be waiting in the future (which God forbid!), of sorrow too deep for tears, that hides its face even from Christ and His Mother, and feels a frightful kinship with despair.

It is not well to go through the category of inevitable ills, some of which—few or many—must come to each one who sojourns any length of years in this vestibule of eternity. Why harrow ourselves with the thought? The "little things," the innocent children, are so fragile, so trustful, so confident, so obviously destined for happiness! Why need we picture them in the pitiless grip of mischance and suffering? And yet we know only too well that if they are to become noble men and women, saints, possessing the inner secrets of happiness, they will have to tread the wine-press of bitterness with unflinching trust in the love and goodness of Christ's Heart. We tremble when we say it, and prayer for them goes clinging to the saying: may they never take on the hardness, selfishness and unloveliness of those who have contrived, careless of the means, to elude successfully the pain and sorrow of the world!

But in this dreary forecast of the future for the little ones, praying so cheerfully in the class-room, it is a consolation to know that the formulas formed so thoughtlessly now on these lisping tongues will be there when the dark hour shall strike. How often, if their days shall be prolonged, will not broken fragments of these prayers be wrung from them with all the strength of their souls? The empty formulas will quiver with life; will become agonizing cries of the sore heart; the authentic, reassuring voice of Christ's great Church, the full and perfect expression of human need for our Creator, our Redeemer, our Consoler.

"Holy Mary, Mother of God, pray for us sinners now and at the hour of our death."

"I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting."

"May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life."

"O my God, I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love."

"All ye angels and saints of God, pray for me."

"May the souls of the faithful departed, through the mercy of God, rest in peace."

"Remember, O most compassionate Virgin Mary, that no one ever had recourse to thy protection or sought thy mediation without obtaining relief."

How beautiful they are! The child, into whose memory these and similar phrases have been set and fastened forever, by end-

less repetition and recitation, goes forth strong with the strength of Christ, beautiful with the beauty of Christ's Mother, and guarded by the armies of the saints and angels. Who or what can supply the place of these early class-room prayers? God pardon the unthinking Catholic parents who send their children to class-rooms where these prayers are never heard! They are stripping their little ones of the armor of faith and preparing to lead them forth naked and defenceless into thorny roads and the buffetings of harsh circumstance. They may fancy that they are cushioning life for their young by isolating them in the exclusiveness and gentle airs of wealth and social eminence; but these things are no safe insurance against the bleeding of a heart without hope and the dying of a soul without faith, life's most acute pain and eternity's unutterable loss.

JAMES J. DALY, S.J.

LITERATURE

UNCLE SAM'S PERIODICALS—DAILIES.

Everybody knows about that great daily newspaper issued under the shadow, or rather the sunlight, of the Capitol, the sprightly, bristling, many-sided *Congressional Record*. Its columns are records of the debates and proceedings of both Houses of Congress, taken verbatim, and printed at night at the Government Printing Office, whether four or four hundred pages in length, and mailed as promptly as any other daily newspaper. From some of the farthest parts of the city, the green lights of the big Printing Office may be seen, telling the observer that the legislative oratory is being duly recorded for the enlightenment of the nation. It is a paper sure to suit your political bias, for it has the highly applauded orations advocating Free Trade, Protection, Reciprocity and all their variations. *It often has wild bursts of eloquence within the folds of its franked cover which were never applauded, because they were heard only by the ears of a spluttering fountain pen and the industrious proof-reader. Nevertheless, they are worth recording for your benefit and that of posterity.

Besides the *Record*, which contains information on all matters of human interest at one time or another, there is a very handy instructive little daily run off at the Government Printing Office which is of untold interest to the industrial and business world. It is called *Daily Consular and Trade Reports*, and gives a carefully edited gist of all the information sent in by the American consuls throughout the world bearing on the conditions of the various industries, from the shoe factories of England to the cocoa trade of the tropics. Condensed though it is, the information is given in a very readable, attractive form, and the business man can readily scan its contents with his morning mail.

The issue of *Daily Consular and Trade Reports* for April 29, 1911, contains fourteen pages of information from Consul-General Frank D. Hill on "Commerce and Industries of Frankfort," including information on building activity, liability companies, banks, railway and river traffic, chemical industry, methods to secure American trade, markets for American shoes, lumber, machine tools, motor cars, drugs, dental supplies, fountain pens, cash registers, optical goods, sewing machines, typewriters, leather, copper, glassware, hats, meat, flour, grain, and the disappearance of the American bicycle.

The article in the same issue from Consul Arnold at Amoy gives such information as the following:

"Along the great western highway which traverses Shansi, Shensi, and part of Szechwan, may be found thousands of eating stalls, where food is cooked and served to the myriads of coolies, muleteers, peasants, laborers, and others traveling along this important highway. . . . Thousands of coolies are to be

seen along this route, each carrying loads ranging from 150 to 200 pounds over distances of 500 to 1,000 miles. . . . The eating stalls supply them with steamed wheat rolls, noodle soup, dough strips, and doughnuts cooked in vegetable oils, besides pea-jelly, pea and bean soups, and wheat and corn porridges.

"No wines or intoxicating beverages supplement this list. In fact, even tea made from genuine tea leaves is served in but few of these roadside restaurants. When a person calls for tea, he is usually understood to mean a decoction of wheat, peas or millet, or sometimes of the leaves of shrubs. But to the toiling masses of Honan, Shansi and Shensi Provinces, with an aggregate population of 56,000,000, rice is a luxury to be indulged in only when cash is more than ample for the necessities of life."

Many other interesting matters regarding the outside world are given, and no less interesting is the fact that these little pamphlets are issued and distributed free, upon application, by the Bureau of Manufactures, Department of Commerce and Labor, Washington, D. C.

M. PELLEN.

Science of Education. By T. P. KEATING, B.A., L.C.P. New York: Benziger Brothers.

Manual of Christian Pedagogy. By THE BROTHERS OF MARY. Dayton, O.

Education has taken its rightful place among the recognized sciences. The capacity to form and develop adequately the moral, mental and physical powers of one individual implies a versatility, complexity and accuracy of knowledge and a force of character that few arts or sciences demand. Extrinsic considerations also have brought the educator into prominence. The desire to control him and formulate his program and system directs the policies of not a few sects, parties and governments. The national policy and conduct of to-morrow largely depends on what and how the teacher has taught to-day; and this is true even where governments are not engaged in turning education to partisan or anti-religious purposes. Hence every university has now a chair of pedagogy, which it deems as important as medicine, law, or engineering. The professional teacher is required to show proof, like the lawyer and physician, that he has mastered his art; that he has studied the methods of mental, physical and moral discipline requisite for the student's threefold development, and acquired a scientific knowledge of the living subject whose formation is committed to him. The principles of logic, psychology and ethics are a necessary part of his equipment, and it is all important that these shall be derived from the sound philosophy of the schools and not from the vagaries of Hegel, Spencer and James. He must also be acquainted with physiology and the sciences of bodily as well as of mental functions.

For teachers who have neither time nor opportunity to study these courses at first hand, Mr. Keating's book will prove an excellent substitute. The author has a sound knowledge of both philosophy and pedagogy, and he knows how to apply metaphysical and physical laws to the science of education in a manner that is as interesting as it is scientific. Rev. T. A. Finlay, S.J., in a useful preface, commends the work as "an excellent practical guide for the teacher. It compresses into a comparatively small space a wide range of philosophical theory and a large mass of significant facts." Rev. T. Corcoran, S.J., Professor of Education in the National University of Ireland, pronounces it "accurate in statement, and in fulness of treatment and practical value up to the level of any work of its size yet published in English." An educational work could not receive more authoritative endorsement.

Though built on Catholic philosophy, "Science of Education" has no direct bearing on positive religion, probably because it was intended for use in the state systems of the British Isles, in which religion has to be handled gingerly. This lack is supplied by "The Manual of Christian Pedagogy," which is intended,

we are told, "for the use of religious teachers." It would be of the greatest use to all teachers, and particularly to those who sterilize education by excluding religion from its scope. "We can instruct without educating; we cannot educate without instructing," is its keynote; and it goes on to explain in nine pithy chapters the object, principles and methods of true education in its moral, mental and physical aspects; the training of the will and formation of character; the qualities, duties and acquirements, and the natural and supernatural dispositions of the duly qualified teacher. An excellent synopsis is appended to each chapter. Both manuals are well printed and handy in form but unprovided with an index. M. K.

Essays. By Rev. HENRY IGNATIUS DUDLEY RYDER. New York: Longmans, Green & Co.

Father Ryder never fails to interest and instruct his readers. This volume of his essays begins with the story of a "Jesuit Reformer and Poet", Father Frederick Spee, S.J., whose glory it was to have put an end to the burning of witches, a madness which possessed all the nations of Europe in the seventeenth century, Catholic and Protestant alike; though it is consoling to hear that not one execution occurred in the city of Rome. It was Spee's fierce denunciation of the judges and accusers that brought the world to its senses. It will be a surprise to many to be told that Spee was a genuine poet; one of the few, says Father Ryder, that the Jesuits can boast of; for the life of a Jesuit is not conducive to poetry.

There is an excellent article also on "Auricular Confession," in the course of which Lea gets a trouncing. He is complimented for "his extraordinary industry," but his labor is described as "unilluminated by one constructive idea, nay, unrefreshed by the breath of even a passing theory. If convict labor is said to be always defective from the want of a heart to take care, it need not surprise us to find Mr. Lea singularly inaccurate."

The brief history of M. Emery, the Superior of St. Sulpice, is a valuable contribution to biographical literature; the article on "Ritualism, Roman Catholicism," etc., gives Father Ryder an opportunity to castigate Littledale, and the review of Purcell's "Life of Cardinal Manning" enables him to convey to the ears of the public some valuable information about the now famous editor and his illustrious victim. The book ought to receive a hearty welcome. * * *

California Under Spain and Mexico, 1535-1847. By IRVING BERDINE RICHMAN. With Maps, Charts and Plans. Boston and New York: Houghton Mifflin Company. \$4.00 net.

Painful search through vast and ill-assorted literary treasures stored away in public archives and private collections has been rewarded by a well-digested mass of information on a subject which is replete with hardships, stirring adventures, and romance. Every page is a witness to the industry of the author; yet the work seems to lack that nameless something which it, doubtless, would have had if he had felt more sympathy for the lofty aspirations of some of his heroes.

The opinion of the earliest missionaries, as voiced by Fray Pedro de Córdoba, O.P., to the effect that the natives should be collected on reservations and there evangelized, was borne out by all that followed in the history of the missions, whether on the islands, or on the mainland; for the establishing of a feudal system, by which the unhappy natives were subjected to the whims or the viciousness of powerful laymen, made them slaves in all but name. The peonage system, still existing in Mexico though outlawed long ago, comes down by direct descent from the feudal system of *encomiendas*, against which the missionaries protested.

We think that it would have been fairer if the author (p. 61) had taken the pains to state why the Jesuits refused, in 1686,

to attempt the "reduction" of California, the reason assigned by them being that they did not wish to take charge of the temporalities of the mission. This was precisely what the Spanish authorities wished them to do. If, later on, Father Salvatierra offered to give up the mission to secular priests (knowing well that no secular priests were available for the undertaking), it was because the viceregal authorities deliberately ignored the commands of Madrid to send provisions to the famine-stricken missions.

It is, perhaps, too much to expect that a non-Catholic layman should be familiar with canon law, but the learned author is in error when he states (p. 390) that before 1717 the Society of Jesus could not own temporalities. The question debated in 1717 was whether the Society could hold temporalities for *mission work*; about its colleges and novitiates there could be no question, for these had from the beginning held temporalities.

It is hard to see just how the "rights of man" were more clearly recognized or better protected by the secularization of the missions; for the result was the destruction of the mission property and the utter ruin of the Indians, who, taken at their best, were quite unable to care for themselves, much less protect themselves against the cupidity of the vicious whites.

The work is far ahead of what appeared over the name of the late unlamented Hubert Howe Bancroft, and, where religion does not come in very prominently, presents charming pictures of California life, political, civil and domestic, from the first Spanish invasions in the sixteenth century to the American overland invasions in the nineteenth. H. J. S.

History of Rome and the Popes in the Middle Ages. Vol. I. By HARTMANN GRISAR, S.J. Authorized English Translation. St. Louis: B. Herder. Price, \$4.50.

Grisar's History is planned on a large scale. This long-expected translation appears at last copiously and even splendidly illustrated with views of the relics of old Rome, the crumbling edifices, the mutilated statues, the almost undecipherable inscriptions, etc., and to give a proper foil to his picture the author conducts us through the various sections of the old city, and discourses at length of the wonders that made them glorious when Rome was mistress of the world. All this is, as it were, incidental, and while Father Grisar hurries on to begin his task. But you feel that you are in the hands of a master, and that you are learning all the principal facts that archeologists have unearthed from the debris of the great empire.

The History proper begins about the time of Honorius, and possibly the impression of the average reader who turns over these pages will be one of amazement at the persistency of paganism in that centre of the world. It is not an uncommon delusion that when Constantine ascended the throne of the Caesars paganism fled in affright. On the contrary, far into the fifth century it was still vigorous and aggressive, and its effects on the Church in corrupting the lives of Christians were deplorable. Father Grisar notes also that the Arianism of the barbarians was paganistic in its character. Its denial of the divinity of Christ and of the Holy Ghost was in reality a presentation to the world of two new inferior divinities to swell the throng that the nations already adored. We await with pleasure the succeeding volumes of this monumental work. * * *

In a criticism of Webster's "New International Dictionary of the English Language", the *Athenaeum* says: "It is fairly certain that no people are more careless about accuracy in words and pronunciation than the English. All the reasonable standards of speaking and writing which education might be supposed to involve are disappearing; journalists, ignorant of good existing words, invent atrocities of their own and misuse foreign phrases; and even those who teach are uncertain of the sounds of their own language."

BOOKS RECEIVED

The Origin and Growth of the American Constitution. By Hannis Taylor, LL.D. Boston: Houghton Mifflin Co. Net \$4.
 California Under Spain and Mexico. By Irving Berdine Richman. Boston: Houghton Mifflin Co. Net \$4.
 The End of the Irish Parliament. By Joseph R. Fisher. New York: Longmans, Green & Co. Net \$3.
 Essays. By the Rev. Henry Ignatius Dudley Ryder. Edited by Frances Bacchus. New York: Longmans, Green & Co.
 The Religious Experience of the Roman People. From the Earliest Times to the Age of Augustus. By W. Warde Fowler, M.A. New York: The Macmillan Co. Net \$4.
 Beginnings or Glimpses of Vanished Civilizations. By Marion McMurrugh Mulhall. New York: Longmans, Green & Co. Net \$1.
 Early Christian Hymns. Being Translations of the Most Notable Latin Hymns of the Early and Middle Ages. By Daniel J. Donahue. New York: The Grafton Press. Net \$2.
 Saint Thomas Aquinas, of the Order of Preachers. A Biographical Study of the Angelic Doctor. By Father Placid Conway, O.P. New York: Longmans, Green & Co. Net 50 cents.
 Saint Bonaventure. The Seraphic Doctor Minister General of the Franciscan Order, Cardinal Bishop of Albano. By the Rev. Laurence Costelloe, O.F.M. New York: Longmans, Green & Co. Net 50 cents.
 The Training of Children and of Girls in Their Teens. By Madame Cecilia. New York: Benziger Brothers. Net 75 cents.
 The General Federation of Women's Clubs. Tenth Biennial Convention, May 11th to May 18th, 1910, at Cincinnati. Official Report. Newark, N. J.: Federation of Women's Clubs.

EDUCATION

In his address to the graduates of Columbia University, on commencement day early this month, President Nicholas Murray Butler of that institution made some remarkably frank admissions. Premising that "it is the fashion of historians and students of history to fasten a particular century, or age, or epoch, both in the imagination and in the memory by giving it a name," he seems to be quite willing to characterize our own epoch as "the Age of Epithets." Mr. Butler refers to the fact that our age is accused of oversubtlety and of precocity, of impertinent self-confidence and of vulgar lack of respect for what has been, and he mentions as a reason for the accusation the other charge that we have departed, and are seeking to depart still farther, from the approved ways and from established standards, and that we have a feverish desire to find new things to say and new ways of saying them.

* * *

Columbia's distinguished executive concedes "there is a good measure of truth in all this, and it is well to be on the lookout for the temptations and dangers which our critics point out." It may well be, he adds, "that we have confounded novelty with originality and change with development. . . . Certain it is that we are curiously under the influence of phrases, and that argument by epithet has come to take a high place in our ratiocination." Mr. Butler's illustration of his meaning is an apt one. "To call," he says, "a man, a movement, a proposal, by either a flattering or an obnoxious name is to remove them at once from the serious and thoughtful criticism of a large part of the

population. Most persons are for or against a proposal because of what it has been called. This, of course, is not intelligent, and it is not rational; but it is very common."

* * *

May one presume to call Mr. Butler's attention to a concrete case,—all the more interesting in that it shows how candidly a man may expose his own weaknesses when, unwitting of their broad application, he indulges in aphorisms which mean more than a happy turn of thought in a graceful address? For years there has been an ever-growing movement among the practical Christians of the United States looking to a radical change in, what they believe to be, our mutilated and defective system of public school education. The movement is based on their deliberate judgment that the usual, nay the necessary consequence of a separation of religious and secular education of our children is to paralyze the moral faculties and to foment a spirit of indifference to matters of faith. Such a consequence, it is urged, is intolerable, since we want our children to be not only polished members of society but also conscientious Christians.

* * *

The movement is one encouraged by no single section of our people. The Catholics of America are by no means alone in a wish for religion in our public schools. The Protestant Episcopalians have thousands of pupils who are being taught in their parochial schools; the Lutherans have other thousands who are being educated in their parochial schools. Prominent divines of the Episcopal, Presbyterian and other Churches have declared frequently during the last decade that they are not satisfied with the present system of public schools, because religion is not taught in them. And there is in the country a strong association, the Religious Education Association, made up of the most scholarly and able men interested in educational work, whose members are using every means to foster the growth of sentiment in favor of religious instruction in these schools. "Religion in our schools is an absolute necessity" has come to be the slogan, one would venture to affirm, of the vast majority of the conservative people of America.

* * *

Yet there are leading men among us, and, unless we are greatly mistaken, Mr. Butler has occupied no inconspicuous place in their number, who deem the movement fairly judged and set aside by fastening upon it the obnoxious term "sectarian," and by simply quoting against it the great principle of our Government: "No public moneys for sectarian purposes." And unfortunately the crowd follows the leader and condemns the movement because of what is foolishly said of it. To quote Mr.

Butler in his commencement address: "The course is not intelligent, and it is not rational, but it is very common."

* * *

It is not intelligent, since a serious and thoughtful criticism of the project is lacking, and the proposal has been rejected because of what it has been called or because of what is said of it. Surely Mr. Butler and those who agree with him or follow him in terming sectarian the movement to introduce explicit religious teaching into our schools do not expect to have us take seriously the charge of "sectarianism." That term, if it means anything, imports an undue favoring of one or of many religious bodies to the detriment of the influence exercised by others. And there is not a tittle of argument which can be advanced to show such to be the real purpose of men and women of the National Education Association, or of the Religious Education Association, or of the Catholics and Protestants who contend for the introduction of systematic religious training into the public school system. Rather may all of these argue the existing system to be sectarian. Is it not obvious that our present plan constitutes a cruelly privileged class, in that they who are without religion among us are allowed to enjoy educational opportunity in accord with their wishes whilst the thousands and thousands of Christian men and women, who recognize God's rights in the training of young people, are taxed to pay for that opportunity which they repudiate for themselves?

* * *

Nor is it rational to condemn our proposal because of the words: "No public moneys for sectarian purposes." It is entirely feasible to adopt a plan in this country which will satisfy those who contend for religious instruction in public schools without in any manner conflicting with the operation of those schools as now organized and without contributing a penny for so-called sectarian purposes. As long ago as the year 1906 a tentative scheme to this end was embodied in the resolution passed at the meeting of the Catholic Federation in Buffalo. The delegates meeting on that occasion represented 1,500,000 Catholic associates, and their resolutions, supported and approved by Archbishops and Bishops in attendance at the convention, are significant of the reasonable stand of Catholics in the matter. They proposed this solution of the school fund problem as satisfactory to the Catholic body:

"First, let no public moneys be paid out for religious instruction in any school; secondly, let the educational *per capita* tax be disbursed for results in purely secular studies only, in our Catholic schools, our teachers receiving their salaries as other teachers receive theirs; thirdly, to obtain

these results, let our schools be submitted to State or city examinations." Certainly nothing in these suggestions imports the spending of public moneys for sectarian purposes, and yet their acceptance will assure what so many of us seek, explicit religious instruction in our schools. It will, too, effectually kill the injustice under which thousands and thousands among our Christian people have been suffering for more than half a century, the double tax imposed on them because of their conscientious stand in favor of such instruction.

* * *

It will do far more. One does not strain his argument when he claims that the prevalence of criminality in a community is very largely due to irreligious training of young people. The sad showing of the official statistics of France, recently quoted editorially in *AMERICA*, is reason enough for such a claim. At least, since education without religion surely does not make for what its early promoters contended it would bring us—a high order of civic virtue and integrity—would it not be well to try the other plan? So wise and prudent an observer as Cardinal Gibbons has recently affirmed:

"By the introduction of religion into our public schools I feel almost sure that the following ills would be partly ameliorated, if not cured—suicides, anarchistic plottings, dishonesty and corruption in finance, infidelity in marital relationships, divorces and the consequent wreck of homes and scandal and ruin of children, the unrest of the irreligious, who give bad example by squandering fortunes that would help to support hundreds of poor and needy families."

Our readers will recall the reference made in this department some weeks ago (March 18) to an important contest being waged among schoolmen in Prussia regarding the introduction of explicit religious instruction into the compulsory high schools of the kingdom. As was then predicted, the advocates of religious teaching have succeeded in their purpose, and definite instruction in religion will find its place in the program of studies now being prepared for these advanced schools of the empire. Early in May the special committee of the Prussian Landtag, to which the question had been referred, by a vote of 11-8, made the ruling that a course in religion was to be obligatory in the new secondary schools, as it is in the elementary grades.

The General Educational Board, administering the John D. Rockefeller endowment of \$32,000,000, made public May 25, following its first meeting for the current year, a list of its latest appropriations for colleges and schools, amounting in all to

\$634,000. Of this total \$400,000 will go, in various sums, to six colleges in the West and South on condition that the beneficiaries raise certain additional specified amounts, which, with the conditional gifts granted, will be applied to the endowment fund of the institutions. Appropriations aggregating \$68,000 go to the education of Southern negroes; \$130,000 is set aside for demonstration work in agriculture in Southern States, and \$36,000 as an aid in the developing of secondary education in State universities of the South.

M. J. O'C.

PULPIT, PRESS AND PLATFORM

At the recent National Conference of the Society of St. Vincent de Paul, Richard C. Gannon, President of the Superior Council of Chicago, read a paper on "The Spiritual Advantages of Membership in the Society."

"Although the great work they projected would have much to do with the methodical keeping of detailed account in giving material aid to the needy," said Mr. Gannon, "yet they were convinced that, if their work would be effective, it should be done, not in response to natural impulse, but solely with the intention of pleasing God. Thus, that the original purpose may never be departed from, is imposed the obligation of pious reading, as well as the unvarying rule of opening and closing meetings with the recital of prayers. In this manner the founders impressed upon the Society the importance of the spiritual and supernatural; encouraged the cultivation and observance of Christian virtues; and sought to give practical effect to the maxim: 'Blessed is the man that understandeth concerning the needy and the poor.'

"The conference members who early imbibed this spirit of the Society soon learn that their membership should not cease because of a lack of the fundamental work, that of visiting the poor at their homes. Then, too, members who have a vocation for real charitable endeavor find ever-recurring opportunities of widening the scope of the Vincentian effort. They observe that a certain neglected charity should be undertaken. Such work might relate to the charity for the mind, as the circulating of wholesome reading matter, or schooling of poor children; or occasions might arise where efforts could be spent in the visitation of patients in hospitals or asylums, or persons confined in correctional and penal institutions, or perhaps members might act the part of another St. Camillus by visiting and consoling the sick and dying poor in their last illness.

"It is fitting to state that during the earliest years of its existence the Society received the unqualified approval of the Vicar of Christ, who, in his generosity, made it possible for the members to gain numerous

spiritual favors. Each succeeding pontiff has confirmed and, in some instances, added to the decrees of his predecessor. Their solicitude extended in a special manner not only to the spiritual advancement of the members but also to their charitable endeavors. Once each year a report of the works of the Society is presented by its President-General to the Holy Father. On these and other occasions renewed words of encouragement have been spoken which served to infuse new zeal and fervor into the hearts of the members.

"To-day there are social problems the equitable solution of which requires the sympathy and spirit of Vincentians. Hence, in our country at least, there is an urgent need of an increase of the number of members—members who possess not alone the sturdy virtues of the early pioneers, but who are also more universally blessed with the advantages of a liberal education. Men of this type have an almost limitless field in which to work for God and neighbor. Here, in accordance with the spirit of the Society, a true means will be found to aid in solving many of the problems pressing for attention.

"Never before in our country have the times been more auspicious for the extension of our Society. Let us never slacken in zeal in promoting the objects of a Society that affords so wide a field for charitable endeavor. Let us ever keep in mind the high aims of our mission. Let us ever do our work solely for the love of God and neighbor."

ECONOMICS

It would be hard to imagine any expenditure less profitable directly to a nation than that for naval defence. Hundreds of millions of dollars go yearly to clothe and feed hardworking men whose labor is unproductive; in building ships which will run a swift career from "the most powerful engine of destruction in the world" to "the scrapper's yard"; in constructing guns to be reconstructed after the briefest service; in casting shot and shell for the depths of the sea, and in making powder to be diffused through the air as gas. One does not grudge the money. Those who know tell us that unless it be spent the nation must perish. Moreover, we are rich; and a new Dreadnought is hardly more expensive to the country than a new bonnet is to a lady of fashion. But for the wealthiest lady there must be a limit to the vanity of bonnets, and so for the wealthiest of nations a limit to the vanity of ships. Expenditure must be restrained within the bounds of necessity, when it is without return.

All know the cause of the demand for new ships is the struggle between armor and gun. No sooner has an armor of

greater resistance in proportion to weight been invented, than the guns are improved so as to pierce it. The ideal in armor plate is the maximum of resistance and the minimum of weight. Each new invention in armor, therefore, means that weight may be taken off sides and turrets and shields and put into guns and machinery. Hence, every such invention means the making obsolete of fleets of what were first-class ships. Steel plates sent the old ironclads to be broken up. Steel-faced plates made steel plates useless, and themselves were driven out by Harveyized plates. These are made by a steel process which was in use for ages before Bessemer was heard of, namely, the absorption of carbon by mild steel heated for a long time in charcoal. The limit, however, of such absorption in the Harvey plate is about a single inch.

Steel-faced plate was made by welding a hard steel plate to a mild steel backing. Its weakness was that the weld was not absolutely continuous, and so the face stripped off under the impact of artillery fire. A new steel-faced plate has been invented in England by W. S. Simpson, who has discovered that when two steel plates with a sheet of copper between are heated to 2,000 degrees Fahrenheit, in a mixture of carbon, brown sugar and water, the copper melts and is incorporated into the steel, making a theoretically perfect weld and giving a plate as perfect as the Harvey, with no limit to its hard steel facing. The new plate is said to be, weight for weight, 75 per cent. more efficient than the original Harvey, and 20 per cent. better than the best Harvey-Krupp. If this be true, all the new Dreadnoughts and Super-Dreadnoughts will have to be rearmored or cast aside.

The taxpayer may ask, why, if such an important discovery has been made, has it been published to the world? If such armor could give England a fleet of twenty ships 20 per cent. better than those of any other nation, English building might be lessened considerably. He would be told, perhaps, that such secrets can not be kept. Secrets are kept in every trade, and there seems to be no reason why, with proper precautions, such as this could not be kept. Who would dream of sugar in connexion with armor plate?

The lack of sufficient ventilation is the great drawback of subways. The London subways are to be provided with not only pure air but equivalently with sea air. At each station a ventilating fan will draw air from outside through water, which will take up all impurities. As it leaves the purifying machine the air will be mixed with ozone from another machine. Eighty million cubic feet of this artificial sea air will pass through the tunnels daily. In the

assumption that these always contain on an average between 4,000 and 5,000 passengers, this will give 900 cubic feet per hour to each passenger.

H. W.

SCIENCE

PEARY'S "NORTH POLE."

Nature of May 18 gives an editorial review of Peary's "The North Pole." A few quotations will show its drift. "In spite of the space available there are many omissions of the many things one would most like to know. . . . There is also little in this book to answer the criticism of those who have questioned Peary's actual attainment of the Pole. . . . Some adequate statement of the evidence that was laid before these distinguished authorities might have been given as one of the appendices, of which there are three. . . . The great increase in his pace after he parted from Captain Bartlett is not explained in the text. . . . It is not easy to follow the story of the last few days of the approach to the Pole. . . . A tabular statement of his marches would have been very useful. The numerous references to the observations taken and the fac-similes of some of the calculations are not convincing."

The St. Petersburg Academy of Science publishes some interesting facts regarding the microstructure of hailstones. The specimens examined were collected during a thunderstorm in Siberia. Those exhibited had, for the most part, a spheroidal shape with a mean diameter of from 7 to 10 millimeters (0.27-0.39 inch). Air-bubbles, frequently oblong in form, separated the concentric spherical layers, which were alternately opalescent and transparent. Many of the stones consisted of but a single layer, now transparent, now of a milky hue. Attention is called to a strange anomaly, viz., the eccentricity, in several instances, of the milky central grain. This occupied a lateral part of the hailstone and often formed but part of a sphere. Every indication of a correlation of the crystalline and physical structure of the stones was absent.

WILLIAM F. RIGGE, S.J.

The speed of ocean-going liners is considerably reduced by the friction occasioned by the adherence of barnacles to the hull. Estimates go to show that a six months' deposit increases the coal consumption some sixty per cent. Solutions hitherto proposed have proved inadequate. Barnacles cannot attach themselves to glass, and so the experiment has been tried of covering the vessel's under-water parts with glass. However, as the coefficient of expansion of steel and glass differ considerably, a slight rise in temperature

causes the glass to crack. A recent English patent claims to meet this emergency. Instead of fixing the glass directly to the steel plates of the hull, there is inserted between the glass and steel a layer of wood pulp and cement. The wood pulp serves as a cushion, thus preventing the heat effects.

* * *

Several Italian scientists, under the leadership of Signor Emmanuel Friedlander, have begun the establishment of an international volcanological institute at Mount Vesuvius, with a view to obtaining data from which impending seismic disturbances of volcanic origin may be reasonably predicted. Incidentally observations will be made on ore formations within the spheres of volcanic influence. The buildings and equipment will cost \$300,000, and a foundation yielding a yearly income of \$10,000 will be available.

* * *

Professor J. von Kowalski, from observations made in the snow-fields of Switzerland, finds that the ultra-violet rays of sunlight are reflected by the snow almost in their entirety. This reflection, he states, explains the trying effects experienced by the eye subjected to these rays, and he suggests the advisability of wearing, during a period of snow and sunshine, glasses opaque to these rays.

* * *

The low-tension metallic filament lamps, manufactured by the German General Electric Society, promise to revolutionize the running-cost of electric lighting. Under pressure of 14 volts these lamps furnish 10, 16 and 25 candle power. The price of installation is about one-half that of metallic filament lamps made for tensions of 110-220 volts and the low tension filament lamps are far more durable. The feeding is rendered possible by transformers.

F. TONDORF, S.J.

PERSONAL

Public bequests disposing of \$4,000 were made in the will of John P. O'Connor, a teamster, of Boston. The bequests are as follows: One thousand dollars to the Pastor of St. Mary's, for the church; \$1,000 to the Home for Destitute Catholic Children; \$500 to St. Mary's School; \$500 to the St. Vincent de Paul Society; \$500 to St. Joseph's School, and \$500 to St. Mary's Infant Asylum.

One of Rhode Island's best known business men is Michael F. Dooley, a Providence banker. The *Sunday Tribune*, June 4, of Providence, devotes a full page to a rehearsal of his virtues and a eulogy of his character. Mr. Dooley's training in a Catholic college does not seem to have been an obstacle in the struggle of life.

The Rev. Michael Moynihan, S.J., has been appointed Provincial of the New Orleans Province of the Society of Jesus, embracing the Southern States. Born in Kerry, 1858, he entered the Society in 1876, and studied in Europe and in the United States. He was President of Springhill College, Mobile, 1896-99, and Rector of the Novitiate at Macon, Ga., since 1899.

The golden jubilee of the ordination to the priesthood of Canon Quinn, of Killeavy, County Armagh, elicited a notable tribute from Cardinal Logue, who presided at the solemn Mass and the banquet, and from Mr. John Redmond, M.P. Born in Tyrone, 1834, and ordained at Maynooth, 1851, Canon Quinn had erected churches, convents, schools and homes for the teachers in the numerous parishes to which he had been assigned. In Killeavy he had collected and expended on religious and educational institutions \$160,000 and established schools which his Eminence pronounced unparalleled throughout the country. He had worked and suffered for his country, and through his efforts "every man in Killeavy can sit secure under his own fig tree—if they grow figs in Killeavy." Mr. Redmond pronounced him "the most sterling of Irish Nationalists and one of his most trusted friends." Canon Quinn having expressed the hope that he would live to say the opening prayers at the Irish Parliament, the Cardinal prophesied that he would, and also be found directing the National leaders how to organize it. Mr. Dillon was on his way to attend the jubilee when he met with a motor accident at Dundalk.

ECCLESIASTICAL ITEMS

According to the reliable statistics of *Die Katholischen Missionen*, the number of Catholics in China in 1909 was 1,210,054. This represents an increase of 667,390 in the number of Chinese Catholics during twenty years. The missions in China are in charge of 2,010 priests, of whom 631 are natives. As the number of missionaries was 937 in 1889, both Christians and missionaries are more than twice as numerous as they were twenty years ago.

Japan had 65,741 Catholics in 1909, against 37,560 in 1889, while a still greater increase is shown for Korea, where the figures are 15,416 and 68,016 respectively, though Japan is credited with 195 priests, whereas Korea has but 56.

During 1910 there were 1,132 Sodalties of the Blessed Virgin affiliated to the chief Sodality in Rome, called the Prima-Primaria. Such affiliation is a necessary condition to enable sodalists to share in the privileges and indulgences accorded to

membership. A list of these Sodalties, according to countries, is here given:

Germany and Switzerland, 294; Austria and Hungary, 190; United States (Philippines, 5), 178; France, 130; Spain, 69; Italy, 50; Belgium, 46; Mexico, 28; Galicia (Poland), 26; Central America, 23; England (East Indies, 2), 22; Portugal, 22; Canada, 19; Holland, 18; Ireland (Australia, 11), 17. Total, 1,132.

These Sodalties were made up of all classes of the faithful, as the following table shows:

Priests (5) and clerics (5), 10; married men, 45; young men and youths, 35; boys, 163; children, 39; men and women, 62; married women, 90; young women, 24; girls, 664. Total, 1,132.

Very Rev. Dr. Patrick Morrisroe, Dean of Maynooth College, has been appointed Bishop of Achonry, Ireland. The new prelate has a wide reputation as a writer on liturgical subjects, and contributed a number of articles in this department to "The Catholic Encyclopedia." He was born in Charlestown, County Mayo, in 1869, and has a fine record as an educationalist during his connection with Maynooth.

In an interesting account of the founding of New York's first parish school, in the *Catholic World* for June, Mr. Lucey, the author, quotes a document of much interest and importance as marking the mind of the Legislature of New York State in older days. On March 21, 1806, that body answered a petition presented to it by Catholics, that they might be allowed to share in the money grant made to free schools of the city, by the following law:

"Be it enacted by the People of the State of New York represented in Senate and Assembly, that it shall be lawful for the mayor, aldermen and commonalty of the City of New York to pay to the trustees of the Roman Catholic Congregation in the City of New York the like sum as was paid to the other congregations respectively by virtue of an act entitled: 'An act directing certain moneys to be applied to the use of free schools in the City of New York,' and the money paid to be applied according to the directions of such act, and the treasurer of this state is hereby directed to pay to the said mayor, aldermen and commonalty of the City of New York, the sum so paid by them, out of the unappropriated money arising from the duties on sales at auction in said city."

OBITUARY

The Right Rev. William Gordon, D.D., Bishop of Leeds, England, departed this life on June 7, aged eighty years. In 1909

he kept the golden jubilee of his priesthood. For some years Vicar-General and Rector of the Seminary, then Bishop Auxiliary, he finally succeeded Bishop Cornthwaite, in 1890, as second Bishop of Leeds.

LETTERS TO THE EDITOR

OBJECTIONABLE MOVING PICTURES.

To the Editor of AMERICA:

At a meeting of the Executive Board of the Brooklyn Federation, the article on objectionable moving pictures which appeared in your valuable paper of June 3d, 1911, was read to the delegates.

The Executive Board went on record expressing their condemnation of the *Moving Picture News*, and requested the Secretary to take steps to tell the representatives of this paper our disapproval of such a production.

Yours in the name of Federation,

JOSEPH R. GARVEY, Secretary.

Brooklyn Diocesan Branch, American Federation of Catholic Societies.

June 12, 1911.

To the Editor of AMERICA:

In last week's issue I noticed an article about a moving picture called "The Nun". I regret to say this was exhibited in my city. My attention was called, by a non-Catholic friend, to the fact that it was on exhibition. As soon as possible I went to see the picture. It is needless to say that AMERICA has expressed my views on the same. After the performance was over I called upon the manager of the show and remonstrated with him about the character of the picture called "The Nun", and showed him how offensive it was to many of his patrons. He immediately withdrew the objectionable picture and promised me to refrain from showing it any more. I then learned that "The Nun" was going to be sent to Shreveport, La. I sent word to that city that this picture was coming, and to have it stopped before it was put on exhibition.

I found the manager reasonable, and when its objectionable character was pointed out to him, he was glad to stop same. This could be done in many cities, if the laymen would only look out for such pictures.

I think your warning a timely one and ought to be heeded by all.

JAMES A. GRAY.

Little Rock, Ark., June 10.

V. S. 'D.—A satisfactory explanation of the details of the election of a Pope by a conclave, and of the tradition of the "right of veto" will be found in "The Catholic Encyclopedia," Vol. IV, in the article "Conclave," and Vol. V, in the article "Exclusion, Right of."—[Ed. AMERICA.]

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 12

(Price 10 Cents)

JULY 1, 1911

(\$3.00 a year)

Whole No. 116

CHRONICLE

Wool Bill Passed—United States Recognizes Portugal—Seamen's Strike Ends—The Giant Olympic—Fall River Cotton Centennial—Architect La Farge Set Aside—Mexico—Canada—Great Britain—Ireland—France—Portugal—Germany—Austria-Hungary—China265-268

QUESTIONS OF THE DAY

Supreme Court and the Tobacco Trust—The Belgian Collapse—Religious Training and Literature—Religious Statistics of England.269-275

CORRESPONDENCE

More Details of the Verdesi Case—Spain's Domestic and Foreign Relations.....275-277

EDITORIAL

Children of Israel—Despoilers of France—Charreux—Pittsburg Library Catalogue—Developments in Alsace-Lorraine.....278-281

SOME FRIENDS OF MINE: THE RECLUSE.281-283

LITERATURE

Little Cities of Italy—The Legacy. A Story of a Woman—A Conversion and a Vocation—Metcalf and Rafter's Language Series—Más Alegria—The Purple East—Un Newman Russe, Vladimir Soloviev—Beginning, or Glimpses of Vanished Civilizations—Books Received.....283-285

EDUCATION

The First North American College—Knights of Columbus to Publish Catholic School Books—Popular Fallacy in Regard to Laws on Distribution of Educational Funds—A Tribute to the Christian Brothers.....285-286

MUSIC

Movement to Promote the Study of Liturgical Music286

PULPIT, PRESS AND PLATFORM

First Formal Catholic Celebration of the Fourth of July.....286-287

SOCIOLOGY

The Loan Shark Evil.....287

ECCELESIASTICAL ITEMS

Thirteenth Catholic Congress of Limburg, Holland—Golden Jubilee of Rev. J. P. M. Schleuter, S.J.—New Provincial for the Oblates of Mary Immaculate287-288

SCIENCE

First of Our Big Guns—Research Work in Magnetism at Ebro University—A Standard for Radium288

OBITUARY

Bruno Oscar Klein—Mother Scholastica Kerst.288

LETTERS TO THE EDITOR

Catalogues of Catholic Books.....288

CHRONICLE

Wool Bill Passed.—The Democratic bill revising the wool schedule of the Payne-Aldrich law passed the House by a vote of 221 to 100. Twenty-four Republicans, most of them insurgents, voted with the Democrats on the final passage of the bill, and one Democrat, Representative Francis, of Ohio, fearing the opposition of the wool growers of his state, voted against it. With few exceptions the Republicans stood together on the motion to recommit until scientific information regarding the wool industry could be obtained. Except for a minor change in the wording, the bill, as was predicted, went through exactly as it came from the Ways and Means Committee. Among the proposed amendments voted down by a thunder of Democratic "noes" were those placing raw wool on the free list, as advocated by Mr. Bryan. The bill as passed fixes an ad valorem of 20 per cent. on raw wool, and an average of 42.55 per cent. on manufactured wool.

United States Recognizes Portugal.—The United States has officially recognized the Republic of Portugal. This followed the opening of the new Constituent Assembly, at which the president of the chamber read a decree proclaiming the Republic of Portugal, the abolition of the monarchy and the banishment from Portugal of the family of Braganza, which was unanimously approved. The decree was also read by the president to the great throngs which gathered outside the assembly building, after which the chamber adjourned. George L. Lorillard, American Chargé d'Affaires, thereupon

waited upon Señor Machada, Minister of Foreign Affairs, and delivered the following note to him:

"Whereas the National Constituent Assembly has this day settled upon and definitely proclaimed the form of government adopted by Portugal, I have the honor, acting according to the instructions received from my government, of hereby informing your excellency that the government of the United States of America has to-day officially recognized the government of the Portuguese Republic."

Seamen's Strike Ends.—Following the example of the ship-owners of England, the representatives of the coastwise steamship companies in New York made considerable concessions to the striking seamen, cooks, stewards and engineers, and as result the strike which had been started on the Morgan line and which threatened to tie up all other coastwise lines was declared off. No statement was issued by the representatives of the companies after the conference, but the labor leaders declared that the arrangement arrived at was entirely satisfactory to them. The concessions granted by the steamship owners affect 1,700 men, and include increase of wages, recognition of the unions, better food, bedding and quarters for the men. The firemen are to get from \$30 to \$40 a month, the sailors \$30 to \$40, according to grades, and the waiters, who wanted \$25, will get \$22.50. Chief cooks will get from \$70 to \$80 a month.

The Giant Olympic.—The new White Star liner Olympic, the largest steamer afloat, built in the Belfast dockyards, made her maiden voyage across the Atlantic

without a mishap. This great steamship, almost nine hundred feet in length, is expected to make the transatlantic journey all the year round in six and a half or seven days, and to arrive at New York regularly every third Wednesday morning. Her principal dimensions are as follows: Length over all 882½ feet; breadth over boat deck, 94; height from bottom of keel to boat deck, 97; height of funnels above boat deck, 81½; distance from top of funnel to keel, 175; number of decks, 11; number of watertight bulkheads, 15. Comparisons as to her size are made in the official announcements. In length the Olympic overtops by 182½ feet the height of the Metropolitan tower, the highest office building in the world; by 132½ feet the new Woolworth building, now under construction, and by 327 feet the Washington Monument. And she does not fly the American flag.

Fall River Cotton Centennial.—Fall River, Mass., held a week's festivities in the celebration of the one hundredth anniversary of the building in that city of the first cotton mill in America. During the week President Taft honored the city with a visit and delivered an address. From the small beginnings of a century ago Fall River became and still remains the centre of the cotton industry in the United States. After a hundred years it has 104 mills, employing 37,000 operators and producing more than a billion yards of cloth annually. The city has increased 1,000 per cent. in population since 1850, or from 11,524 to 119,295. A phase of the centennial which has a sociological interest is the change in the character of the population of Massachusetts which has been effected by its mills. In 1903 ninety-one per cent. of the cotton operatives of the State were of foreign descent, in the main French-Canadian and Irish. In Fall River less than eight per cent. of the population is of native American stock.

Architect La Farge Set Aside.—C. Grant La Farge, who, in partnership with the late George L. Heins, drew the plans for the great Protestant Episcopal Cathedral of St. John the Divine, on Morningside Heights, was superseded by Ralph Adams Cram, a designer of sacred edifices. Mr. La Farge is now in Europe. His contract with the trustees of the cathedral expired with the completion of the choir, dedicated a few weeks ago. It has been given out that the Heins and La Farge plans, made familiar for years to the public by reproductions of their sketch of the completed cathedral, will not be followed.

Mexico.—The attempt to establish a Socialistic republic in Lower California received its death blow when the government troops drove the Socialistic force at Tijuana across the border into United States territory, where they surrendered at discretion. Most of the "patriots" were American citizens. The Archbishop of Antequera (Oaxaca) has issued a circular warning all

priests, both secular and regular, in the archdiocese to take no part in the present presidential campaign for a successor to General Diaz. Antonio Villavicencio, former commissary of police in the capital, is to be tried in Chihuahua for having tortured witnesses whom he put through the "third degree" while examining them in connection with the robbery of the Banco Minero of that place.—General Juan Navarro, who surrendered Ciudad Juárez to the Maderists, returned to the City of Mexico, where he was loud in his praises of Madero, who had risked his own life in saving Navarro from the wrath of some insurgents bent on the summary execution of the aged general.

Canada.—The crop reports are very encouraging from Albert and Saskatchewan. If all goes well, the yield will be 200 million bushels. In Manitoba signs of the exhaustion of the soil are appearing, and unless some steps be taken to ensure the proper use of fertilizers, the whole Northwest must, before many years are over, lose its productiveness.—The Niobe and Rainbow, pioneers of the Canadian navy, are temperance ships. Nevertheless, it is said that the conduct of the crew of the former during general leave at Quebec reminded old people of that of the men of the Royal Navy fifty years ago. It must be remembered, however, that most of the Niobe's men are very young, and that what would have only whetted the appetite of a tar of the old school would suffice to intoxicate half a dozen of them. The liquor question in even a temperance army and navy is very difficult to solve, as the abolition of the canteen has proved in this country.—The "Ne Temere" agitation still grows and threatens to cause much trouble. The English newspapers are taking it up.—A charter for a canal to connect the St. Lawrence by a canal to the Richelieu River and Lake Champlain, with the Hudson, has been applied for by Canadian and American capitalists.—Engineers report that it is quite possible to maintain ocean navigation throughout the year at least to Quebec, and steps are being taken to see what can be done in the matter, with the hope of making even Montreal a winter port.

Great Britain.—Mr. Masterman, Under-Secretary for Home Affairs, has been unseated at West Ham for violations of the election laws.—In the Ross and Cromarty by-election the Liberals retained the seat. The vote was comparatively light.—The striking Welsh miners asked the National Federation to proclaim a universal sympathetic strike on their behalf. The Federation refused by a majority of more than three-quarters of the votes cast, as it considers the proposals made in the conference of owners and men about a month ago satisfactory.—The seamen's strike, though far from universal, was more efficacious than owners expected it to be. Eight large ocean steamers which were to have carried spectators to the coronation review at Spithead could get no crews, and it was reported that they were to be withdrawn, to

the great loss of their owners. Later advices, however, informed us that the companies had yielded to the men's demands.—Arthur Newton, an attorney of large practice in the criminal courts, who became famous for his management of the Crippen case, has been reported by the Law Society to the King's Bench division for unprofessional conduct, in causing to be published a letter purporting to have been written by Crippen in jail, and other false statements, for the purpose of influencing public opinion. This means that he is to be struck off the rolls.—Robert Ashe, Collector of the Maritime District, Tinnevely, Southern India, was shot dead in a train by a Brahmin, who then killed himself. The murder is a result of the prosecutions of last year.—The Imperial Conference drags on. Sir Wilfrid Laurier throws cold water on nearly every suggestion savoring of practical imperialism. The more moderate journals have taken up his defence against the more violently imperialistic, pointing out that he cannot be expected to sacrifice Canadian interests without compensation. He was the first to listen to Mr. Chamberlain, and took the first step towards a real unity of empire in his preferential tariff rates for England. The Unionists took what he offered; he has been waiting fifteen years for some return, and has not got it.

Ireland.—A very successful Industrial Exhibition called *Ui Brassil*, took place in Dublin during the first week of June. It consisted of object lessons in Irish industries and the economies of rural and civic life combined with social functions, in which the music and customs of Gaelic Ireland were illustrated. Besides stimulating self-help and industrial enterprise, it added substantially to the resources of the "National Health Association." It was notable for the fact that all classes and parties worked smoothly together to make it a success. It was followed by the seventh All-Ireland Industrial Conference, which opened June 14. The report for 1910-11 contained a long list of instances in which non-Irish firms in many lands were prevented from selling goods bearing misleading Irish titles and designs. Over 500 Irish firms bear the Irish trade-mark, which the Association has registered in France, Australia, New Zealand and the United States. There are 250 Irish Industrial Schools in operation, and Irish manufacturers have awakened to the necessity of adopting more enterprising methods in advertising their products. Irish shopkeepers, representative bodies and the general public are now buying, selling and patronizing by preference Irish-made goods, with the result that opportunities for employment were enlarged, more money was spent at home, and there was good hope of stemming the tide of emigration.—The Irish public bodies are practically unanimous that the Lloyd George Insurance Bill cannot be accepted in its present form, and that a practically new bill, conformable to Irish needs, will have to be introduced if the scheme is to apply to Ireland.—Three

large Feisanna, consisting of competitions in Irish language, music, history, etc., were held in Dublin, Limerick and Dundalk. Dr. Douglas Hyde unfolded a plan for having Gaelic taught in every school in Ireland. Now that the University had adopted it, the National and Intermediate Boards must follow. Rev. W. Byrne, S. J., speaking at the Limerick Feis, said the remarkable progress of the movement and the moral and practical benefits derived from it indicated that it would live and spread and revive the olden spirit of the Gael.—Miss O'Connor-Eccles, a distinguished Catholic writer and social worker, has died in London. She belonged to the O'Connor Don family and was a direct descendant of Rory O'Connor, the last King of all Ireland.—There have been several defections among Mr. William O'Brien's leading supporters. Sir T. C. O'Brien in resigning the Vice-presidency of the All-for-Ireland League advised Mr. O'Brien, in view of the necessity of securing a strong Home Rule Bill, to settle the trivial differences between him and Mr. Redmond.

France.—The trouble in the champagne district continues. To the consternation of all France, the German flag was seen flying over the Government buildings at Baroville, and the red flag from the church steeple. At Couvignon and other villages there were inscriptions on the walls of public and private buildings: "Long live Prussia and her king." To you, William, we make a present of our vineyards. The dirty Republic does not want them," etc.—Thanks to a bungling speech by General Goiran, Minister of War, the Ministry of Monis collapsed and the resignation of the cabinet was offered to Fallières on Monday, June 26. The speech, however, was an occasion, not a cause; for the structure was rotten throughout. Several old political schemers like Clemenceau, Millerand, Poincaré, Delcassé, and others are looking forward to a return to power.

Portugal.—As the Government has suppressed all religious holidays, it must need look about for others to take their place. Hence, on June 10, it celebrated the 331st anniversary of the death of Camoens, the author of the "*Lusiad*." It is to be kept annually.—Anselmo Braamcamp-Freire, President of the Municipal Council of Lisbon, was elected President of the Republic of Portugal, by the Constituent Assembly, on June 21.

Germany.—According to the program agreed upon, the second division of the American Atlantic fleet arrived at Kiel early in the morning of June 21, and the vessels moored in the inner harbor, where they were surrounded by the array of battleships and yachts gathered for the Emperor's great annual naval festival. The welcome extended to the American fleet was a most cordial one; practically the entire German navy, including a full division of the new dreadnoughts, was assembled to greet

the visitors. The American battleships, led by the *Louisiana*, Rear-Admiral Badger's flagship, slowly steamed through the narrowing fiord, passing long lines of German ships, and turned to their assigned places, between the flagships *Deutschland* and *Kaiser Wilhelm II* and the other vessels of the German fleets. Once moored, the guns of the battleships were kept hot with an almost uninterrupted exchange of salutes for several hours, as the admirals, commanders, diplomats and consular representatives came and went between the entertaining and visiting craft, exchanging official calls of courtesy.—Emperor William arrived in the afternoon and was saluted with thirty-three guns by every warship in the harbor. His yacht, the *Hohenzollern*, flew the German ensign and the Stars and Stripes as it steamed past the German and American lines. Admiral Badger and Ambassador Hill dined with the Emperor in the evening, and his Majesty is reported to have been most gracious to America's representatives.—Shortly after the adjournment of the Reichstag for the summer, Emperor William addressed to Chancellor von Bethmann-Hollweg a particularly cordial note of thanks for the efficient work of parliament during the recent session. He commended especially the results achieved in the matter of imperial insurance, and in the question of the new constitution for Alsace-Lorraine. The press accepts his majesty's note as an evident sign that he does not agree with the sharp criticism passed by leading Conservatives on the constitutional reforms embodied in these two measures. The *Kölnische Volkszeitung* remarks: "If Emperor William sees in the work done in the last parliament nothing detrimental to his own prerogatives or to the prestige of Prussia, surely it ill beseems any leader to criticize that work as a slap at the constitution of that country."

Austria-Hungary.—The result of the second balloting in the elections, announced on June 21, makes the Waterloo of the Christian-Socialists even more striking than had been foreshadowed in the primary balloting a week before. Every effort had been used to win the German-Nationalist party to common action with the Christian-Socialists, in order to defeat the aggressive Social-Democrats. The German-Nationalists were obdurate in their policy of opposition to the Christian-Socialists, and the final results mark a defeat of the latter that is overwhelming. In Vienna, itself, where in the last parliament they held twenty seats, they now retain four; the German-Nationalists have increased their representation from the three seats formerly held to ten. But it is with the Social Democrats that the real victory rests. Instead of the ten seats forming their contingent of the parliamentary representation from Vienna in the house lately dissolved, they will have nineteen seats in the parliament now chosen. Prominent leaders of the Christian-Socialist party have fallen, among them the President of the lower house in the last parliament, Dr. Pattai, Prince Aloys Lichtenstein, Chief-Burgomaster Neumayer, and

Dr. Weiskirchner, Minister of Commerce in the present cabinet. The defeated Minister at once resigned his portfolio, and a reorganization of the cabinet, it is said, will now be made.—Press despatches affirm that stormy and riotous scenes marked the balloting in many districts of the kingdom.—The summer home of Emperor Francis Joseph in Ischl has been put in readiness for his expected arrival there. The lengthy stay in the Villa Hermes, it is reported, has quite restored the venerable ruler's health, and the invigorating climate of Ischl has always proved a tonic for him. He will reach Ischl early in July, and remain there at least until after August 18, on which day, with the members of the imperial family, he will celebrate quietly his eighty-first birthday.

China.—Reviewing the recent outbreak, it must be said that it discloses a certain amount of discontent against the Manchu government and the officials who are considered its tools and pursue too exclusively their own interests. To satisfy the people, the rulers must seek the general welfare and carry out reforms effectively. Many Chinese are now educated abroad and see how foreign countries are governed. When they return, comparisons are made and the need of a better state of things is candidly admitted and urged by all.

In arranging the new "Four Nation Loan" the matter of supervision has been practically waived. Several Chinese consider that it has been altogether set aside. Sheng Kung-pao, President of the Ministry of Posts and Communications, has, however, promised Mr. Calhoun that an expert in finance will be appointed, but of a nationality other than that of the "Four Nations," possibly Dutch or Belgian. This must have seemed to the representatives of the Powers to be a sufficient guarantee that the money will be expended for the purposes for which it was intended. Still the door is open for complications, and these will arise, especially when the National Assembly will discuss the details of the loan. Already the Provincial Council of Chihli considers that the Board of Finance, in raising such a big loan, sacrificed China's rights and interests, and that it will lead to dismemberment of the country. It has, therefore, wired to the other Provincial Councils throughout the Empire, asking them to offer suggestions, with a view to taking joint action.

Despite eventual complications it must, however, be admitted that the loan is a great success. By securing the cooperation of the "Four Nations" it admirably thwarts Peking in her customary policy of playing off one nation against another. It is also, under another form, Mr. Knox's scheme for the neutralization of Manchuria, and signifies a distinct setback to Russia and Japan's absorption of the country. The currency reform, one of the most necessary for the welfare of the Empire, will likewise be carried out, at least in Chinese fashion.

QUESTIONS OF THE DAY

Supreme Court and the Tobacco Trust

There is a story current in the tobacco trade that once, while on a train traveling through Pennsylvania with his father, James B. Duke, President of the American Tobacco Company, saw an immense plant of the Standard Oil Company, and being impressed by the sight remarked to his father, "I am going to build up a similar business in the tobacco trade." Whether or not this story is true there is hardly any doubt that the present domination of the American Tobacco Company in the tobacco industry was planned from the very beginning of its organization, and James B. Duke, its first president, twenty-one years ago, and still at the head of this powerful organization, has now been condemned, along with his undoubted model, the Standard Oil Company, by the highest court of the land, as a malefactor and violator of the laws of the United States.

The Tobacco Trust had its origin in January, 1890, and the Sherman Anti-Trust Law was enacted on July 2, 1890, so that the law under which the Trust has been condemned was simultaneous with it. One cannot help observing that twenty-one years seems to be a long time for a law to overtake a malefactor, whose evil deeds were simultaneous, but one must reflect that Trusts—modern American Trusts, their developments and methods and their numbers—are mainly a gradual product of the past twenty years, and that it is only now that many things are coming to be generally known about Trusts, and that their natural limitations about which the philosophers have theorized are beginning to be manifested, and now at last a beginning has been made in fixing their legal limitations. The interpretation of the Anti-Trust law made in the two recent Supreme Court Decisions promises to be an effective standard in curbing the lawless course of many American corporations which have grown into trusts.

The Supreme Court in deciding, on May 29, that the American Tobacco Company is a Trust, and its dissolution decreed, preceded by a similar decision against the Standard Oil Company on May 15, seems to have a side effect, probably not within the contemplation of the Court at the time, in jarring very rudely the dream of the Socialist that Trusts would grow and grow, until they grew into one grand Government Trust owned by all the people, but alas, they feel instinctively that the smooth progress of the Trusts is now stayed for many years to come. This is probably the sole reason why they have attacked the Supreme Court so severely, and thereby they are marking the decision as epoch making and confirming the confidence and loyalty which the rank and file of the country have had in the Supreme Court since the days of the Fathers of the Country. Had the Government Bill been dismissed upon clear legal errors made

by the prosecution in the proceeding, these same cynical minds would have been gleeful in their dilations on the power of money. Before the decision was handed down there was but one prediction of materialistic minded persons, and that was "The Trust Will Win the Case." Now that this has not happened they are busy minimizing the effect of the decision, and Senator LaFollette has unwisely said, if he has not been incorrectly reported, that he never heard of a criminal treated before so leniently, in that his case was referred back to a lower court to take further evidence. Here it might be proper to state that the Government's prosecution was under the civil section of the statute, and the referring back to the Circuit Court of Appeals of the New York Circuit concerns only the remedy, and this original treatment is caused solely by the magnitude of the interests involved and the nature of the Trust. One striking reason for believing that the remedy will prove effective is to be found in this, that if after six months, or an additional two months, as may be allowed by the lower court, the Tobacco Trust, upon whom a great part of the burden is adroitly thrown, has not evolved a condition harmonious with the law, the Supreme Court will appoint a receiver for this immense industrial combination.

However, one shrewd newspaper man in New York observed recently that James B. Duke had anticipated pretty well what the decision of the Supreme Court was going to be, and that the future will indicate that he has his plans well in hand. Many persons in the tobacco trade have been remarking a change in the conduct of representatives of the American Tobacco Company since 1907, the year the suit was filed in the Federal Court in New York. Courtesy, fair dealing and energy have been the marks of the Trust's agents. The trade publications have carried no reports of intimidation of retail dealers and jobbers, no reports of cut rate wars carried on in certain markets by the Trust against the particular brand of an independent manufacturer, and the policy of the retail branch, known as the United Cigar Stores Company, was not offensively competitive, and retail prices were well maintained. As a final instance that the American Tobacco Company was on its good behavior during this period, it made a purchase of a pooled crop of tobacco of the Kentucky growers, and thereby made their hostile organization a success, at least for that particular season; this they did, although the growers aimed to show special favors to the independent tobacco manufacturer. In a word, the American Tobacco Company has been doing business during the past four years on its merits, and has made progress.

It would appear that now that the Tobacco Trust is willing to do business on its mere "bigness," the Supreme Court in its wisdom and directed by the Sherman Law does not appear willing that it should, and believes apparently that its bigness, which it has achieved by lawless acts, would be injurious to free and unrestrained trade in the tobacco industry. The Supreme Court has

indicated in its decree the combination in and of itself, as well as each and all of the elements composing it, whether corporate or individual, whether considered collectively or separately, be decreed to be in restraint of trade and an attempt to monopolize, and in view of this it does not seem probable that a new corporation to take over all the property as an entirety of the old combination will prove acceptable to the Circuit Court of Appeals of the New York Circuit, to whom the matter has been referred back for final adjustment. And especially so does this appear a rational expectation when one considers the monopoly now enjoyed by the American Tobacco Company in the licorice business. Independent manufacturers have been compelled to purchase their supplies of licorice from the Trust, and limitations were put upon their purchases, an arbitrary amount being fixed as their quota from month to month, and the prices increased on the manufactured licorice. This is a business that evidently must be separated from the new company or companies of the Trust.

Under Section 7 of the Sherman Anti-Trust Statute there is a provision that any person injured by the operation of the Trust, which the American Tobacco Company is now declared to be, can enter suit for treble damages. This is a factor in the situation which will prove troublesome.

From the conditions now prevailing in the tobacco trade and from the history of the Trust, a deduction can be made that in the industrial field in which a lawless Trust is operating it is not able to secure a complete monopoly, for the old ties in business of friendship, nationality, religion, unionism and local pride keep a certain number of manufacturers agoing, and then also it would appear that there is a certain advantage for the small manufacturer to be in the same field as a large corporation, for the large operator has a tendency to systematize conditions and paves the way for better prices—a lead which the small manufacturer has not been slow to follow.

The Tobacco Trust, beyond a doubt, has raised prices to the manifest injury of jobber, retail dealer and consumer. This has been a marked feature of its existence.

One great gain to the public and the tobacco trade by the success of the government suit will be the elimination of a large number of concerns masquerading as independents. There is no doubt that even to-day there are a number of concerns operating in the tobacco trade as independents which were not made parties defendant in the suit, and they prove deceptive even to men of experience in the tobacco world. This is manifestly unfair competition.

What guarantee have the people that the new company or companies to be formed under the decree will not also violate the law? Attorney-General Wickersham answers this in a press interview by stating that now that the statute means undue restraint of trade, juries will not be unwilling to convict in a criminal proceeding,

which will surely check the lawless course of industrial magnates. Many practical men in the tobacco trade believe this threat will prove itself an effective check.

GERALD J. CONNOLLY.

The Belgian Collapse

The announcement of the fall of the Schollaert Ministry came like a clap of thunder. No one expected it, not even the Liberal-Socialist combination that was arrayed against it. As late as June 20, the Belgian papers left us completely in the dark as to what caused the crash, though unpleasant whispers were being heard about the venerable ex-Minister Woeste, and later advices revealed the fact that it was he who dealt the fatal blow, and that even the King, whose accession was hailed with such a delirium of joy by the Catholics, was thought to have had much to do with the disaster. On the other hand, the blame is put on Schollaert for having protracted the debate until June.

Schollaert came into power at the beginning of the year 1908, a few weeks after the sudden death of de Troos, who seemed to be just on the point of initiating a splendid political career. The moment was a very critical one for the fortunes of the Catholic party, but Schollaert proved equal to the emergency and has won the right to be regarded as Belgium's ablest statesman.

The first difficulty bequeathed to him by his distinguished predecessor was the Congo Question. England's attitude, or at least the attitude of a number of people in that country, who forced themselves into prominence in discussing the problem, is still fresh in the public mind. Schollaert's patience and tact induced the Legislature to take over King Leopold's African domain, and on September 15, 1908, the Belgian flag floated for the first time under the burning sun of the tropics. That was his first triumph in statecraft.

There had been bitter dissensions among his followers during the course of this fight, but apparently he had succeeded in getting them under control. They broke out again, however, when the Army Bill came up for consideration, and for a moment it was feared that the famous party that had withstood the storms of more than a quarter of a century was about to founder. Schollaert, however, guided the ship of state with a steady hand, and a few weeks after the bill had passed all traces of dissension had vanished.

It was the School Bill, which in so many countries has brought disaster to politicians and parties, that drove him on the rocks. The clamor in the country, however, about the unfairness in the school arrangements was so loud and persistent that an attempt at solving the question could not be shirked.

At first it was suggested to imitate Holland, Germany and England in paying out of the public funds for the support of every properly qualified primary school, but

with the usual excessive consideration for their foes, which seems to haunt Catholics when in power, they left the settlement of the question to the communal authorities. The result was that where Catholics were in the majority there was no difficulty and no complaint of any account from the opposite side, but in those sections of the country where their political opponents were in power, public school education was pronouncedly hostile to Christianity; and the Catholic residents of such places were obliged, if they wanted a Christian education for their children, to build and support their own schools, and meantime pay the public tax for the school fund.

Such was the extraordinary condition that prevailed in Catholic Belgium ever since 1884. Naturally there was a great deal of ill-feeling engendered by this palpable injustice, and a change was imperative. Unfortunately, it was delayed until the present time, when the Catholic majority in Parliament has dwindled down to the vanishing point. But the attempt had to be made, and a bill was introduced signed by the King and countersigned by the Ministers.

As the Belgians are very tenacious of their privileges, the Government was face to face with the problem of how to wrest the control of education from the hands of the politicians of the various communes. A device was resorted to called the *bon scolaire*, or certificate, which the head of the family could present to any school of his choice, and which gave him the right to have his child educated in that particular institution. This *bon scolaire* entitled the school possessing it to be reimbursed by the Government for the cost of educating the child. Thus, the home and the parent were given control of education and not the political manipulators of the communes.

Against the bill the Liberals and the Socialists, who cordially detest each other, made a joint and bitter fight. They resorted to obstructionist and filibustering tactics in the House by holding up other measures, and succeeded also in alarming some timid souls by provoking street riots in which, however, beyond a few broken window panes, and some wild shouting before convents, no harm was done. Schollaert was perfectly sure of pressing his measure through, had it not been for one obstacle. Such measures are debated by the various sections of Parliament before being passed, but as in three of these sections the Catholics were in the minority, it was proposed by the Minister to refer the entire question to a Parliamentary Commission. To the amazement and disgust of the whole party, M. Woeste objected, so that the Catholics found the rock or the block upon which they had been standing split in the middle. That was bad enough, but just at this crisis His Majesty King Albert, without saying a word to his Prime Minister, summoned some of the inferior members of the Cabinet to a consultation. Woeste and Beernaert, as representatives of the Right, were also invited, and likewise a member of the Opposition. Such a proceeding was unprecedented,

and according to the press, Woeste, when asked by the King what Schollaert should do, answered: "Let him resign as I did in 1884." Woeste himself in an interview denied that he used those words, but admitted his opposition to Schollaert.

Evidently the end had come. With a man of such authority as Woeste arrayed against him, and with the King himself resorting to such an unusual proceeding, although he had previously given his assent and signature to the Bill, there was nothing to do but to resign. So he presented himself before the House and declared the Cabinet dissolved. But the reception he received from his party was that of a conqueror in his hour of triumph, and not of a fallen and discredited Minister. Cheer after cheer saluted him as he entered the Chamber, and the entire Right crowded around him to grasp his hand and to assure him of their loyalty and affection. Even when he was retiring from the Assembly the acclamations continued, and he was followed to the door by his angry and devoted friends. There was one man, however, who took no part in this demonstration. It was Woeste. He sat silent in his seat, and his scandalized associates gazed at him with amazement. Finally a cry arose from the Opposition: "Hurrah for Woeste." "Do you hear that," said a furious Deputy of the Right, rushing up to him with indignation in his voice, "they are cheering for you?" But the old man was mute, and after a few moments withdrew by a private stairway. This was the second Minister whom Woeste had overthrown. He destroyed Beernaert in 1894. The whole country is shocked, but evidently Schollaert has not been eliminated from public life. Meantime the Liberals have to do the bidding of the Socialists.

When Schollaert resigned, M. Cooreman was summoned, but he pleaded the pressure of his private business; then Liebart was approached, and finally Baron de Broqueville accepted, and he has succeeded in having four members of the old Cabinet to assist him in forming a Ministry. They are M. Davignon, Minister of Foreign Affairs; M. Renken, Colonial Minister; M. Hubert, Minister of Labor; and General Hellebaut, Minister of War. Schollaert also promised them his loyal assistance. He is still considered chief of the party.

The incoming Minister, M. de Broqueville, is only 50 years old. He was born in the Chateau of Postel at Moll, on December 4, 1860. From 1886 to 1892 he represented his Canton in the Provincial Council of Antwerp, and from the year 1893 he has been a member of the Communal Council of Moll. He was elected Deputy on June 14, 1892, and has held that position until recently. As Minister of Railways he has inaugurated a number of valuable reforms, which have met with universal approval. His social position makes him a conspicuous figure in Brussels, and he exercises a wide influence. The world will watch with interest his future career, which is beset with difficulties.

Religious Training and Literature

If Catholic colleges cannot be the equals of other colleges in producing writers, the reason must be sought in two conditions which differentiate Catholic colleges, as a class, from all others. It is because they teach religion and its necessity, or because they lay down a comparatively inelastic course of study, which all students, regardless of their own peculiar wishes or those of their parents, are obliged to follow. These two conditions rise out of a single purpose on the part of Catholic faculties. They aim at a solid substructure and relegate special uses and developments of knowledge to a later period and to other auspices. A deep respect for intellectual and moral principles and for civilized ideas of refinement, as a starting point for the formation of life-long habits, is, in the eyes of Catholic educators, too important and fundamental an aim of education to be neglected in favor of premature accomplishments and precocious introductions into adult spheres. Catholic colleges act on the principle—a self-evident one, we should think—that the strain and stress on one part of a man's nature are distributed over the whole spiritual organism, and that the triumph which remains standing amid a general intellectual or moral collapse partakes more of the character of a curse than of a blessing. Acting on this theory, they confine their efforts to eliminate as much as possible that weakest part on which contingent pressures are sure to act indirectly and disastrously.

All this is, of course, contrary to the modern passion for success, rapid success, success of any kind and at any cost. Whether this passion of the multitude has been the cause or the effect of present-day tendencies in education—there have been, probably, mutual action and reaction—it seems to the philosophic observer that pedagogy places achievement above the man who achieves, regards public success as a pragmatic sanction of private failure, and, in its anxiety to make a student a business man, or a learned man, or an artistic man, fails to think of first making him simply a man. This scheme of academic functions falls in with the new idea pervading nearly all forms of modern thought, that the welfare of mankind in general is something quite distinct from and superior to individual goodness; and that personal worth is determined, not by personal virtue and ethical codes, but by public ability in influencing and affecting in a material way large groups of humanity.

The spirit of the times, as thus described, has coined a new word to express its novel theory. A "superman" is one whom some natural or carefully cultivated talent, in politics, statesmanship, literature, or any field of action, is supposed to elevate above and beyond those moral, material or artistic laws and standards by which common men are judged. Nothing can better illustrate the wide difference between Catholic and secular ideals. The "superman," with his transcendent scorn of laws, is the balanced antithesis of the supernatural man, the

Catholic saint, with his transcendent reverence for laws. The world chooses its heroes for the very reasons which Catholic Christianity neglects; and the latter canonizes its saints for the very reasons which the world derides.

It need not be added, by way of parenthesis, that the glorification of the "superman" is a rather short-sighted policy even from a non-religious point of view. Leaning towers and ruined Colisæums have, we do not deny, a wondrousness and grandeur of their own; still, for all that, men do not deliberately ignore building laws or hasten the processes of decay. Shelley is, indeed, music to the ear and splendor to the inner vision; but a brood of Shelleys would be tiresome, as well as pernicious, to the most atheistic country in Europe. A "superman," as an accomplished fact and in the abstract, may be admired for the incidental romance of his rebellion; but, as a citizen and a member of one's family, he possesses very conspicuous drawbacks.

We come now to the question whether the staid, religious attitude of Catholic colleges injures their efficiency as training schools for writers. We fancy there can be no such question. Literature, either as an occupation or a pleasure, is in itself a morally indifferent thing, which religion, if it takes cognizance of it at all, wishes to elevate and inspire, rather than to discourage. The Catholic college, which should look askance at literature and literary development, would depart from the best and oldest traditions of Catholic education, and would pursue a suicidal course. For the literary frame of mind, that is, a wide outlook and a habit of balancing each new discovery of knowledge in the light of the ascertained facts of life and history, is a congenial condition for the religious spirit. It is violently opposed to that ultra-scientific concentration upon one square inch of the universe which forgets all the other square inches in magnifying its own, and so treats the flawless surface of truth's mirror as to take uncanny delight in every fresh distortion of unnatural elongation and compression reflected back from it. There is no surer way of destroying the religious faculty in man than in cultivating an unhealthy absorption in some small field of scientific inquiry. We have heard of literary men whose religious conscience had been allowed to sink into torpor returning at last after weary wandering, with sighs of peaceful and happy relief, to the warm embrace of truth; but of a scientist whose religious sense has once become dormant we have no similar recollection. There is something baleful and sinister in the way the modern scientist can ignore the vital experiences of his fellow men in his preoccupied and monomaniacal attention to a test-tube or a page of uncials. In saying this no disrespect for science is intended. It is the exaggeration of the scientific spirit which we have in view, the spirit which deliberately denies importance to all facts except the particular fact under examination, which is not satisfied to lay its own fact alongside others as a disinterested contribution to general knowledge, but must needs use

that fact as the only key to all the mysteries in heaven and earth.

Catholic colleges have not attempted to moderate scientific ardor; but they have attempted to keep it tethered to central truth and to correlate it with other forms of intellectual activity at a time when it betrays a tendency to isolate itself in solitary dictatorship. No one who can rise above popular misconceptions will deny that this attitude, favorable as it is to the best spiritual interests of mankind and to the soundest scientific work, is no less favorable to the preservation of literary ideals and auxiliaries. Literature, the classic expression of nations and ages, is an organic entity animated by universally recognizable experiences. Theocritus, redivivus, should have no more difficulty in admiring a modern poet than the latter has in admiring Theocritus. This universal intelligibility is a test of literary genuineness. The bizarre, the unusual, the various aspects of hysteria and depression, peculiar to each age, and diverging, above or below, from the line of normal consciousness,—these are the popular fads of one age and the puzzle and ridicule of every other. The literary worker who busies himself with them is fated for quick extinction. He may enjoy his little "hour of glorious life" in the magazines or among the best sellers; but even here his success will not necessarily be more dazzling, as it certainly will not be more prolonged, than if it were the result of a truer instinct or a saner method. If popularity were to depend upon striking violations of the Greek commandment of moderation in manner and matter, we should advise those who aspire to be popular writers never to go to any school or college. Let them sedulously practice their pens and cherish their ignorance of the ancient laws of art and life: a maximum of self-made art and a minimum of intellectual discipline have been known to produce a kind of triumph which no art, shackled by conscience and education, can hope to equal.

It would be an altogether new phenomenon in the history of the world's art if moral and intellectual license were to be a more potent inspirer than the divine ideals of goodness, beauty and truth, which are pinnacled upon the Law and attained through Obedience, and find their most glorious revealment in Christian teaching. It may be said, indeed, that art has nothing to do with morality; and great art has been often reduced to base uses. But it still remains a fact of literary history that the art which has been reverential to religion has always enlisted in its cause the finest fiber, the more arduous service, and has scaled heights inaccessible to scorners of creeds and to despisers of the religious yearning natural to man.

It is hard to see how the presence of the crucifix in Catholic schools can injure their efficiency in the teaching of literature. The Man, Whose dead form hangs thereon, is God in all reality, and also to all appearances, so far as the flesh-veiled eyes of men can see the beauty and the love of God. He is literally the Incarnation of

Beauty Itself and Goodness Itself, Truth Itself and Love Itself, of which the fair and true things of life are the creations and the reflections. With Him in our minds all fair and true things are joys; with Him absent, they are mere treacherous surfaces beguiling the hungry heart and pitching the restless soul into abysses of self-torment, bitter disillusion and despair. We have enough of the literature of pessimism and bewilderment and hopelessness. This is the only literature which Catholic colleges, so far as their religious side is concerned, can be said to discourage.

JAMES J. DALY, S.J.

Religious Statistics of England

Though the census for England and Wales gives no religious statistics, such information can be gained from the reports issued before the annual May meetings by most of the larger religious sects and the diocesan statistics of the Established Church. By combining all, one can form a rough idea of the aggregate numbers of the non-Catholic population in actual touch with some organized form of worship.

The estimated population of England and Wales is, in round numbers, thirty-six millions. The Established Church claims to be the Church of England, including in its fold the majority of the population. But the diocesan figures do not support this claim. The basis of the statistics is an enumeration of "Communicants," that is, of those who receive the "Sacrament" at Easter, and a further enumeration of scholars attending the Sunday schools of the Established Church. These figures partly overlap, for in High Church and Ritualist congregations large numbers of Sunday school scholars have been confirmed and are "communicants." On the other hand, children not attending Sunday school are not counted in any way. Taking last year's figures, we have: Communicants, 2,283,044; Sunday scholars, 2,518,918. Total, 4,801,962. That is an active membership of about five millions, or about one-seventh of the total population, and the figures show a steady increase. Thus the total for 1908-9 was 4,725,980, so that the increase in the following twelve months was just over 75,000. This is, I believe, mostly, if not entirely, in those parishes where High Church clergymen, by teaching Catholic doctrines and imitating Catholic ritual and Catholic devotional practices, are winning the people from the current indifferentism.

What confirms this view is that, almost without exception, the Nonconformist bodies are steadily losing ground. The great bulk of these are Methodists (of various sub-denominations), Baptists, Presbyterians or Congregationalists. The official figures of these four denominations for the last two years show some remarkable decreases, and this has been a feature of the figures for some years back. For the sake of comparison I tabulate the results of two years in parallel columns:

DENOMINATION.	Church Members.			
	1910	1909	Dec.	Inc.
Methodists, Primitive	211,691	212,168	477	
" United	146,715	147,547	1,132	
" Wesleyan	485,244	488,463	3,219	
" Wesleyan Reform... ..	8,366	8,366	no change	
" Calvinistic	184,588	185,289	701	
" Independent	9,035	9,947	912	
Presbyterians	86,808	86,421		387
Congregationalists	454,810	456,613	1,803	
Baptists	418,680	422,455	3,775	
Totals	2,005,937	2,017,569	11,622	

Before commenting on these figures I note in the same way the statistics of the Sunday schools:

DENOMINATION.	Sunday School Scholars.			
	1910	1909	Dec.	Inc.
Methodists Primitive	470,039	465,531		4,508
" United	309,649	314,957	5,308	
" Wesleyan	980,165	987,953	7,788	
" Wesleyan Reform... ..	21,754	21,754	no change	
" Calvinistic	189,308	189,308	no change	
" Independent	27,747	27,219		528
Presbyterians	86,015	87,087	1,072	
Congregationalists	668,095	678,389	10,294	
Baptists	576,448	579,242	2,794	
Totals	3,329,220	3,351,440	22,220	

Collecting the results of these two tables, we have the following totals:

	1910	1909	Decrease
Church members	2,005,937	2,017,569	11,622
Sunday School Scholars.....	3,329,157	3,351,442	22,222
Totals	5,335,157	5,369,009	33,844

It is remarkable that both with the Established Church and the Dissenting bodies the Sunday school scholars are more numerous than the adult church members. The excess in the former is not great. It is about 18 per cent. But among the latter the disproportion is enormous. In the above totals Sunday scholars exceed church members by 66 per cent. In particular sects the excess is still greater. Thus, the Primitive Methodists have for every hundred church members 223 Sunday scholars, an excess of 123 per cent. This is terribly significant. It can mean only that, having passed the Sunday school age, the young people drift away and do not take up church membership.

This explains the dwindling numbers of the Dissenters in the midst of an increasing population. Among the minor sects decreases are also the rule, though there are some exceptions. The Quakers (Society of Friends), with a total of 19,348, show an increase of 1,137, and the Moravians, 3,803 strong, claim an increase of 587.

It is remarkable that the decrease of numbers is accompanied by the opening of new chapels and meeting houses, although in every case the available sittings are far beyond the needs of the existing church membership. The Baptists, for only 418,000 members, have 1,462,646 sittings, and increased these during the year by

7,616, though they lost close upon 3,000 members. The Congregationalists, with a loss of over 1,000 in membership and over 10,000 in Sunday scholars, have actually added more than 18,000 sittings to the 1,700,000 of two years ago for a regular membership of less than 700,000. The Presbyterian and the Primitive Methodist sittings have decreased by nearly 3,000 for the former and 8,000 for the latter, a tale of chapels and meeting houses closed and abandoned.

Combining the Church of England figures and those of the nine chief sects of Dissenters, we have, including Sunday scholars, a total of (in round numbers) ten millions. It would be very liberal to estimate all other Protestant bodies a million. Many of them give no statistics. The permanent organization of the Salvation Army, for instance, is some thousands of officers (evangelists and social workers) and some thousand more "bandsmen." Its membership is a varying aggregate of small bodies of men and women drifting in and out of the relief centres and gospel halls and gathering at and disappearing from the open air preachings. The "Pleasant Sunday Afternoons" organization claims 500,000 adherents. But tens of thousands of these are Methodists, Congregationalists, etc. Others are merely the casual audience of its services, sacred concerts, punctuated with applause, opened and closed with a brief prayer and interrupted for a short address.

We may therefore take the effective membership of all forms of English Protestantism as between ten and eleven millions, out of a population of thirty-six millions. The Catholics number over a million and a half. And the remarkable fact is that we may take these million and a half Catholics to be the largest organized religious body in England holding a common doctrine and following one and the same code of religious practice. At first sight this claim may seem exaggerated, for there are the two million communicants and the two and a half million Sunday scholars of the established Church. But the Establishment is really an officially constituted aggregation of many religions. The Methodists, with about a million members and two million Sunday scholars, frankly acknowledge that they are not one body, and class their returns under the varieties of Primitive, United, Wesleyan, Wesleyan Reformed, Calvinistic and Independent. The differences in the Established Church are greater than any that these sectarian names indicate. They vary from the pseudo-Catholicity of extreme High Churchmen down to the open unbelief in some of the cardinal doctrines of Christianity characterizing the advanced members of the Broad Church. Take what standard one will, there is more dissent within the Established Church than outside of it.

Including the Catholics, we may say that about twelve out of thirty-six millions in England profess some form of Christianity. One must deduct from the remainder the large number of very young children of Christian parents not yet counted by any denomination. Even so,

we have some twenty millions left. Here, again, we must remember that the careless and indifferent will account for many of these. But still there remains a huge total of the absolutely non-Christian or anti-Christian element. Numbers of these, though Christianity is not good enough for their "enlightened" and "scientific" minds, are the slaves of strange forms of credulity and superstition. Christian Science has three churches in London alone. "New Thought," another form of the same delusion, has two centres. There is a Buddhist congregation. There are several centres of Spiritism. The Mormons are carrying on an active propaganda, and will probably be before long the object of police measures. And Socialism is making headway, and possesses an organization of "Socialist Sunday Schools."

The one satisfactory element in the situation revealed by these facts and statistics is the steady progress of the Catholic Church. It is the one solid and advancing organization in the midst of general chaos and of the widespread decay of religious belief and practice.

A. H. A.

CORRESPONDENCE

More Details of the Verdesi Case

ROME, June 11, 1911.

The Verdesi case is closed for the present, but some of the pleas presented may interest American lawyers. Professor Scaduto, for instance, arguing for the defence, maintained that though Father Bricarelli was a private citizen he was also a Jesuit, and because he had asked leave of his superiors to come to court, he came as a Jesuit, and so should be treated as such with no rights before the court. He has denied receiving Verdesi's story in Confession: he is not to be believed, as canon law obliges him to deny the fact of Confession. He must have revealed it to the Pope, because he could not absolve such a case without special faculty from the Pope. The Proctor of the Crown here reminded Scaduto that, according to Verdesi's own statement, he had been absolved before he gave the Father the information conveyed to the Pope. Scaduto then took refuge in conditional absolution, as though it did not become effective until he delivered the denunciation to the Pope. As to the contention that Verdesi gave the information out of Confession, Scaduto urged that canon law makes matter spoken of after Confession come under the secret of Confession. Father Bricarelli may have thought that Verdesi was not communicating the matter under such confidence, but that does not change the fact. As for the Pope, in his communication through Cardinal Respighi, he had prejudged the case, and as this judgment was binding on all Catholics, it rendered justice to Verdesi impossible in the court. Finally, the ultimate opportunity of proof was denied to Verdesi, when the tribunal refused to call the Pope to court.

The weakness of Scaduto's argument suggests an inquiry as to his position as a canonist. This inquiry develops the fact that he is an ex-Franciscan friar, who has taken the chair of canon law in the government university at Turin, where his lectures call for such con-

struction of canon law as will vindicate the present supremacy of the civil law and justify the action of the present government against the Church.

Signore Di Benedetto closed for the prosecution. In a three hours' speech he went over the whole ground of the evidence and called attention to the main fact that the publication of the charge against Father Bricarelli was admitted, and that when proof of the content had its opportunity it was not forthcoming; in fact, the defendant in his own affidavit admitted that the facts which Father Bricarelli communicated to the Holy Father were given to him outside of Confession. The defence had called for depositions from Cardinals Respighi and Martinelli in the matter, and when they turned out to be against the contention of the defence the latter called for their exclusion.

He then from the evidence presented in court in Verdesi's own statement, his correspondence and the testimony of his friends, drew a life-sketch of him, full of dishonesty, disloyalty, hypocrisy and self-seeking. His intent to defame he argued from the fact that, after leaving the Church, without any complaint of the sort and taking refuge with the Methodists, and after being domiciled there some time, he launched his charge against Confession in Holy Week, when Catholics were being urged to their Easter Confession. From the criminal psychology of the defamer, verified in detail in the character and conduct of Verdesi, he sought further confirmation of his deduction.

So far he proceeded more or less from antecedent probability, but coming down to the facts disclosed in evidence he showed that the matter concerned was no secret, but a question of common knowledge, and for a period of two years Verdesi himself had time and again spoken of it to several other friends, as well as to Father Bricarelli. It is true that Verdesi says that he told it to Bricarelli under sacred confidence connected with Confession; but the man is a liar, by the testimony of his friends called to testify in his favor, by the contradictions of his own statements in court, by the testimony of the ecclesiastical officials with whom he had had previous friendly relations.

Up to the time of his unfrocking, a period of two and a half years after the action of Father Bricarelli, he had continually spoken of him in the warmest terms of respect, gratitude and confidence; but two months before the denunciation he told his friends that he had an astounding revelation to make, and finally specified it to be the charge he was going to make against Father Bricarelli. As for Father Bricarelli himself it is clear that he wished to save Verdesi from the odium of having to make a formal denunciation over his own signature, and in point of fact there were no evil consequences forthcoming therefrom to the men denounced, as Verdesi himself had admitted with complaint.

The advocate Mazzolani, a journalistic lawyer connected with the *Messaggero*, the paper in which the libel was published, closed for the defence. While announcing himself as a heretic emancipated from all orthodoxy, he opened with a long defence of Modernism as the only orthodox form of Christianity, and claimed that as Julian the Apostate had launched his terrible persecution against the early Christians, so had the Holy Father inaugurated a martyrdom of the Modernists at the hands of his chosen legion, the Society of Jesus. The antecedent probabilities were all against Father Bricarelli, who, according to Gury, Escobar and Speroni, was justified in his violation of the secret entrusted to him. He

confirmed this from a case of conscience printed for diocesan use, in which a clear case of such violation was closed with the query, "Was the seal of Confession thus violated?" indicating that the text-book did not condemn it.

Bricarelli, he went on to say, is a Jesuit, and the rules of the Society of Jesus in regard to manifestation of conscience show that the Jesuits had no respect for the secrecy of Confession. Verdesi was an innocent, simple, weak soul, seeking for peace of mind and an exalted ideal. His tastes were no more unpriestly than those of hundreds of priests in and out of the Church. The witnesses against him were not to be believed, because according to their doctrine of probabilism they could state what was false, and by their mental restriction could suppress what was true. These things the witnesses did so do in order to save the Society of Jesus. As for the depositions, the Cardinals, no more than other priests, could testify to the truth, and as a matter of fact had obviously prearranged their concordant testimony. The penalizing of the men denounced, the statements of the witnesses to the contrary notwithstanding, was in consequence of Verdesi's denunciation, and not through guile but a desire to repair wrong done to his friends had Verdesi issued his charge against Bricarelli.

The tribunal then withdrew, and after a conference of one hour and a half, at 8.20 p. m., on June 5th, 1911, returned the following verdict, which, as matter of record, is here given in full:

"The tribunal declares Gustavo Verdesi guilty of defamation through the press committed in Rome to the injury of Carlo Bricarelli on the 15th day of April, 1911, by the publication in the daily newspaper *Il Messaggero* of the signed letter inserted in column 5, page 4, of No. 105 of the said daily newspaper, with the qualification of extenuating circumstances of a general character. It sentences him to the penalty of imprisonment for ten months and a fine of 833 lire, to damages to the prosecuting party to an amount to be determined in another session of the court, and to the payment of the costs of the trial." This settles the matter for the present, though the defence, as was to be expected, have taken an appeal to the Court of Appeals.

On Sunday last the monument to Victor Emmanuel was dedicated. Owing to the closing of the approaches to the site, except to the invited guests, all the world and his wife, to say nothing of his multitudinous progeny, one of the glories of the Italian people, streamed through the Piazza di San Ignazio from 7.00 to 10.30 a. m. The ceremonies of the dedication were dignified and commendably brief, the speech of the occasion being in the masterly hands of the Prime Minister Giolitti. There was an official attempt to conceal all anti-Vatican utterances, but the anti-clerical papers could not miss their chance, and the Masonic manifesto signed with the name "Ferrari," with its maliciously mendacious reference to the Vatican ever lying in watchful ambush and as far as it can denying and cursing the liberty and unity of the Fatherland, compares the squalor of Rome and the misery of its inhabitants under the Popes to the splendor of the city and the happiness of its people under their present king. Unfortunately for the force of the antithesis it chose for its time of misery the years when the Popes were detained at Avignon and were not responsible for the condition of things at Rome. But in anti-religious literature it would seem that statement is all that is required; the readers never question nor ask for proof.

The monument, with its gilded bronze statue of Em-

manuel and its architectural background of allegory is strikingly handsome, but nothing short of softening of the brain can explain the anti-clerical cry of enthusiasm that it eclipses St. Peter's. However, the same cephalous tumefaction is capable on some day of riot and disorder of calling for the destruction of St. Peter's. The only untoward incidents of the celebration proper were the appearance of a country syndic by name of Paolucci in clerical attire; he is only an ex-deacon of a remote village, but bound to make a stir: the other was the fiasco of the collation served "al fresco" on the the Palatine Hill to the five thousand visiting syndics; it turned out to be a box lunch, such as is sold in the railroad trains, distributed to them as to children on a charity picnic, to be eaten as best it might, wherever the recipient could find a corner in which to ensconce himself. The transportation companies reported the presence of two hundred thousand strangers in the city during the week; this may be true, for the city certainly held the largest crowds seen here since the Exposition year opened. However, not everybody is content, for the bulk of them had but little money to spend, coming as they did from the remoter parts of Italy, where money is not plentiful.

The Holy Father suspended public audiences during the week, so that it was impossible for the visitors to run with the hare and hunt with the hounds. However, to-day he received the North American students, who are to return to the United States during the coming week, and with them some forty or fifty American Catholics. In the interim he received in private audience Mgr. Pitaval, the Archbishop of Santa Fé, New Mexico, and Mgr. Coccolo, the zealous patron of the Italian emigrants, who has established successful missions for their protection in Santos and Rio Janeiro, and proposes to establish similar stations in other parts of South America.

On Tuesday Cardinal Respighi solemnly consecrated the splendid church of St. Joachim in the Prati, erected in memory of the jubilee of Leo XIII, in which are a series of lovely national chapels, including one built by the contributions of the Catholics of the United States and adorned with the glorious Stars and Stripes.

It will interest your classical readers to learn that the government has begun near Licenza excavations to uncover the remains of the famous villa of Horace there. The work is in charge of Professor Angelo Pasqua.

C. M.

Spain's Domestic and Foreign Relations

MADRID, June 4, 1911.

One of the revolutionary war cries in Spain has always been, "Down with the excise!" This tax, levied on articles of food and drink, is the chief, if not the only source of income enjoyed by the municipalities. Since the revolution of 1868 there has not been a Republican meeting or any gathering of the "common people" in which there has not been a demand for the abolition of the hated excise, and street brawls and clashes with the authorities without number have taken place on account of it.

Such was the eagerness of Premier Canalejas to conciliate the Republicans and to make common cause with the radical elements in Spanish politics that he announced the suppression of the excise as one of the planks of his platform. In fulfilment of his party pledge he brought before the Cortes a project for laying a tax on the rent-

ing value of houses, on the use of electric lights, and other things, as a substitute for the tax on food and drink. His plan was unquestionably ill-advised and mischievous, for its greatest weight must necessarily fall on the tenant, while the proprietor and the rich in general reaped the profit. The tax was indeed to be taken off partridges, pheasants and fancy fish, but the price of bread and beef and milk and vegetables was not to be lowered. The municipalities, too, must share in the common misfortune, for without the excise they were left practically with no income for daily expenses and improvements. All this was duly demonstrated to Canalejas while his proposed measure was under discussion; but he was deaf to all representations. "Pass the bill or I shall retire from the council, and I will refuse my aid and counsel to any succeeding Liberal cabinet." He also threatened the Conservatives with his wrath, should they, as they had threatened, prevent the passage of the bill by abstaining from voting. According to Spanish law, a numerical majority of each House of the Cortes must be present and pass upon a measure before it can become a law. Thus, as the Spanish Senate is composed at the present time of three hundred and fifty members, the presence of one hundred and seventy-six constitutes a quorum, and eighty-nine votes could secure the success of a measure. Politically, one hundred and seventy-eight senators are ministerialists, one hundred and eighteen are Conservatives, twenty-seven are classified as Independents, five are Carlists, four are Republicans, and there are eighteen prelates.

After the measure had passed the lower House, or Congress, it was believed that it must surely fail in the Senate, for many ministerialists were opposed to it. Then came the threats of Canalejas and next came the voting. To the general amazement of the public, one hundred and seventy-eight senators voted in favor of the bill and only sixty-three against it. It actually had in its favor, therefore, a majority of the whole senate. The result has strengthened the hold of Canalejas upon the leadership of his party, for some of his dissatisfied followers had already begun to intrigue for his overthrow and rejection.

But why did the Conservatives vote for a measure which they denounced in debate as bound to do harm and bring disaster? They were prompted for several reasons, among them being their unwillingness to bring upon their party the odium of thwarting the popular will in such a burning question as the excise; they also wished to deprive Canalejas of all pretext for averring that his policy was spoiled by the hostility of the Conservatives; in the third place, they felt that those who clamored for the suppression of the excise would soon see their mistake and would clamor anew for a return to the old system. In this, be it said, they made no idle prediction, for the radical press is already accusing Canalejas of having misled the people by pretending to embody their demands in a law which does not better matters, if, indeed, it does not even make them worse. We may, therefore, look forward with certainty to public disturbances and riots on the day when the law is to go into effect.

Although Spain's home affairs are in a state so unsatisfactory and threatening, the Morocco problem casts an ominous shadow over our international relations. Though we are far from wishing to pose as alarmists, we feel, nevertheless, that the Morocco question in its present state bodes ill for our country. Some months ago, when the diplomatic action of the powers parties to

the convention of Algeiras, and, among them, France especially, was a topic of public discussion, Pablo Iglesias, the leader of the Spanish Socialists, declared in the House that if the government attempted to mobilize troops for an African campaign, his followers would take violent means to prevent it. His threat, we must say, was ridiculous, yet it sufficed to take all the wind out of the sails of the Premier, whose timidity and excessive moderation have precipitated a state of affairs that is truly critical. While France has gone forward step by step until she has troops in Fez, where she exercises a protectorate over the Sultan, Spain, which has so many reasons for extending her influence in Morocco, has remained cooped up in her little African corner, without even venturing to advance as far as Tetuan, a place that she could occupy without discharging a gun. At this rate, Spain's activity will soon be effectually blocked by a France on the north and by another France on the south. The sultanate of Morocco has long been in a moribund condition. The sultan's authority is effective as far as the gates of his palace; but beyond them lawless tribes defy him even while they hail him as their ruler. The tricolor will soon replace the crossed simitars in their field of red.

Fear, let us avow it openly, downright fear, has pounced upon us and paralyzed our action just when we should have done something in the face of Europe; but a threat from Pablo Iglesias and a frown from France have made Canalejas fold his arms and do nothing more energetic. In a word, we have come to the pass where a petty, halting, personal policy absorbs everything, controls everything. The one desire of Canalejas is to keep on, and this he endeavors to do by retaining the favor of the radicals. In reality, he is the poor prisoner of the members of the Left.

The last place, it would seem, where the prime minister of King Alfonso XIII should look for aid and comfort would be among the Republicans of Portugal, yet he has placed these petty Robespierres under a complicity by his action towards the Portuguese exiles. Braga and Costa sleep not, rest not; with their eyes glued on the Spanish frontier, they see a royalist conspirator in every scarecrow, a royalist army in every flock of goats. Who is to save the republic from such enemies? Who but Canalejas? At the bar of the Minho, in front of the Jesuit college, there have been anchored for the last few days three gunboats and the cruiser Adamastor, in the fear that the college harbored a vast quantity of arms and ammunition for the use of the Portuguese royalists! A Spanish college besieged by the Portuguese navy!

Among the Portuguese refugees in Spain, three of the most distinguished were the Count of Bertiandos, Captain Paiva Couceiro, and the well-known journalist, Chagas. They had at first established themselves in Vigo, near the frontier, but, at the request of the Braga cabinet, they had been directed to "move on"; and they did, as far as Santiago de Compostela in Galicia. Another intimation from Lisbon, and these three victims of Braga & Co. were expelled by order of Canalejas. Now, while he is so obsequious towards the Portuguese dictators and ready to expel from Spanish soil those who have fled thither to escape their tyranny, Canalejas seems to close his eyes to the fact that Spanish revolutionists are busy hobnobbing with their associates across the border in a way that needs no explanation. Evidently, his motto is: Rule or Ruin. It seems destined to prove Rule and Ruin.

NORBERTO TORCAL.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 1, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; SECRETARY, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

Children of Israel

The New York Normal College, whose purpose is to train women teachers for the public schools, conferred diplomas of graduation this year on one hundred and thirty-six of its pupils. The names of the recipients of this academic honor, which is also an open sesame for a position, appear in the New York *Herald* of June 22, and the peculiarity, or, rather, the homogeneity, of the list furnishes food for reflection. It begins with the name of a fair maid who claims Abraham as a forbear, and then follow in rapid succession the Sarahs, and Rachels and Rebeccas who are the progeny of Isaac and Jacob, and Levi, and even Judas. There are also Cohens, and Esbergs, and Goldbergs, and Sklambergs, and Hirschmans, and Schulhoffs, and Stoloffs, and Suchoffs, and many other representatives of the same ambitious, laborious, persistent and pervasive race; while, on the other hand, there is only an occasional gleam down what seems a genealogical table of the Old Law of a timorous and uncomfortable patronymic suggestive of Gentile blood.

As the buildings of the Normal College are being enlarged at the present time, it is not unlikely that it may soon demand more ample accommodations and ultimately rival the magnificent and multitudinous pile which the many millions of New York's municipal moneys have invested with a beauty and splendor that nothing in the metropolis can boast of, and which is known as the City College. Indeed, the need seems imperative already; for whereas one hundred and thirty-six young women received their diplomas on Wednesday, only sixty-two young men were made Bachelors of Arts on Thursday in the gray and white buildings on the bluff. No doubt if the demand is made the authorities will hasten to grant it, for the same atmosphere pervades both institutions. Thus the honor men of Thursday were Isidore Eisen-

berg, Morse Sable Hirsch, Stephen K. Rapp and Robert Rubinstein. Of the Pell medals the gold one went to Morris Hirsch and the silver one to Monroe Meyer. In Chemistry, Israel Katz was honored; in Natural History, Israel Ziegler; in Moral Philosophy, Julius Dreschler. Scarcely a Christian name is visible to the naked eye. It is Herskowitz, and Goldberg, and Jacobs, and Judelsohn, and Rosenberg, and Silverstein, and so on to the end. One readily believes, after glancing at this array of ancient and prolific families, that the Jewish element is, as commonly believed, 90 per cent. in the student population of the gorgeous college, and that on Jewish holidays classes are suspended to permit the devout youths of the institution to hie them away to the Synagogue, to which, of course, it is doubtful if they go. On the other hand, it is hard to understand why the Rev. John Campbell was invited to pronounce the benediction in the college chapel at the Commencement Exercises of 1911, and one is curious to know which half of the Holy Book he dwelt upon. But there is something in all this more than an isolated academic fact. As these two great institutions furnish the teachers for the schools of New York, the result seems inevitable that not only the Christmas celebrations which have been in use hitherto and were already objected to, will cease, but also that all reference to Christian doctrine, Christian ethics, and Christian history will be tabooed in the public schools of the city. How are the crowded-out Christians of New York to get an education?

Despoilers of France

To win the popular approval for their high-handed proceedings in taking over the property of the Church and of the suppressed religious congregations the French freebooters spread the tales of the millions and millions tied up in these properties. The cupidity of the populace was aroused by pledges freely made that these millions were to be utilized for the common good; old-age pensions and countless other schemes of social beneficence were to be inaugurated for the good of the people. But the edifice was built upon sand. Scarcely a year had passed when Briand made known to the expectant people that the millions he had hoped to wrest from the Church and to expend for the social welfare of France had been grossly exaggerated. His successor to-day is obliged to confess that Briand's corrected estimate is similarly far and wide of the mark.

Up to date eight-tenths of the sequestered Church properties have been sold and the total of cash proceeds in the hands of the civil authorities is conceded to be but 227 million francs. And of this total seven million francs must be safely invested to secure the pitiful pension the Church separation law binds the Government to pay to needy and invalid priests robbed of the rights the Concordat conceded to them. It is an overwhelming bankruptcy of the visionary schemes built upon the

sacrilegious robbery of the Church, but it is one easily understood when we recall the manner in which the disposal of the proceeds of the sacrilege was effected.

Wonderful stories are told of the liquidation, despite the efforts of the Republican Government to hide the history of a criminality such as the world has rarely witnessed. One record makes known how, in Perpignan, a building which had been sold for 9,000 francs was found to have accumulated, during the various processes preceding the sale, an expense outlay footing up 18,000 francs. The Carthusian Monastery of the Grande-Chartreuse, with its real and personal belongings was declared to have a value of 13 million francs. When the final accounting of the trustee charged with its sale was presented to the Court sitting in Grenoble, the list of assets in that gentleman's hands totaled 750,000 francs, to offset which he submitted a schedule of liabilities of the astounding sum of 5,000,000 francs incurred in settling the estate. Of course, there has been mountainous fraud in the sales. And over and above the fraud, the agents entrusted with the liquidation, mostly Hebrew capitalists, were able to drive rare bargains in disposing of properties which no Catholic, however wealthy, might attempt to bid in because of the ecclesiastical censure attached to such an action. Deceit and fraud and selfish bartering grew to be so barefaced that even the anti-clerical chamber rebelled and ordered a commission of inquiry to look into the entire matter. Its report tells a fairly full story of the unspeakable scandals—and shows how in repeated instances well-known buyers had secured possession of estates for a pitiful third of their actual value.

But there is another element to be considered, one which is more overwhelming in the injury it imports to national life than are even the terrible losses this criminal conduct has brought about. A Catholic Senator of France, M. Piou, declared a few days ago in the Senate that, in the awful catastrophe which recent legislation has brought upon the Church, there is involved an industry representing an investment of 257 million francs, and in which 65,400 workmen were interested. He referred to the manufacture of church goods and religious articles. How true was the word he spoke statistics just to hand make known to us. In Lyons investments in gold and bronze industries have fallen from 4,500,000 francs to a bare 500,000 francs. In Paris workers in these same industries are mourning a loss in salaries amounting to 4,000,000 francs. Returns from one of the departments of the Loire tell of a decrease of 818,000 francs in the amount of business done in these same branches of trade, and a loss of 240,000 francs in salaries. A church builder in Lille computes his losses at half a million francs, and he confesses that he has been obliged to reduce his working force from 125 to 25 men. Naturally,—who can fail to recognize the reasonableness of their action—many corporations and firms long established in France are leaving the country to

seek new opportunities in lands less hostile to their business interests.

Nor is this the sole loss which the vicious policy of the freebooters has caused to unhappy France. One needs but recall the immense sums which the National Treasury must pay out for the new school edifices, for the new teachers, the new hospital nurses and caretakers in national institutions. What Catholic charity once accomplished must now be made good by the State. And the expenses the State must meet in its effort to do so are enormous. Two examples will serve to make our contention clear. The Carthusians in the Grande-Chartreuse used, at their own cost, to care for thousands in a hospital built by themselves, with an annual outlay of 80,000 francs; since the liquidation the communal authorities have paid 40,000 francs for the care of fifteen patients. In Paris the personnel in charge of the charitable institutions, now the charge of the city, eat up sixty-five per cent. of the whole appropriation made for the upkeep of these establishments.

But, possibly, there is some way in which an alleviation comes to the people, perhaps taxes have been reduced and other civic burdens have been lightened. Nothing can be farther from the truth. The French people pay not a centime less in taxation than they were wont to pay before the Separation law, and, worse than this, there is not a country in the world in which the small property holder is so crushed by the weight of indirect tribute as is the French peasant. Statistics show that in little Belgium, a land in which tenfold more is achieved for the social betterment of the people, scarcely a third as high a tax rate exists as in France; they show, too, that neither Germany nor England imposes such burdens upon the people as does the Republican Government now guiding France's destiny. When will the wickedness of it all be recognized by men of other lands, who laud the efforts of the un-Christian horde in their evil campaign against Christ's Church? Even Combes, the arch-plotter in the opening of the struggle against religion in France, expressed his disgust over the present outcome. "What have these men done with the system I established?" he is said to have exclaimed. "They have made of it a hazard of bandits."

Chartreuse

We hail with pleasure the decision of the Supreme Court of the United States, which stretches its protecting hand over a set of homeless, impoverished and exiled monks, and prevents a rich corporation from robbing them of their means of livelihood.

When the French Government, seven or eight years ago, let loose its ravaging hordes of liquidators to loot the ecclesiastical properties it had stolen, the worthy to whom the vast possessions of the Grande Chartreuse were assigned, besides imitating his fellows in disposing of the property at auction, formed a company to sell the

famous cordial of the monks in domestic and foreign markets. Although they had gone off with their secret, a certain chemist fancied he had made a decoction just as good, and accordingly launched it on the world, with the well-known trade-mark of the monastery.

A protest was immediately made in France, but the court ruled that it was a matter for the police and could not be discussed. Proceedings were also begun in England against the use of the trade-mark, and the English courts upheld the protest, and found that the company was infringing a vested right. Then an attempt was made to sell the spurious stuff in the United States, and Justice Hughes has just written the decision in favor of the plaintiffs, perpetually enjoining the company from using the label.

The learned Justice affirms (1) that the word "Chartreuse" is not a geographical or regional name in the ordinary sense of the word, and cannot, therefore, be employed by a rival firm; (2) that the liquidation proceedings in France did not annul the right of the monks to their trade-mark; (3) that the claim to it had not only not been given up but protested against by sending the original cordial to the markets and by instituting proceedings before the courts; and, finally, that the decree pronounced by the Circuit Court to that effect was just and proper.

He declared also that the company selling the cordial was compelled in justice to state clearly the difference between the two articles, but added that the permission given by the lower court to employ the word "Chartreuse" when that explanation was made, was inconsistent with its decree as to the ownership of the trade-mark, and should be amended. This also held even if the words "Carthusian Monks" or "Pères Chartreux" were employed instead of "Chartreuse," as such a label "served the purpose of dissimulation and drew to the defendant's liquor the reputation of the monks."

The French Government must be shocked to find English and American ideas of justice so radically different from those that prevail in France.

Pittsburg Library Catalogue

Two weeks ago we ventured to raise a doubt about the value to Catholics of the publication of such catalogues as the one just issued by the Pittsburg Public Library, in which a classified list of all the works of Catholic authors to be found in the library is published in a volume of 240 pages. Our remarks have drawn forth two letters from respected correspondents, which are printed in this issue of AMERICA. One writer thinks our criticism a "dash of cold water" "altogether unmerited"; the other deems us inconsistent as "urging the generous stocking of public libraries with Catholic works" and being "averse to letting Catholics themselves know by means of special lists just what books are in the library."

The chief point of our criticism seems to have been missed. That the names of some authors who are not Catholics should be found in the list is a matter of little moment, for the error may be remedied in subsequent editions. But why lay before Catholic readers all the works found in the library attributable to Catholics? Their appearance in the Catalogue is a recommendation to read them. We remarked there have been books written by Catholics which were better buried in oblivion. Unfortunately, some of these are to be found in the Catalogue we refer to. For over twenty years Dryden degraded his genius by pandering in his dramas to the coarse, the vulgar and the obscene. Yet these dramas are set forth for the Catholic youth and the Catholic maiden to read. The title of some of them should sound a note of warning, as "The Assigination; or, Love in a Nunnery." Then take our friend Chaucer. Some of his tales are far from being unobjectionable. Are Catholics, and especially the young, to read and find out for themselves? Several complete editions are set down in the printed list. A note to one edition says that the impurities have been expunged. There are some editions in this printed list in which the objectionable stories are reproduced in toto. Then, too, the works of Chaucer bristle with difficulties; there are the minor difficulties of the text and the greater ones in the understanding of Catholic usages and Catholic ritual. Is no word of warning to be addressed to the unsuspecting student or reader who takes up the standard Protestant commentaries? Skeat, for example, undoubtedly ranks high as an etymologist, but his religious bias and his ignorance of Catholic customs play havoc at times with the interpretation and illustration of the text.

So long, then, as the indiscriminate reading of these authors, and others we might mention, is recommended, we still are of the opinion that the circulation of this and similar catalogues will do great harm. They might easily be made to do an immense amount of good.

It is not, then, to the issuance of catalogues giving the lists of books of Catholic authorship found in public libraries that we object, but to the baneful inclusion of works which would be better ignored.

Developments in Alsace-Lorraine

During the debate on the bill which embodied the new constitution for Alsace-Lorraine, it seemed to be accepted, almost as a matter of course, that most of the members representing in future parliaments the proposed independent State would affiliate with the Centre party. A large majority of the population of the Reichsland was Catholic, and as long ago as the year 1906 representatives of the strongly organized "Centre Societies" in the province met in Strasburg and agreed unanimously on the foundation of a local Centre party. Statutes of incorporation were then drawn up and the working program for the immediate future decided on.

The union thus formed has a vigorous voting strength in all the centres of population.

Developments in Alsace-Lorraine, since the acceptance of the new constitution bill by the German Reichstag, seem to weaken the assurance with which politicians have predicted the preponderance there of Centre sentiment. Sunday, May 28, a meeting of the executive committee of the Alsace-Lorraine Centre party was held in Strasbourg. Two resolutions were presented for action. One expressed the dissatisfaction of the delegates with the provisions of the new constitution; the other, after speeches, in which much frank criticism of the policy of the Centrists during the consideration of the bill had been indulged in, asked that the Alsatian deputies hitherto acting with the Centre should be absolved from that allegiance. It appears that of the four members of the Reichstag then present, two had agreed with the resolution, and two opposed it.

The former resolution passed with an almost unanimous vote. No one expected any other outcome, as the people of Alsace-Lorraine had long since made known their lack of satisfaction with the measure of independence the new constitution concedes to them. The second resolution was laid upon the table, since its content was deemed of sufficient importance to be brought before the convention of the party soon to be assembled.

The evident mistrust implied in the resolution is, to be sure, not at all agreeable to the German Centre. A quasi-official utterance from their headquarters in Berlin bids the Alsations go slowly. It warns them that political bargaining and threatened secession from known friends will hardly help them to secure the amendments they hope to pass for the betterment of the new constitution. The best features of the bill, it is added, the privilege of three votes in the Federal Council (Bundesrath) and the insistence upon the equal suffrage right, were, after all, due to the efforts of the Centre in the Reichstag, and it will be only through the friendly aid of the Centre that the further privileges demanded by Alsace-Lorraine can be obtained. If the representatives of the new State adopt the policy the present action appears to portend, they will help neither their own cause nor that of the empire; they will rather advance the interests of the opposition, who are even yet clamoring that the province is unfitted for the rights of home rule and self-government. It may be, says the pronouncement published by representative Centrists, that considerable amendment ought to be made in the provisions of the new constitution, but, whatever change is to be effected, the best interests of Alsace-Lorraine, surely, will not be conserved by men like the Conservatives, whose sympathies lie in the direction of Prussian dominance, nor by those whose instincts are hostile to every movement that is not distinctly pro-German.

Press dispatches received June 21 make known that Pope Pius X has addressed a letter to the Apostolic

Delegate at Washington, Mgr. Falconio, praising the efforts now being made so generously by Americans to further the cause of universal peace. His Holiness expresses his gratification at the noble initiative thus taken; he wishes every success to the great movement and gives voice to the hope that the Palace of Peace at the Hague will yet realize the fondest ambition of its founder. Even though the desired end be not attained completely, he writes, the action taken and the work done will not go without its reward. A noble effort, says the Pontiff, is always deserving of praise, and some measure of success and progress must inevitably result.

SOME FRIENDS OF MINE

THE RECLUSE.

As I was rounding the corner of Henry's store, he came out, bearing a brand new saw and saw-buck. After some bucolic comment suitable to the occasion, we fell into step. As is his custom, he proceeded directly to business.

"While reading my old friend, Balzac, last evening I saw a reference to a book entitled, 'The Imitation of Christ.' Have you such a book in your library? I am very anxious to read it." I assured him that I had several copies, and we turned to other matters.

When we had arrived at my house the Recluse deposited his saw and saw-buck carefully in my front hall, much as a dinner guest lays off his overcoat and hat, and we entered the library. He has a nose for books and goes straight for his quarry on the shelves. He placed his finger on a volume. "That is the best — did. I don't care for his later stuff; it's artificial. Nice chap, though. We were chums at —." The name of a famous woman writer caught his eye. "A remarkable woman. You read her book on —? She was one of my best friends years ago; not only a writer of talent, but a charming hostess." So he went on, patting the books as if their backs were the shoulders of old friends. Finally, I found the book I wanted and gave it to him.

"You are quite sure this will not incommode you?" "Quite," I replied. "Keep it as long as you wish." "Oh, no! I shall return it to-morrow." He took up his saw and saw-buck and bade me a cheery "Good evening."

The next day I met him at the car station. He came up immediately and began to talk. I have often read in stories of men who had a "crooked smile," a noiseless and inimitable manner of expressing pleasure and comradeship. The Recluse has such a smile, giving the beholder the impression of looking into deep wells of laughter. It is a delight to listen to him, no matter how odd are his remarks, for his voice holds a velvety softness and an intonation that is most winning.

"I shall have to ask you to let me take that book a few days longer. I read it for two hours last night. One might as well try to read the Bible through at one sitting. It is a deep book. Not that I agree with all the author says; in fact, I dissent from him in many points, but he does understand the human heart." He leaped on a car and was gone.

That is a cross-section of the Recluse, a lovable combination of flawless urbanity and vigorous combativeness. He argues with everybody, and some say that he takes a side in argument from pure contrariness. But I have remarked that his arguments are always solid and cogent. He sees both sides of a question instantly, and if one is urged unduly his spirit of fairness urges him to put forth what may be said for the other.

The Artist and he are good friends, but the Recluse irritates the Artist by criticism of his paintings. The latter said not long

ago: "He came into my studio a few mornings since and found fault with every brush stroke I took. Finally, I told him: I have devoted a good many years to this painting business. I know what I am doing. You are an amateur. If you care to keep the high regard I have always had for you, you will allow me to work in peace. But that did not change him one iota."

I sounded the Recluse on the Artist. He seemed to take the case out of an invisible docket and was ready immediately: "— is a man of much ability; has an instinct for color, but he crowds his canvases. Then, again, he doesn't draw a design, but starts in with the brush, painting figures in and out until he hits on the right effect. That is the advantage of painting in oil. You can cover up your mistakes in line with color. Now, in 'black and white' it is different. The truth or falsity of the drawing stands out. When I look at an oil painting and see the fallacy of the treatment it irritates me. —thinks me an impertinent duffer, no doubt, but I think my theory of design is right, just the same."

The Golfer and I met the Recluse in the Square, and a discussion on the ancient and honorable game ensued. We tried to get him up to the links. "I don't like that plaguey old course," said he. "It's laid out badly. It has short holes where there should be long ones, and is absurdly easy. Play ought to begin at the ninth hole and go backward. Now, take the links across the river; every hole is a problem. It gives a man real golf, but that links of yours is a miserable croquet ground."

When he had gone on his way the Golfer said: "I think that chap is bluffing. He cannot begin to play the golf he claims. I would like to get him up there some day and put him to the test."

"Don't be too sure," said I. "The Recluse has a disconcerting way of backing up what he says. Now, as a matter of psychology, I wager that he plays an excellent game. If he doesn't, my measure of him is all wrong."

He came up one morning. He had not handled a club for two years, and the set offered to him was all that it should not have been. "I shall not play with you; I'll just go round." We would not hear it, so at last he consented.

The Recluse teed up his ball and took his position. Something indefinable showed him to be an expert. In a moment, with a long, steady swing, he drove the ball over the bunker to a spot two yards from the hole. As the game proceeded fortune varied, but the Recluse played a great game for a man long out of practice. He went down the river in his boat, and I turned to the Golfer. "Well?" "All I have to say is, that it will be a long while before I question again anything he says he can do. That man is a wonder."

Of course, a man who will let no fallacy go unpricked, who is so intensely individual in all he says and does, would never be content to live in a house built according to a design other than his own. He made up his mind to have a place of his own. With unerring insight he selected a spot on the beach near the mouth of the river, with a superb view of sea and woodland, and there built his bungalow. He has but to open his windows to have a sleeping porch. He can lift one side, where there is a small platform, and he has an opera box all his own, with a stage of Nature's setting. He prepares his own meals and does his own housekeeping. I think that even the Captain would admit that everything is spick and span. The interior reveals his taste in every picture and book. In solitary rambles he has worked out many mechanical contrivances surprising in their effectiveness and economy of room. There he lives, reads and writes in contentment. I asked him why he did not build a veranda around the bungalow. "You see, I don't own the land, couldn't buy it. I may have to move any day. If I put on ells and verandas, etc., it would make it difficult to move, but as it is all I have to do is to put a shawl strap around the whole thing and walk off with it."

It is quite a small adventure of a sunny afternoon to wend my way seaward toward the ferry slip, extract from its hiding place the horn of salute and give the signal. As the sound breaks the silence I see a head put forth from one of the windows and a welcoming hand held high in greeting. In a moment he is untying the boat. I always feel on such occasions like a traveler halting before the moat of a castle. The oars have hardly been dipped in the return journey before he launches forth on a stream of reminiscence or a spirited description of some book. He has read and traveled widely, and it is almost impossible to bring up the name of a notable person without drawing from him some sprightly story that is new. Once we are ensconced in the bungalow and, his cornucopia alight, an Ambrosian afternoon is in full swing.

On one of these occasions he asked in his quick way: "Have you ever made a collection of little-known books by well-known authors? It's worth while, I assure you." Then he rattled off a list that only a stenographer could have taken down, finally rounding up with another query: "I suppose you have read 'The Londoners,' by Robert Hichens?" I confessed my ignorance.

"A very brilliant and humorous story. He is one of the few Englishmen who can write true humor. You will find the book in the village library, on the left-hand side as you enter, top shelf, somewhere near the middle of the case. To think that a man who can write like that, who can do so much to give pleasure and teach by gentle satire, would stoop to that sacrilegious drool called 'The Garden of Allah'! It's a shame. They made a lot of talk about that book. There are just two things in it—descriptions of the desert, that hundreds of men can do better than Hichens, and a perfectly sickening story of sin, that the world would be much better without. It is revolting to see a man prostitute his talent in that fashion."

I visited the library, found the book in the exact spot indicated, took it home, and laughed that evening until the tears ran down my cheeks. Again the Recluse had vindicated himself as a man of keen and original perception. He cared not a whit what the world said about "The Garden of Allah." He did not like it, and did like the author's earlier and less successful book, and proved that his taste was keen and true.

"There are just three books worth while to me: Thoreau's 'Walden Pond,' Gilbert White's 'Selborne' and Walton's 'Angler.' I read them over and over, and always find something new. Living here alone, I get the right measure of things. What is the use racing about the country and carting in a lot of printed trash? The book of Nature is the great book, and is never tiresome. They talk about natural history not being interesting. A really wise man could write enthralling volumes on the turning of a worm."

The Recluse, alas! is an agnostic. The Christian religion is to him a myth and the Bible a collection of folk lore. He finds Christianity unreasonable, and in the honesty of his unbelief protests against it. In one breath he will ask: "Is it possible that you believe these things?" And in the next he will say: "I would give all I ever had, or expect to have, in this world if I could believe as you do, as many about me do. Faith gives a man such confidence and strength; it's a rock under him. I wish I had it, but it's no use, I do not believe all those beautiful things about Christ and the saints. I must be honest about it, at all odds."

There is an element of pathos in the incompleteness of such a life, all the more because the man's character is so sincere and truthful to itself. He has a passion for doing things rightly, and cannot suffer half measures, yet in the great matter of religion he is spiritually sightless. The tender devotion of the "Imitation" leaves him cold. The divine words of Our Saviour in the Gospels awaken in his soul no answering echo. His religious perceptions are paralyzed. Many others of my acquaintance are in this sorry state, but few are so conscientious in

their devotion to duty for its own sake, in the practice of kindness with no prospect of reward, of such unflinching honesty of soul.

The ways of the Lord are "unsearchable." "The Spirit breatheth where He will." I hope that one day those eyes may be opened and the numb spiritual faculties take on new strength through God's grace. Of one thing I am sure: that the Recluse will follow the light as he sees it, and, in any event, if he were to be called out of this world and friends asked me what should be carved on the stone after his name, I would bid them cut just one word, "Gentleman."

C. W. COLLINS.

LITERATURE

Little Cities of Italy. By ANDRÉ MAUREL. Translated by HELEN GERARD. New York: G. P. Putnam's Sons.

The original of this book was crowned by the French Academy and was awarded the Marcelin Guérin prize. It may be an excellent piece of literature from a French point of view; but we cannot think that an English reader will see anything remarkable in it. It is so peculiarly French as to be tiresome. The author keeps himself keyed up to an apostrophic ecstasy from the first page to the last. The wind, blowing where it listeth, is a miracle of methodical routine compared to Monsieur Maurel. With artistic fervor, with disconcerting unexpectedness, with delirious activity, he hops hither and yon, up and down, backward and forward, cheeping brief bars of gush and cocking his head in the most cunning little way. His stories, similes and illustrations are nearly always peculiarly Gallic in the worst sense, and lead one to suppose that, when he is not touring Italy, his favorite abode is some low *café chantant* in the confines of Montmartre.

There is an effort at the end of the book to weave these disconnected ramblings into the appearance of a general plan with a single purpose in view. And here we have to admire the Latin ability to schematize and classify. Monsieur makes one graceful wave with his wand so beautiful, and presto! instead of the highly colored dissolving views of medieval Italy, which we thought we were being amused with, we discover that we have been more serious than we had believed and were in reality making a profound study of the modern *risorgimento*. It is of a marvelousness.

Probably the most important sentences in this book occur in the preface, furnished by Guglielmo Ferrero. The popular Italian historian says of his native land: "It is certain that Italy, by its geographical configuration, by its ethnological composition, and by its history, is less adapted than any other country of Europe to be a centralized and united form of government. Its elongated form, the chain of the Appenines that cuts it into two parts, do not lend themselves to the requirements of a great modern State, whose nerves are its railways. . . . Moreover, Italy's entire history shows that it never has been possible to make Northern Italy and Southern Italy march side by side on the road to progress. When the one prospers the other decays. They are the two scales of a balance; one rises and the other falls." It is a pleasant surprise to find an historian so singularly free from bias in favor of ecclesiastical Rome pretending to find some other cause for Italian political difficulties than the Catholic Church.

J. J. D.

The Legacy. A Story of a Woman. By MARY S. WATTS. New York: The Macmillan Company. Price, \$1.50.

This is a well-told story. Whether because of its adherence to the Thackeray manner or in spite of it, we cannot determine; but it carries the reader along pleasantly through a succession of interesting and ingenious pictures of contemporary American life. The author has borrowed certain little tricks from the great

Victorian novelist of English society. We have the same laboriously compiled genealogies, made readable by humorous comment and by their intimate bearing upon the action of the main characters in the story; once more we are made to feel our own potential badness by ironical addresses to our superior virtue, asking it quizzically to go ahead and condemn outright the human failings which the story-teller chronicles. Instead of a hero, like Clive Newcome or Pendennis, we have a heroine, who is astonishingly commonplace in her life and adventures, when we consider how interesting the novelist has made her.

And yet one may question the commonplace character of the woman whose story is told here. She is represented as being naturally proof to any inroads of emotion. Her feelings are supposed hardly ever to be touched, and the ordinary social ambitions are a matter of indifference to her. This would be intelligible if she were not at the same time represented as being passionate and high-strung and indomitable in meeting difficulties. The admixture of oil and water does not make a satisfactory composition; a character that has to be studied in layers, courses and strata shows too many signs of tinkering to be convincing as a human figure.

The story is a clean story, as stories go nowadays, and the author deserves commendation for what have come to be rare things with female writers of fiction: reticence, namely, and decency. If we miss the religious quality in her story it is only to draw attention to the artistic deficiency arising from its absence. The author wished to describe the dramatic struggle between goodness and vice and the ultimate triumph of virtue. A naturally passionate character, common sense tells us, will not triumph over strong temptation by the aid of purely natural conditions and native force,—all these are supposed to be fully enlisted on the opposite side. But the character, to be interesting, must be passionate. How can it be made to rise victorious over evil? The supernatural life is the only protagonist of the natural. Introduce that and we have the proper *mise en scène* for the combat. Omit it, and we have what the sporting editor calls a "frame-up," an artificially prearranged process of events in which everything is make-believe and the issue predetermined, irrespective of the prowess of the principals. This accounts for the unnatural contradictions in the heroine of this book. The author has to be at her side in every chapter with a new mask for her as each new situation is evolved; so that at the end we are left wondering whether we have been watching a dozen heroines or only one. An accident finally saves her; and here the author is logical. Nothing else could save her. But even this introduces a hint of melodrama and weakens the story.

J. J. D.

A Conversion and a Vocation. Sister Mary of the Sacred Heart, Sophia Ryder. First Novice of the Order of the Good Shepherd in England. Second Edition. London: Burns and Oates.

We are glad to see this very edifying biography in a second edition. Sophia Ryder was the daughter of an Anglican bishop, a sister-in-law of Sir George Grey, three times Home Secretary, and a friend of Newman. Her brother, George Ryder, by his conversion and that of his family to the Catholic Church, helped considerably in the coming of the "new spring" in England. Mrs. George Ryder (Sophia Lucy Sargent) was one of the three sisters to whom reference is so often made in books about the Oxford Movement. This pious biography belongs to the class of books which may be said to give us a glance at the interior life of that movement.

Sister Mary of the Sacred Heart was converted when a young girl, and shortly afterward entered the Order of the Good Shepherd, in which she was distinguished by her religious fervor and active zeal for fifty-two years. The record of her long life is not so much a catalogue of achievements striking to the eye

as of holy, humble and difficult service in behalf of unfortunate women.

The book is enriched by a letter of Cardinal Newman, in which he states the case for those who seem to die at odds with Catholic belief and practice. After declaring that the Catholic Church is the sole Communion in which there is salvation, he points out that the Church herself lays down invincible ignorance as an excusing exception to the indiscriminate application of this law. He then notes that no one can decide who is in invincible ignorance and who is not, and adds: "Habit, formation of mind, prejudice, reliance and faith in others may be as real walls of separation as mountains. Members of one and the same household may be more distant from each other in the intercommunion of mutual apprehension of ideas than they would be made by the interposition of an ocean." J. J. D.

Metcalf and Rafter's Language Series. New York State Edition. New York: American Book Company.

In nothing is the difference between old and new methods of education so marked as in the making of text-books for the teaching of English in the elementary schools. Twenty or more years ago the elements of grammar made up the sole text-book that did service in the teaching of English in grammar schools. To-day the class book in English is a combination text-book of grammar, memory, reading, lessons in observation and oral expression. In the old text-books the simple rules of grammar were set forth in strict order and in all their severity; in the text-books of to-day (especially for the lower grades) grammar rules are given without apparent order, and are rendered attractive by being surrounded with pictures, reading lessons, observation exercises on birds, flowers, etc.

"Metcalf and Rafter's Language Series," I, II, is an up-to-date English text-book, designed to meet the requirements of the New York State English syllabus for elementary schools. In Book I the dialogues between pupil and teacher are developed unnecessarily—most of them could have been left to the resourcefulness of the teacher. Book II is made up of Language and Literature Studies (Part I) and English Grammar proper (Part II). The complete separation of these two treatises in a text-book is to be commended. The treatise on English Grammar is very well done, the rules are clear and concise, the exercises useful, and each page is so spaced and printed that it is easy to take in at a glance the subject matter of a chapter.

In view of all the criticism that is being directed against modern methods of teaching English, the compilers of the book under review are rather sanguine when they assert in their preface (p. vii) that by the use of their book the pupil "will be prepared to analyze a subject logically, and by means of sound reasoning to draw fitting conclusions from known facts. He will be equipped also to express his thoughts correctly, and with an assurance which comes from a knowledge of the laws that govern correct speech." P. O'G.

Más Alegría. Por el Dr. PAUL W. VON KEPPLER, Obispo de Rottenburgo. Traducción del Alemán por FELIPE VILLAVARDE. St. Louis: B. Herder. Price, 80 cents net.

Beginning with the right we have to joy, the learned prelate leads us through twenty-four chapters, in which he tells us of true joy and false,—the joy that really causes us to rejoice, and the spurious joy which excites us and unstrings the nerves, but brings no gladness to the heart. True joy, he tells us, is for all, both old and young, rich and poor; all ought to be able to rejoice. "Poor children of the poor! Their mothers have no time to make their children rejoice; for joy must come to the child from the mother. Poor children of the rich! Their mothers' social duties leave them no time to make their children rejoice." But what shall we do to increase the "visible supply" of joy? He answers, "Rejoice!" Spiritual sunshine beams on

every page. The book is strongly recommended to those good souls who identify religion with hepatic torpidity, and are satisfied only when they have made others miserable by shutting the light of joy out of life. The German edition has reached its fiftieth thousand. Let us rejoice! * * *

The Purple East. By Rev. J. J. MALONE, P.P. Melbourne: W. P. Linehan.

Books of travels are wearisome things in these days when trips around the world are exploits preformed by any one who is burdened with money and time. But "The Purple East" is the journey of a gentleman and a scholar and a priest, who sets out, not from our part of the world but from Australia, to make a pilgrimage to the Holy Land. You see many a thing through his eyes that would never have attracted your attention; while the steamer is ploughing the waves you are discussing literature, and, as the Archbishop of Melbourne, who writes the Preface, tells you, "the most casual reader of Father Malone's volume cannot fail to observe how the supernatural manifests itself on every page, from the moment the boat has anchored at Jaffa till a month later, on the same water, he is lost in admiration at the simple faith of the Russian peasant prostrating himself on the deck in reverence to 'the land his Saviour trod.'" * * *

Un Newman Russe, Vladimir Soloviev. Par MICHEL D'HERBIGNY. Paris: Beauchesne.

The portrait of the remarkably handsome man which forms the frontispiece of this volume would almost compel one to read what the author has to say of this Russian Newman. He looks like a prophet of the Old Testament, or perhaps a softened copy of Michael Angelo's Moses. Soloviev was not a clergyman, like Newman, but he followed the Kindly Light till he came to the Church, and his conversion, like that of Newman, produced a startling sensation among those he left. He was a philologist, a poet, a man of vast learning, a philosopher, a theologian and a saint. The book that tells us all this is not, properly speaking, a biography, but a psychological study of the man and a *compte rendu* of the various doctrines which he evolved and expounded until he reached the Catholic Church. Possibly his conversion may do for Russia what Newman's did for England. One of his works, the "Justification du Bien," is a refutation of Tolstoism, though Tolstoi himself is not even named. The style of the writer is so serene, so limpid, so free from jealousy or bitterness, that Tolstoi advised his disciples to read it. Soloviev died only eleven years ago. Of course, he was in exile. * * *

Beginning, or Glimpses of Vanished Civilizations. By MARION McMORROUGH MULHALL. New York: Longmans, Green & Co.

The writer protests that her purpose in this little book is to retell to youthful readers the story of the discoveries of learned men who have brought to light some of the vestiges of great empires that have vanished from the earth, and whose very names are forgotten. The older folk also will go over her pages with pleasure, as she tells us of Atlantis, of prehistoric Ireland, of Sumer and Akkad, where the cuneiform writing was probably invented, of the wonderful kingdoms of Central America, and other realms that once were. As Mrs. Mulhall is a member of the Roman Arcadia, author of the "Explorers in the New World, Before and After Columbus"; "The Story of the Jesuit Missions of Paraguay"; "Between the Amazon and the Andes"; "The Celtic Sources of the Divina Commedia," etc., we feel that we are being treated to very serious matter, and that her profession of writing only for "her young friends, boys and girls," is merely a modest way of presenting to the general public a very interesting book. * * *

BOOKS RECEIVED.

The Great Texts of the Bible. Edited by the Rev. James Hastings, D.D. Acts and Romans, I-VIII, and Genesis to Numbers. New York: Charles Scribner's Sons. Two Volumes. Net \$6.
 William Lloyd Garrison. By Lindsay Swift. Philadelphia: George W. Jacobs & Co. Net \$1.25.
 William the Silent, Prince of Orange, 1533-1584, and the Revolt of the Netherlands. By Ruth Putnam. New York: G. P. Putnam & Sons. Net \$1.35.

Lands of the Southern Cross. A Visit to South America by the Rev. Charles Warren Currier, Ph.D., Delegate of the United States to the International Congress of Americanists at Buenos Aires. Washington: Spanish-American Publication Society.

Chapters in Christian Doctrine. Reason the Witness of Faith. New York: Frederick Pustet & Co. Net 75 cents.

Come, Let Us Adore! A Eucharistic Manual. Compiled by the Rev. Bonaventure Hammer, O.F.M. New York: Benziger Bros. Net 75 cents.

Latin Publication:

De Superiore Communitatum Religiosarum. Manuale Asceticum, Canonicum, ac Regiminis. Juxta SS.R.R. Congr. Novissimas Leges Digestum. Auctore A. M. Micheletti. New York: Frederick Pustet & Co.

German Publication:

St. Michael. Roman. Von Felix Nabor. New York: Frederick Pustet & Co. Net 75 cents.

French Publication:

Bellarmin. Avant son Cardinalat 1542-1598. Correspondence et Documents. Paris: Gabriel Beauchesne & Cie., 115 rue de Rennes. Net 12 francs.

EDUCATION

Editorial mention was made in a recent issue of AMERICA of the venerable University of Santo Tomás, in Manila. As it was founded in 1611, it antedates by twenty-five years Harvard University, which is commonly called our oldest university. There is an interesting sketch in Father Campbell's "Pioneer Priests of North America" (Vol. III) of another American school, whose opening preceded that of Harvard by one year. This was the Jesuit College founded by Father Le Jeune as soon as he reached Quebec, Canada. Its first home was a small wooden structure, erected in 1635, near Fort St. Louis, on a piece of land twelve acres in extent, which was granted in perpetuity for that purpose by the Company of the One Hundred Associates. Champlain, who died on Christmas Day, 1635, saw the first college opened. Fire destroyed the first building. Another was erected in 1648, which had the distinction of being, at that time, the only stone building in Quebec besides the fort. This was in turn replaced, somewhere between 1725 and 1730, by a beautiful edifice, which served its purpose as a college until the Society of Jesus was suppressed in 1773. Unfortunately the destruction of the Society was the end of the college as well,—for years thereafter the building, used as a barracks, was known as the *Caserne des Jésuites*.

* * *

The college, Father Campbell writes, was established through the generosity of Marquis de Gamache, whose eldest son, René Rohault, had entered the So-

ciety of Jesus and had been assigned to the Canadian missions. On bidding farewell to his father, in 1626, he asked that his patrimony should be devoted to the founding of a college at Quebec. His only stipulation was that the college should be established for the spiritual aid and education of Canadians. The school was successful from the start; in 1637 Le Jeune was able to write to the Father General: "The college, which began with one class and a few pupils, is growing every day on account of the arrival of new colonists from France." We are apt to imagine that the trend of sentiment towards practical courses of study in opposition to the liberal branches is a growth of our own times. Yet the history of the Quebec school tells us that the study of Latin was for a time in disfavor; the popular drift was in the direction of the positive sciences—physics, astronomy, geography and navigation—and some concessions had to be made to the common demand. In 1671 the faculty introduced a course of higher mathematics and hydrography. This branch was strongly encouraged by the officials of the colony, who saw in it a means of preparing a large contingent of navigators and handicraftsmen who would be extremely useful to the colonial government.

* * *

One may well doubt whether Harvard's record for general culture was as creditable in those early days as that of the Quebec college. The sketch in the "Pioneer Priests of North America" quotes a letter written as early as 1661, by the Bishop, Mgr. Laval. He affirms that the education given in the school was on the same footing as in Europe. Music was taught and public literary exhibitions were given. In 1658 the new Governor d'Argenson presided at a dramatic representation written for the occasion. Fifty years later Father Germain could report to his Superiors in France that everything went on in Quebec as in the colleges of Europe, and, perhaps, with more regularity and exactness. The students were industrious, eager and capable. In 1712 there was in the college a two years' course of philosophy, and another two of theology.

* * *

Father Campbell gives us, in this same volume, a bit of Harvard reminiscence which has its own piquancy in view of present-day conditions. He is telling the story of the life of Father Druillettes and describes a visit paid by this Father to Boston. Druillettes, as it appears, had been appointed by the Quebec Government to go down to New England on a very important political mission. He spent some time in Boston (1650-51),

and as he naturally and by training was interested in educational projects, it is more than likely that while he was in that town he took a glance at Harvard. "Had he been present at one of the academic exhibitions," writes Father Campbell, "he would have been surprised and delighted if he found that the collegiate exercises corresponded with the theses defended by the graduates of 1642. These theses are given by Hutchison (History of Massachusetts Bay, Vol. I, p. 510). They are in Latin, and the subjects discussed reveal the fact that the much-derided scholasticism of the Middle Ages was in high honor in Harvard in its early days. Thus, among other pronouncements, we have: 'Materia secunda non potest existere sine forma; Unius rei non est nisi unica forma constitutiva; Quidquid movetur, ab alio movetur'; etc., etc."

During the Ontario (Canada) State Council meeting of the Knights of Columbus, last year, a most commendable resolution was unanimously adopted. The resolution, after a preamble setting forth that the time had arrived for the Knights to take action actively to promote some worthy objects which should have the approval of the hierarchy of the province, decrees: "that the State Deputy be authorized to appoint a committee to make full inquiry into and to give careful consideration to any such projects that might be suggested, the conclusions of the committee to be then reported to each subordinate council in the province, in order that definite action be taken at the next State Council meeting." The first result of this resolution is one which will have important bearing on Catholic Education in Ontario. The Knights propose to raise the sum of forty thousand dollars for an entirely new series of text-books for the Catholic schools of the province.

The *St. Xavier's Calendar*, a useful little monthly publication printed for the parishioners of St. Xavier's Church, Cincinnati, in its June issue quotes the following excellent comment on a fallacy too often urged by Americans, who fancy that the existing laws determining the distribution of educational funds in this country are not subject to amendment:

"In a letter to the New York *Sun*, on the use of public money for denominational purposes, a correspondent had this to say: 'Such schools (religious schools so called) must be supported by private subscriptions. Laws against the public moneys being used for denominational purposes have long obtained in the various States. These laws are irrevocable.' 'What is the authority for this statement?' asks another

correspondent. 'Has not each State in the Union the right to deal with education as it thinks proper? And if the Constitution of any individual State forbids the use of public money for denominational purposes, cannot the Constitution be amended?' Let me remark incidentally that the phrase 'denominational purposes,' as used in the above context, is a mere begging of the question in so far as it has to do with the demand of certain Catholics for State aid to parochial schools. Such Catholics maintain that public money should be paid to these schools, not for denominational, but for educational purposes. If a parochial school imparts to its pupils as good a secular education as does the public school, the State could not justly be charged with religious partiality if it paid for such education."

M. J. O'C.

Manhattan College, New York, this year conferred the honorary degree of LL.D. on the Hon. Aram J. Pothier, Governor of Rhode Island. In his address at the commencement, the Governor paid tribute to the Christian Brothers, at whose schools he had received his early education.

MUSIC

The Catholic University of America has recently inaugurated a movement which should give new life and vigor to all lovers of liturgical music. Many efforts have been made toward reform since the appearance of the Holy Father's Encyclical on Sacred Music, but none which seems to promise such lasting results as the present one. About a year ago the services were secured of an able and experienced Director of Music, Rev. A. Gabert, who will devote himself to the teaching of liturgical music to the seminarians and students affiliated with the university. Father Gabert gives an interesting account of his first year's efforts in the last number of the new *Revue Gregorienne*. He tells of how he formed a choir of students and seminarians, of their progress, their interest in the work, and their successful rendering of several High Masses, notably one of his own composition written especially for the Feast of the Immaculate Conception. He concludes his letter with the encouraging phrase: "The 'belle Schola' is not only formed but is doing excellent work, and gives ground for hope of great things in the future."

The University is to be congratulated, for not only is it establishing a *Schola Cantorum* according to the desire of the Holy Father, but is establishing that *Schola* at precisely the place where its influence will be most direct and its efforts most effective in forming the

elite of our clergy in the theory and practise of music as set forth in the *Motu Proprio*. As far as we know, there are but two other Universities that have taken action along these lines, that of Friburg and that of Strassburg, at each of which a Chair of Sacred Music has been established.

The whole trend in modern times toward reviving the study of music and treating it as a potent factor in both primary and higher education is but another and striking instance of the wisdom of the educational ideals of the Middle Ages. Music was then one of the four great requisites for a university degree, and was, moreover, taught systematically to the children in the monastic schools. Music lovers will therefore be glad to hear that the University at Washington is not confining its efforts to the training of its students, but is seeking to provide as well for the musical education of our school children. Doctors Shields and Pace of the University Faculty have in view the preparation of a series of text books on music for use in the parochial schools. The children are to be given a thorough grounding in sight reading and singing so as to be prepared at an early age to read at sight and sing correctly all music of ordinary difficulty. This is beginning at the right point. Each day it is becoming more apparent that the Second Council of Baltimore showed both wisdom and foresight in recommending, as early as 1866, that Gregorian Chant be taught in the parochial schools. To focus our efforts at reform upon individual choirs is good as far as it goes, but it does not go far enough. The scope of the movement is larger. By turning our attention to the schools and dealing adequately with the children we can not only turn out an immense quantity of material available for choirs, but in time produce that spontaneous congregational singing which the Holy Father so strongly advocates.

It is encouraging to see so high an authority as the University lending its support and prestige to this cause.

J. W.

PULPIT, PRESS AND PLATFORM

The anniversary of the National holiday makes it of interest to recall the circumstance of the first formal Catholic celebration of the Fourth of July. On July 2, 1779, M. Gerard, the Minister Plenipotentiary of France to the United States, sent out an invitation to the President, the members of the Continental Congress, and the leading citizens of Philadelphia, in which city the seat of government was then located, "to attend the Te Deum which will

be chanted on the 4th of this month, at noon, in the new Catholic chapel [St. Mary's], to celebrate the anniversary of the Independence of the United States of America." These officials of the Government accepted the invitation and with a number of distinguished citizens were present and listened to the following sermon, delivered by the Recollect, Father Seraphim Bandol, who was the chaplain to the French Minister:

"Gentlemen:—We are assembled to celebrate the anniversary of that day which Providence had marked in His Eternal Decrees to become the epoch of liberty and independence to thirteen United States of America. That Being, whose Almighty hand holds all existence beneath its dominion, undoubtedly produces in the depths of His wisdom those great events which astonish the universe, and of which the most presumptuous, though instrumental in accomplishing them, dare not attribute to themselves the merit. But the finger of God is still more peculiarly evident in that happy, that glorious revolution, which calls forth this day's festivity. He hath struck the oppressors of a people free and peaceable with the spirit of delusion which renders the wicked artificers of their own proper misfortunes. Permit me, my dear brethren, citizens of the United States, to address you on this occasion. It is that God, that all-powerful God who hath directed your steps, when you knew not where to apply for counsel; who, when you were without arms, fought for you with the sword of Justice; who, when you were in adversity, poured into your hearts the spirit of courage, of wisdom and of fortitude, and who hath at length raised up for your support a youthful sovereign, whose virtues bless and adorn a sensible, a faithful and a generous nation. This nation has blended her interests with your interests, and her sentiments with yours. She participates in all your joys, and this day unites her voice to yours, at the foot of the altars of the Eternal God, to celebrate that glorious revolution, which has placed the sons of America among the free and independent nations of the earth.

"We have nothing now to apprehend but the anger of Heaven, or that the measure of our guilt should exceed His mercy. Let us, then, prostrate ourselves at the feet of the immortal God who holds the fate of empires in His hands and raises them up at His pleasure, or breaks them down to dust. Let us conjure him to enlighten our enemies, and to dispose their hearts to enjoy that tranquillity and happiness which the revolution we now celebrate has established for a great part of the human race. Let us implore him to conduct us by that way which His Providence has marked out for a union with so desirable an end. Let us offer unto Him hearts im-

bued with sentiments of respect, consecrated by religion, by humanity, and by patriotism. Never is the august ministry of His altars more acceptable to His Divine Majesty than when it lays at His feet homages, offerings and vows so pure, so worthy the common parent of mankind. God will not reject our joy, for He is the author of it; nor will He reject our prayers, for they ask but the full accomplishment of the decrees He hath manifested. Filled with this spirit, let us, in concert with each other, raise our hearts to the Eternal. Let us implore His infinite mercy to be pleased to inspire the rulers of both nations with the wisdom and force necessary to perfect what it hath begun. Let us, in a word, unite our voices to beseech Him to dispense His blessings upon the councils and the arms of the allies, and that we may soon enjoy the sweets of a peace which will cement the union, and establish the prosperity of the two empires. It is with this view that we shall cause that canticle to be performed which the custom of the Catholic Church hath consecrated to be at once a testimonial of public joy, a thanksgiving for benefits received from Heaven, and a prayer for the continuance of its mercies."

SOCIOLOGY

The shark is a fish always hungry. The great white shark will take down a man, clothed, booted and armed, and be ready for another. Nevertheless, accidents excepted, one needs but ordinary prudence to avoid such a fate, for in its eagerness to catch whatever falls into the sea, the shark swims near the surface, with its great triangular fin sticking out to betray it.

"There be land rats and water rats," said Shylock; and there are land sharks as well as sea sharks. Some promote companies to acquire mines or oil fields which would make every stockholder a millionaire, did they only exist. Others sell furniture on the installment plan at a price that would be unprofitable but for the bill of sale, which enables them to sell the same furniture two or three times over. A good German told how, when he was a boy, every family in his village owned its cottage with its little plot of land, and lived happily in its simple life, for the father, like Longfellow's blacksmith, could look

"The whole world in the face,

For he owed not any man."

One day a poor peddler appeared, so poor that the good people, needing not his wares, bought them out of pity. They did so, the more readily as the grateful peddler insisted on leaving much of the payment to be settled when he should come round again. He returned after a month or two, gathered in what money was attainable, and sold his benefactors more goods on

credit. After a few years a fine house overlooked the village. It was the peddler's, who owned every cottage in the place, and every cottager too. He was a land shark. He was not a Teuton.

Another species of this animal is the loan shark. He will lend you any sum, from \$5 to \$5,000, on your personal note, provided you are a permanency by reason of a profession or a salaried position. His interest is high, but you must consider the risk he runs in lending without security, through mere benevolence. You need \$100 for four months. Sign a bill for \$120 and it is yours. Four months are up, and you can pay only \$50. Don't apologize. Just sign a bill for \$84 and it is all right. By the end of the year, if you are lucky, you may have repaid the \$100, but you will still have a bill outstanding for some \$50 or so, sheer usury, which will become \$80 before you are done with it. But you are fortunate if you escape so easily. Should you be able to pay only \$20 every four months, the loan shark would be better pleased, as you might go on paying this sum forever, renewing each time the bill for \$120.

Like his cousin of the sea, the land shark has his triangular fin. No man does business out of pure benevolence, the land shark least of all. He deals with me to make money out of me, not to let me make money out of him. When you get a circular offering to "let you in on the ground floor" of a mining speculation throw it into the waste paper basket, or you will be "let in" very unpleasantly indeed. When one urges you to buy on an extraordinarily generous installment plan, remember your Longfellow again, and

"Trust him not, he's fooling thee."

As for the offer to lend any sum on your personal note, it is a portentous triangular fin, and underneath it is a man-eater of the largest size.

In the West Indies one may see expert natives managing sharks very easily. The monster has a snout protruding so far beyond its mouth that it must turn over to seize its prey, and in doing so it loses control of its movements and exposes its vulnerable belly. The native goes into the water with his knife, avoids cleverly the shark's rush, and before it can turn back to its swimming position, buries his knife in its heart. It is comforting to know that the loan shark cannot attack his victim without exposing himself similarly. It is still more comforting to know that steps are being taken to make things still harder for the shark. If you are in danger, go to an honest lawyer, make a clean breast of everything, and he will show you how to plant your knife as neatly as ever did a West Indian swimmer or a Spanish matador. When the loan shark says he lends without security, he lies. His se-

curity is your fear of exposure. Be fearless, and his security will vanish.

H. W.

ECCLESIASTICAL ITEMS

The thirteenth Catholic Congress of Limburg (Holland) was held at Sittard, on Pentecost Monday, June 5, with an unusually large and enthusiastic attendance of delegates. In eleven sectional meetings the general theme of the need of active cooperation of the laity in the activities of the Church in the religious, social and political life of the Catholic people was discussed by the representatives of the various organizations present. Arrangements were made to found a People's Building in every district, in which the Catholic organizations may be centred and their purposes ordered and directed by a common administrative board. At the close of these sectional meetings, the delegates formed in procession, and, with banners flying, marched to the City Hall, where the Mayor welcomed them to the city. At the close of the day an enthusiastic general and public meeting was held in St. Peter's, under the presidency of the Bishop of Roermond. Carel Bayaert was the principal speaker, his theme being the Kingdom of Christ among men, and the duty of Catholics to solve the social problems of today by a close following of the principles of Christ, our Leader. The Bishop developed this same thought in his closing address, and exhorted all present to fidelity and loyalty to Christian principles in their political and social relations. In the course of his remarks the Bishop used as an illustration the career of Limburg's distinguished Catholic citizen, Dr. Regont. As Minister of Justice in Holland's present Cabinet, Dr. Regont has given splendid evidence of the good influence Christian principle exerts upon a leader in political life strong enough to heed its inspiration. The speaker referred in warmest praise to the Minister's recent success in inducing the Dutch Parliament to accept a law to check public immorality and vice.

The Rev. J. P. M. Schleuter, S.J., of Holy Trinity Church, Boston, celebrated the fiftieth anniversary of his entrance into the Society of Jesus. "One of the striking characteristics of Father Schleuter's life-long labors," says the *Sacred Heart Review*, "has been his interest in Catholic literature. A firm believer in the power of the press, he has been unceasing in his use of it." As early as 1873 Father Schleuter published a helpful little pamphlet of 31 pages entitled "An Hour with a Sincere Protestant." He also translated two excellent works of the Rev. W. Cramer: "The Christian Father" and "The Christian Mother", which attained a wide circulation. Father

Schleuter ministered for many years to the prisoners and the inmates of the New York City institutions on Blackwell's Island. We join in the hope expressed by the Rev. Editor of the *Sacred Heart Review*, that Father Schleuter may be spared for many years to continue his labor for souls.

The new Provincial of the Oblates of Mary Immaculate for the Province of Manitoba is the Very Rev. Charles Cahill, O.M.I.

SCIENCE

The first of the largest guns ever constructed in the United States has just been removed from the workshops of the Washington Navy Yard, preparatory to being mounted on one of the Dreadnoughts. It measures 53 feet 6 inches in length and weighs 65 tons. It has cost \$74,700, and an additional \$53,000 will be expended for the mounting. The shell discharged by the gun weighs 1,400 pounds. Including the shell and powder, it costs \$700 for each discharge. The initial velocity of the shell leaving the gun is 2,600 feet per second. The shell is effective at a distance of 12 miles.

The observatory of Ebro, situated near Tortosa, Spain, and founded by the Jesuit Fathers for research work in magnetism, meteorology, seismology, and astro-physics, has just published the first number of its monthly bulletin. This volume is devoted mainly to a description of the several buildings, their locations, their equipment, and to the determination of the constants of the instruments. The text is in Spanish and French, placed in parallel columns.

Acting on the suggestion of the special committee of the International Congress of Radiology and Electricity, recently in session at Brussels, Mme. Curie agreed to prepare a standard for radium, which will consist of 20 milligrams of the earth sealed in a suitable receptacle. Difficulties in accurately weighing small quantities of radium necessitated this rather large quantity. The resolution was passed to preserve the standards, along with the other standards, at Paris. As soon as the primary standard has been prepared various national laboratories may obtain duplicates to be used for standardization either for laboratory or commercial purposes. As a tribute to the memory of the late Prof. Curie, it was suggested that the name Curie be assigned the quantity or mass of radium emanation in equilibrium with one gram of the element radium. Other topics discussed were the nomenclature of radioactive products and ionization, with a view

to preventing unnecessary confusion, due to the development of a rapidly growing theme.

F. TONDORF, S.J.

OBITUARY

Mr. Bruno Oscar Klein, well known to the musical fraternity, died in New York, on June 21. Born in Osnabruck, Germany, in 1858, he studied piano and composition under his father, who was an organist, and for more than two years he continued his studies at the Munich Conservatory. Mr. Klein was only twenty when he came to America and settled in New York. Since 1884 he had been director of music at the convent of the Sacred Heart, Manhattanville. For ten years he was organist at the Church of St. Francis Xavier, and later at the Church of St. Ignatius Loyola, New York. In 1894 he returned to Germany, to appear on the concert platform. His opera "Kenilworth" was produced in Hamburg in 1895.

Mother Scholastica Kerst, for the past twenty years Superior of the Benedictine Sisters of Duluth, died in that city, in the sixty-fourth year of her age and the forty-eighth of her religious life. When the diocese of Duluth was established, in 1892, Mother Scholastica was invited to begin a Benedictine foundation in the new diocese, and she held the position of Superior of the new community ever since. At present five large hospitals, the Sacred Heart Institute, and her latest achievement, Villa Sancta Scholastica, mother-house and academy, stand as the fruit of her many labors. The growth of the Benedictine community in Duluth has been steady since the beginning; to-day it numbers 175 members. The work of Mother Scholastica in Duluth and elsewhere attests her good judgment, great business capacity, and an energy that stopped at no obstacle in the way of a righteous cause.

LETTERS TO THE EDITOR

CATALOGUES OF CATHOLIC BOOKS.

To the Editor of AMERICA:

I have read with interest your article in to-day's AMERICA regarding the Catalogue of Catholic authors in the Carnegie Library of Pittsburgh, and I wish to thank you for calling my attention to the erroneous inclusion of the four names you mention therein. Due correction will be made when another edition appears. It is refreshing that your acute reviewer has been able to find but four errors in the 243 pages of the Catalogue.

I beg to take exception, however, to the pessimistic attitude of your editorial, wherein you say:

"It is regrettable that so much time and

effort should be wasted on the compilation of these catalogues, whose value to Catholics may be seriously questioned."

I think this dash of cold water on the enterprise is altogether unmerited, and my reasons for so saying are the following:

(1) The writer has received several hundred letters from almost every part of the English speaking world, from India, Australia, England, Porto Rico and Canada, as well as from practically every important library centre in the United States regarding the Catalogue, thus manifesting that Catholics in those places feel that the Catalogue has some value.

(2) Since the appearance of the Carnegie Catalogue, many Bishops in the United States have either begun actually, or have taken preliminary steps to insure the publication of similar lists in their own episcopal cities.

(3) Since the publication of the Catalogue the circulation of Catholic books in the Carnegie Library of Pittsburgh has immensely increased.

(4) The first edition of the Catalogue, consisting of 2,000 copies, is so nearly exhausted that the Library authorities have asked the writer to again collaborate with them in the immediate issuance of a second and enlarged edition.

THOMAS F. COAKLEY.

Pittsburgh, Pa., June 17.

To the Editor of AMERICA:

I regret that the editors of AMERICA have taken such a discouraging attitude regarding the Catalogue of Catholic books of the Carnegie Library of Pittsburgh and elsewhere. Do you not think you are laying yourself open to the charge, not only of being inconsistent, but of opposing a good work? The impression I derived, after reading the article, was, that while you are urging the generous stocking of public libraries with Catholic works, you are adverse to letting Catholics themselves know, by means of special lists, just what books are in the library.

Furthermore, I am surprised to have you criticise the Catalogue as you do, because it seems to oppose what must be considered by all thoughtful men a very good and necessary work. At least we have found it necessary in this city, which has been proven by the practical exhaustion of the first edition and the large increase in the number of Catholic patrons of the library.

The only meritorious point in your criticism is the one that calls attention to the few errors, for which, I feel sure, the compilers of the Catalogue will be very grateful. The Catholic taste for literature is not the robust thing, as you well know, and instead of discouragement, it should be encouraged from every quarter.

JOHN T. COMES.

Pittsburgh, Pa., June 19.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 13

(Price 10 Cents)

JULY 8, 1911

(\$3.00 a year)

Whole No. 117

CHRONICLE

Root Amendment Fails in Senate—Alaska Coal Claims Rejected—Steel Companies Indicted—New Naturalization Rules—Montauk Ship Terminal Site—Mexico—Canada—Great Britain—Ireland—Portugal—Italy—Belgium—France—Germany—Austria-Hungary—Spain289-292

QUESTIONS OF THE DAY

The "Encyclopædia Britannica"—Universal Peace—The Japanese Parliament—An English View of the "Ne Temere" Agitation—The Prescribed Course and Literary Development.....293-300

CORRESPONDENCE

Spain's Eucharistic Congress—The Pope Encourages Diocesan Missionary Bands in France—Portugal's Reign of Terror—Interrupting the Pageants of Joan of Arc.....300-303

EDITORIAL

Intercollegiate Socialist Society—Belgian Socialists—Education in Louisiana—To Censure Moving Picture Films.....304-306

IN MISSION FIELDS

Note from "An Old Almanack".....306-307

LITERATURE

Pioneer Priests of North America—The Origin and Growth of the American Constitution—William the Silent—Note—Books Received.....307-309

EDUCATION

Decree on First Holy Communion Not Detrimental to Attendance at Parochial Schools...309

ECONOMICS

Warnings Against the Reckless and Extravagant Consumption of Coal.....309-310

PULPIT, PRESS AND PLATFORM

Archbishop Quigley's Tribute to the Teachers in Catholic Schools.....310

SCIENCE

Chile Building Submarines—The Possibilities of an Iron Famine—Converted Steel a Rival to Malleable Iron—The Best Alloy for Permanent Magnets310-311

ECCLESIASTICAL ITEMS

Archbishop Keane's Titular See—The Centenary of St. Hyacinthe's College—Anti-Catholic Tactics of Hungarian Socialists—United Italy's Jubilee Festivities—Special Course in Sociological Work at Mayence Catholic Congress—Golden Jubilee at Loreto Academy—Rev. Dr. John E. Gunn, S.M., Bishop-elect of Natchez....311-312

PERSONAL

Bishop O'Doherty—Bishop Tihen—Rev. Dr. D. J. Hickey—Archbishop Moeller.....312

OBITUARY

Archbishop Denis O'Connor—Rev. Dr. J. R. Teefy—George W. Young.....312

LETTER TO THE EDITOR

Work for the Federation.....312

CHRONICLE

Root Amendment Fails in Senate.—Without even the formality of a roll call, the Root amendment to the Canadian reciprocity agreement was defeated in the Senate by an overwhelming vote. The proportion of strength seemed to be about four to one. The principal reason for omitting the roll call at what appeared to be an important crisis in the progress of the bill through the Senate seems to be that the advocates of the amendment found their numbers so small that they were not anxious to reveal their weakness. The elimination of the Root amendment, relating to the paper and pulp clause, leaves the agreement in precisely the shape in which it was received from the House. The way is now open for the presentation of such changes as are proposed by Senators. These will take precedence in the order of their presentation. Nearly thirty are already on the Vice-President's table, awaiting consideration.

Alaska Coal Claims Rejected.—The Cunningham coal land claims, through which it was alleged the Morgan-Guggenheim Syndicate planned to extend its vast interests in Alaska, were disallowed by the Department of the Interior. Fred Dennett, Commissioner of the Land Office, rendered the decision, which was approved by Secretary Walter L. Fisher, Mr. Ballinger's successor. As the law provides that the finding of the Department of the Interior shall be final as to the facts, there is no opportunity for appeal to the Supreme Court. The Cunningham claims brought about the Ballinger-Pinchot investigation by Congress, the removal of Chief For-

ester Gifford Pinchot by President Taft, and the dismissal of Louis R. Glavis, a chief of field division in the Land Office. Pinchot and Glavis were removed for insubordination in attacking Richard A. Ballinger, Secretary of the Interior, whom they charged with being favorably disposed to the claims. On hearing the present decision, Mr. Ballinger expressed the firm belief that "there is no evidence that a court of justice would hold sufficient to warrant the denial of the patents. In other words, the decision of the Commissioner is political, and not judicial." Mr. Pinchot hails the decision as a personal vindication and as foreshadowing the cancellation of other fraudulent claims in Alaska.

Steel Companies Indicted.—Indictments against nine steel corporations, two of them direct subsidiaries of the United States Steel Corporation, were returned by the Federal grand jury. There were eighty-three men named in the indictments, officers of the alleged illegal pools and combinations and of the various steel wire producing companies that entered the agreements. The defendants were charged with entering into an unlawful combination and conspiracy in violation of the Sherman anti-trust law. On this point the indictment said: "That all the times mentioned in this indictment the aforesaid corporations produced at their various factories in the aggregate 95 per cent. of the entire amount of . . . steel wire product . . . consumed in the United States" and "that because said corporations have been and in fact now are separate and distinct from each other, their said interstate business, trade and commerce should have been and should now be conducted by each

of them on a competitive basis, and would have been and would be so conducted but for the unlawful combination and conspiracy by and among the aforesaid individuals."

New Naturalization Rules.—The Department of Commerce and Labor promulgated new rules, based on the naturalization law of June 29, 1906. Hereafter applicants for citizenship will be required to produce certificates of landing in this country before final papers shall be issued to them. These certificates, which must be furnished only by aliens who arrived here since 1906, require them to give the date, place and manner of their arrival in the United States. With the declarations of intention of such petitioners must be attached their petitions for naturalization. The blank, which each applicant for naturalization must fill out, insists on his saying where his wife was born and when, how many children, and name, date of birth of each, and where they now live, the applicant's height at the time of arrival and color of the eyes at the same time. The whole process looks like a premium on bachelorhood.

Montauk Ship Terminal Site.—J. Bruce Ismay, President of the International Mercantile Company, which controls five big steamship lines, including the White Star, owner of the steamships Olympic and Titanic, has been inspecting the Montauk water front, with a view to building piers there to accommodate giant vessels of the Olympic class. Less than four months ago Mr. Ismay declared himself in favor of Montauk Point as a transatlantic steamship terminal. At that time announcement was made by the Long Island Railroad that land necessary for the improvement had been acquired. "Since the Government has given us permission to dock the big ships in the Chelsea district, we are not in a hurry to complete any plans for Montauk," said an official of the White Star line. "The visit of Mr. Ismay was natural, since the subject of docking ships at Montauk has been widely discussed of late. What plans, if any, were formed will be made public later."

Mexico.—The first attempt of the government to parcel out large estates among small holders is to be made in the territory of Lower California, the most barren, treeless and waterless part of the country.—A servile war threatens in Yucatan, where the peons have attacked several plantations and destroyed buildings and crops.—There are loud complaints in the public press against some officials of the Diaz régime who remain in office and also against some of the provisional appointments.—After a careful investigation, the Chinese chargé d'affaires fixes at three hundred and three the number of inoffensive Chinamen who were butchered by the Maderist troops at Torreón. A large money indemnity will be demanded.—For the first time in over thirty years a religious procession was held in Mexico. Fifteen thousand people in the city of Zapotlán, where

seismic disturbances have recently done great damage, organized a procession in which the statues of the Saints were publicly borne, while the faithful sung hymns and recited prayers. The outward and public manifestation of religion is "unconstitutional" in Mexico, but the terror inspired by the frequent shocks of the earthquake silenced for the time all political scruples.—Several presidential "booms" have been launched and many manifestoes have been issued.—It has been remarked that General Diaz entered French jurisdiction on June 19, the anniversary of the shooting of Maximilian, whom the French had tried to set up as Emperor of Mexico. Diaz granted an interview, in which he expressed grave doubts about the ability of Madero to master the situation.

Canada.—Mr. Borden's tour in the West is a great success from one point of view. All those opposed to reciprocity give him an enthusiastic hearing; but the farmers whom he set out to convert are not converted. Mr. Rodolphe Lemieux stated at a Liberal meeting that he thought the idea of a general election would be abandoned. Mr. Borden had brought out so clearly the sense of the country that it would be unnecessary. This is, probably, only a bit of political persiflage.—There is a persistent rumor that Sir Wilfrid Laurier will introduce *clôture* into parliament. One would suppose that so practical a politician would think twice or three times before doing such a thing.—A part of the wharf at King Edward's Park, near Montreal, gave way under the weight of a crowd. None was killed, but some fifty were injured more or less seriously.—A few months ago extraordinary gold discoveries were reported from Steamboat Mountain, near Hope, B. C. It now seems probable that the quartz ledge was salted, as a few inches below the surface it is almost worthless. The "discoverers," on the other hand, who made some profit out of the "discovery," have disappeared.—The parish church of St. Jean Baptiste, one of the finest in Montreal, was set on fire by lightning and utterly destroyed.

Great Britain.—The seamen's strike, far from being dead, is gathering force. The dockers have joined them to fight for the recognition of the unions. This paralyzes the shipping trade, as it prevents the discharge of cargoes, and so owners are not able to send out ships manned with landmen, as they have been doing. The reports of arrangements with the companies circulated in the last week of June were exaggerated. Such arrangements were either for the moment, as is the case of the coronation review, or for a round voyage. Rioting has occurred in Liverpool, London and Hull.—The Lords are debating the Parliament Bill and making many amendments which the Government will reject. Of these the chief excludes from its provisions any measure affecting the prerogatives of the Crown, the succession to the throne, or Home Rule in any part of the United Kingdom, and provides for a referendum in questions

on which the country has not expressed its mind.—The failure of the Birkbeck Bank was taken advantage of by the Unionists to attack Lloyd George. The bank failed on account of the depreciation of its securities, of consols especially, and this the Unionists attributed to the financial measures of the Government. Lloyd George pointed out that the fall in consols came from the Boer War. The Unionists replied that they had begun to recover before the present Government came in, and that since its advent British securities have been falling, while all others have risen. This made Lloyd George angry, but it did not prove the Unionists' case. There are a number of causes at work besides the Lloyd George finance to depreciate British stock.—The plague has appeared again among the rats of the London docks, this time at Wapping, two miles higher up the river than it was before.—People are asking what has happened to the Poet Laureate's coronation ode. Mr. Austin, it seems, wrote one, but it has not appeared. Some say that the King and Queen did not think it up to the comparatively low standard of official laureate poetry, and ordered it to be suppressed.

Ireland.—The All-Red-Route, which is to connect Australia with Canada via Galway or Blacksod Bay, was approved by the Imperial Conference, but a motion that Great Britain, Canada, Australia and New Zealand should finance the scheme in equitable proportions was opposed by Mr. Fisher of Australia. No action was taken to select the Irish terminal or expedite the project.—Still further opposition has developed to the State Insurance Bill. The Irish railroad companies, several large business concerns and nearly all the friendly societies have insurance schemes of their own, and a tabulated list shows that the contributions are smaller and the benefits greater than those contemplated by Lloyd George, the administration of which would be much more costly. Moreover, as compared with the workings of similar societies in England, while the individual benefits are much alike the aggregate is much less in Ireland, where the population is seven-tenths agricultural, and less exposed to sickness than English workers, four-fifths of whom live in towns. The attention of the Irish Party had been called to these matters by representative bodies, but the resolution of the Irish Bishops, meeting at Maynooth, May 20, is the weightiest condemnation of the measure. Having shown that its provisions, "designed for the wounded members of a wealthy and powerful industrial system," would be a burden on the agriculture and struggling industries of Ireland, they request the Chancellor "not to extend the Bill to Ireland, and to set aside the State contribution necessary for financing this scheme to the credit of Ireland, either for an Insurance scheme specially designed for the needs of this country, or for some other purpose that may be deemed more beneficial to the general welfare of our population; and we ask the Irish Party to urge this policy in parlia-

ment." The Bishops sent their congratulations to the King and Queen on their coronation, and received an appreciative acknowledgement from the King.

Portugal.—The European governments having "national" churches in Portugal have protested to the Lisbon authorities against the application to them of the provisions of the detestable "Separation Law" imposed by the Braga cabinet, which became effective on July 1. The flags of the respective countries will be raised over the churches and admission will be denied to the Portuguese officials. Even the French and Russian representatives have joined in the protest. The Foreign Minister, Machado, has indicated that the Government will acquiesce in the position taken by these protesting nationalities.—Hints that Portugal is willing to dispose of its colony of Macao "for a consideration" have led Chinese merchants to subscribe a handsome amount to secure its return to China and to keep it from falling into the hands of any European power.

Italy.—Returns for the five days ending June 26 show 97 cases of cholera in Naples and its environs, 92 cases at Palermo, and 49 elsewhere.

Belgium.—The new Ministry represents Young Belgium. The Premier has just turned fifty, and five of his associates are under that age. One of them is a Louvain professor, an intimate friend of Schollaert, and had prepared the School Bill for presentation to the House.—After twenty-two sessions, lasting more than a month, the arguments for and against the Princess Louise's suit for her father's African estate were concluded. Some time is expected to elapse before the decision is given.

France.—On June 28 M. Caillaux formed a new Cabinet, the principal members of which are Cruppi, Department of Justice; de Selves, Foreign Affairs; Klotz, Finance; Messemey, War; Delcassé, Marine, and Steeg, Instruction. They are about equally divided on the question which may soon play havoc with French politics, namely, Proportional Representation in the method of voting.—The plan of decreeing what districts should be considered champagne districts has been abandoned. It is considered fortunate that the change of front should have been made when Monis was sick. It was professedly his policy. Of course, now that he is out of office it matters little.—On June 15 the Chamber of Deputies, by a vote of 262 to 150, expressed confidence in the Government to enforce the new Workmen's Pension Law, but added the words, "with prudence and firmness."

The Government has taken measures to repair the devastation committed by the Shereefian troops during the raid on Lemta, May 21. Stolen children have been restored to their families and orders given to repress in the future all such excesses.—One June 16 a debate

took place in the Chambers relative to the French policy in Morocco. Jaurès, as usual, arraigned it and Deschanel defended, admitting that there was a secret treaty between France and Spain. The desire for permanent occupation was disclaimed. A vote of confidence was accorded of 434 votes to 77.—On June 29 the Bishop of Nîmes was fined one franc for flying the papal flag on the occasion of the Joan of Arc celebrations. Apparently the authorities did not hold it to be a great offense. A boy who shouted "Long live the Pope" while the court was in session was put in jail for a day—probably for contempt of court.

Germany.—The German press finds another evidence of developing sentiment in favor of Germany on the part of Englishmen in the cordial greetings showered upon the German Crown Prince during his visit to London for the coronation ceremonies. He was undoubtedly the most popular of all royal visitors, and the acclamations he received from the people everywhere must have convinced him, as his father was convinced when the Emperor recently visited London, that British aversion to Germany was not so black as was frequently painted.

—The American Chamber of Commerce's farewell dinner in honor of Ambassador Hill at the Hotel Adlon, on the eve of the Ambassador's departure for America, assumed proportions far beyond the organizers' expectations. It proved to be one of the most notable functions of the kind ever held in Germany. Two Imperial Cabinet Ministers, four Prussian Cabinet Ministers, the Chief Master of Ceremonies at the Emperor's Court were present, together with a distinguished company of men prominent in official, commercial and academic life.

—America overshadowed everything at Kiel during the regatta week. The Emperor's great war port to all intents and purposes had passed into American possession, since the Stars and Stripes dominated the perspective in all directions. Afloat, the four American battle-ships were the cynosure of all eyes, and American sailors held undisputed sway in the streets. The decisive victories of the American sonder class racing yachts over their German rivals made the transatlantic conquest of Kiel complete. From the Emperor down, every one was unremitting in his efforts to make the Americans thoroughly at home during the visit of the fleet to German waters.—The one marring note in the general welcome was found in the ill-natured criticism of the Americans which appeared in the *Deutsche Tages-Zeitung*, a newspaper noted for its anti-American spirit. Count von Reventlow, the incorrigible anti-American naval critic, was responsible for its hostile paragraphs.—The official program of the fifty-eighth general Congress of the Catholics of Germany has made its appearance. The sessions will be held this year in Mainz (Mayence) during the second week of August. There will be the usual reception tendered to the delegates on Saturday, August 5; on Sunday morning solemn services will be held in

the different churches of the city, a grand parade of Catholic organizations takes place in the afternoon, and at night a mass meeting of the citizens of Mainz will welcome the Congress. Monday, after Solemn Mass in the Cathedral, the sectional and public meetings of the association will begin, to continue until Thursday, August 10, on which day, with a festive banquet and a final mass-meeting, open to all, the sessions of the Congress will come to an end.

Austria-Hungary.—The hope expressed before the recent parliamentary elections throughout Austria, that their outcome would be such as to insure a definite measure of quiet and of opportunity for needed legislative action in the kingdom, appears to have gone glimmering. The Christian-Socialists announce their purpose to play an independent rôle in the incoming parliament, and in all future debates to hold themselves not bound to stand by the Government. Such a policy will undoubtedly add to the harassment of Premier von Bienerth, who hitherto has been able to rely on the assistance of that party in difficulties he met with. Von Bienerth, in consequence of this determination of the Christian-Socialists, held a long conference with the Emperor concerning his future action before his Majesty left the Villa Hermes for his summer home in Ischl. It is openly affirmed by the well-informed that the Premier will present shortly his resignation and that of the entire cabinet.

—Count Franz von Thun and Hohenstein, in recognition of his signal success in the high offices he has filled, has been specially honored by the Emperor, who recently created him a Prince of the Empire. Count von Thun at present is Governor-General of Bohemia.

Spain.—The general assemblies of the International Eucharistic Congress were held in the Church of San Francisco el Grande, where there were four discourses daily, two by Spaniards and two by foreigners. Among the foreign speakers were Archbishop Riordan of San Francisco, Archbishop Bruchési of Montreal, Bishop Montes de Oca y Obregon of San Luis Potosí, Mexico, and Bishop Leite de Vasconcellos, the fugitive Bishop of Beja, Portugal. Conferences for ladies were delivered in the Church of Our Lady of Mount Carmel by three Spanish bishops, who spoke on "The Holy Eucharist and Christian Mothers," "The Holy Eucharist and Christian Maidens," and "The Holy Eucharist and Christian Girls." Conferences of a more general nature were also delivered daily in the cathedral church by other Spanish bishops. The procession of the Blessed Sacrament on June 29 was the most imposing manifestation ever witnessed in Madrid, and included picturesque features which could be found only in a country Catholic for ages. Only seventy-two bishops, however, took part in it, being about half the number of those who formed part of the procession in Montreal last year.

QUESTIONS OF THE DAY

The "Encyclopædia Britannica"

After a long delay, the second half of the new "Encyclopædia Britannica" has at last reached us, and with a curiosity that will be easily understood we turned instinctively to the article "Jesuits";—the animus of which had been previously called to our attention.

It covers ten and half large, double-columned, closely-printed pages, and requires more than an hour in its perusal. After reading it two or three times we closed the book with amazement, not at the calumnies with which the article teems and to which custom has made us callous, but at the lack of good judgment, of accurate scholarship, of common information, and business tact which it reveals in those who are responsible for the publication.

It ought to be supposed that the subscribers to this costly Encyclopædia have a right to expect in the discussion of all the questions presented an absolute or quasi-absolute freedom from partisan bias, a sincere and genuine presentation of all the results of the most modern research, a positive exclusion of all second-hand and discredited matter, and a scrupulous adherence to historical truth. In the article now under consideration all these essential conditions are woefully lacking.

In the first place encyclopedias of any pretence take especial pride in the perfection and completeness of their bibliographies. It is a stamp of scholarship and a guarantee of the thoroughness and reliability of the article; which is supposed to be an extract and a digest of all that has been said or written on the subject. The bibliography annexed to the article on the "Jesuits," is not only deplorably meagre, but hopelessly antiquated. Thus, for instance, only three works of the present century are quoted; one of them apparently for no reason whatever, viz.: "The History of the Jesuits of North America," in three volumes, by Thomas Hughes, S.J., for, as far as we are able to see, the Encyclopædia article makes no mention of the founding of Lord Baltimore's colony in Maryland, or of the preceding troubles of the Jesuits in England, which were considered important enough for a monumental work, but evidently not for a compiler of the Encyclopædia. Again, the nine words, "laboring amongst the Hurons and Iroquois of North America" form the sum total of all the information vouchsafed us about the great missions of the seventeenth and eighteenth centuries, though we are referred to the seventy-three volumes of Thwaites' edition of the "Jesuit Relations." Moreover, had the author or editor even glanced at these books he might have seen that besides the Huron and Iroquois missions, which were very brief in point of time and very restricted in

their territorial limits, the Jesuit missions with the Algonquins extended from Newfoundland to Alaska, and are still continued; he would have found that most of the ethnological, religious, linguistic and geographical knowledge we have of aboriginal North America comes from those "Jesuit Relations"; and possibly without much research the sluggish reader would have met with a certain inconspicuous Marquette, but as Englishmen, up to the Civil War, are said to have imagined that the Mississippi was the dividing line between the North and South, the value of the epoch-making discovery of the great river never entered this slow foreigner's mind. In the same way there is no reference whatever to the gigantic labors of the Jesuits in Mexico; or is Mexico not considered to be in North America?

Nor is there in this bibliography any mention of the "Monumenta Historica Societatis Jesu," nor of the "Monumenta Pædagogica," nor is there any reference to the great and learned works of Duhr, Tacchi-Venturi, Fouqueray and Kroes, which are mines of information on the history of the Society in Spain, Germany, Italy and France, and although we are told of the "Historia Societatis Jesu" by Orlandini, which bears the very remote imprint of 1620, is very difficult to obtain, and covers a very restricted period, there is apparently no knowledge of the classic work of Jouvençy, nor is Sacchini mentioned, nor Polanco. The "Bibliothèque des écrivains de la Compagnie de Jésus," by De Backer, not "Backer," as the Encyclopædia has it, is mentioned, but it is simply shocking to find no reference to Sommervogel, who is the continuator of De Backer, and who has left us a most scholarly and splendid work which is brought down to our own times, and for which De Backer's, notable though it be, was only a preparation.

In brief, the bibliography is absolutely worthless, not only for a scholar, but even for the average reader. On the other hand it is quite in keeping with the character of the writers who were chosen for the article.

The editor who selected them must have been the Englishman who said:

"I know a Jesuit by his look,
Half cunning and half piety;
D'Israeli, Gladstone and our cook,
All belong to the Society."

Indeed, a wag, writing to the *New York Evening Post*, informs us that before 1880, when a search for a suitable scribe for the Jesuit article was instituted, someone started on a hunt for Cardinal Newman, but the great man had no time. Then he thought of Manning, who, of course, declined, and finally knowing no other "Jesuit" he gave the work to Littledale.

Littledale, as everyone knows, was an Anglican minister, notorious not only for his antagonism to the Jesuits, but also to the Catholic Church. He gladly addressed himself to the task, and forthwith informed the world

that "the Jesuits controlled the policy of Spain"; that "it was a matter of common knowledge that they kindled the Franco-Prussian war of 1870"; that "Pope Julius II dispensed the Father General from his vow of poverty," though that warrior Pope expired eight years before Ignatius sought the solitude of Manresa, and had as yet no idea of a Society of Jesus; again, that "the Jesuits from the beginning never obeyed the Pope"; that "in their moral teaching they can attenuate and even defend any kind of sin"; and, finally, not to be too prolix in this list of absurdities, that, prior to the Vatican Council, "they had filled up all the sees of Latin Christendom with bishops of their own selection."

It is true that only the last mentioned charge appears in the present edition, and it is a fortunate concession for Littledale's suffering victims; for if "there are no great intellects among the Jesuits," and if they are only a set of "respectable mediocrities," they can point with pride to this feat which makes a dozen Franco-Prussian wars pale into insignificance alongside of it. We doubt, however, if the 1,000 prelates who sat in the Vatican Council would accept that explanation of their promotion in the prelacy; and we feel certain that Cardinal Manning, who was one of the great figures in that Assembly would resent it, at least if it is true, as the Encyclopædia assures us, that he considered the suppression of the Society in 1773 to be the work of God, and was sure that another 1773 was coming.

The wonder is that a writer who can be guilty of such absurdities should, after twenty years, be summoned from the dead as a witness to anything at all. But on the other hand it is not surprising when we see that the Rev. Ethelred Taunton, who is also dead and buried, should be made his yoke-fellow in ploughing over this old field, to sow again these poisonous weeds.

Had the careless editors of the Encyclopædia consulted Usher's "Reconstruction of the English Church," they would have found Taunton described as an author "who makes considerable parade of the amount of his research, but has not gone very far and has added little, if anything, to what we knew before. As a whole, his book on 'The History of the Jesuits in England' is uncritical and prejudiced."

This is the kind of an authority the Encyclopædia appeals to for information. That is bad enough, but in the list of authors Taunton is actually described as a "Jesuit." Possibly it is one of the punishments the Almighty has meted out to him for his misuse of the pen while on earth. But he never did half the harm to the Jesuits by his ill-natured assaults as he has to the Encyclopædia by being mistaken for an "S. J."; for although there are some people who will believe anything an encyclopedia tells them more firmly than a Catholic believes the Pope, there are others who are not so meek and who will be moved to inquire how, if the editor of this publication is so lamentably ignorant of the personality and antecedents of his contributors, he

can vouch for the reliability of what newspaper men very properly call the stuff that comes into the office. The offense is aggravated when we are invited to listen to the voices of two discredited dead men, one of whom departed this life twenty, the other four years ago, joined with an unknown third person to whom the ultimate revision of the proofs was entrusted. Thus we must be satisfied with a posthumous and prejudiced and partly anonymous account of a great Order, about which many important books have been written since the demise of the original calumniators, and with which apparently the unknown reviser is unacquainted. The subscribers to the Encyclopædia assuredly deserve better treatment.

With regard to the labelling of Taunton as a Jesuit it is in order to remark that, not only is this a blunder of which the compilers of the Encyclopædia should be heartily ashamed, but that they have rendered themselves guilty—unconsciously, no doubt—of a grievous wrong done to a great organization and its friends. Even if this error is corrected in subsequent editions, tens of thousands will have read these calumnies and will have believed them, seeing that they are vouched for by one who is declared by his sponsors to be a member of the Order. Nor can they help asking themselves what kind of a Religious Order it is that will permit one of its own members to assail and revile it. We trust that the other articles of the Encyclopædia are not on such a low level as the one on the Jesuits. In the series just brought into us we see one—we have not had time to look at the others—which speaks of "the worship of Mary," "the superstitions connected with popular beliefs concerning relics and indulgences" which Leo XIII "did nothing to correct," etc. We pass all that by for the present. It will suffice to say that many of these errors were pointed out to the managers of the Encyclopædia at their New York office when the matter was still in page proof and could have been corrected. Evidently it was not thought worth while to pay any attention to the protest. On the other hand it was somewhat puzzling as a psychological problem that, in spite of all this, the managers had the courage—or was it a lack of appreciation of the proprieties—to ask for the privilege of advertising in the columns of AMERICA. They were twice refused and seemed surprised at the rebuff. Possibly we shall have something more to say later on with regard to other blunders of the "Encyclopædia Britannica."

THE EDITOR.

Universal Peace

On the twentieth day of September, in the year eighteen hundred and seventy, Victor Emmanuel took violent possession of the City of Rome. He incorporated into his "Kingdom of Italy" what still remained of the Papal States. He was saluted "King of all Italy" by the anti-Christian conspiracy. He fixed his court in the Quirinal

palace, which had just been renewed for the use of Pope Pius IX. Pius IX was told that he would be allowed, as a *residence*, the Vatican palace, adjoining the Church of St. Peter. It was all done without provocation, and Victor Emmanuel has gone into history with the title of the "Robber King."

Eleven years before, in 1859, Napoléon III had taken Lombardy from Austria and had handed it over to Victor Emmanuel in exchange for Nice and Savoy. Victor Emmanuel was Prince of the ancient house of Savoy and King of Sardinia. He wished to have the title of King of Italy. In the following year, 1860, he seized a great part of the Papal States. In 1860-61, by the aid of Garibaldi, he took possession of the Kingdom of Naples and Sicily. He assumed the title of King of Italy, at Turin, in February, 1861. In 1866 he joined with Prussia in the war against Austria, and Venetia was added to his kingdom. There remained for seizure only what was left of the Papal States, a small strip of territory along the Mediterranean.

Finally, in 1870, whilst France and Germany were at war, a message was sent to Victor Emmanuel by the anti-Christian conspiracy: "Order the troops to march on Rome, or we shall proclaim the republic." He ordered the march on Rome, annexed what remained of the Papal States, took up his abode in the dwelling of the Pope, and had himself proclaimed King of all Italy. And what has this to do with the question of universal peace? Let us see. There are eleven important facts in the case. To be brief and exact, we may number them as follows:

1. During this year of grace, 1911, the "Kingdom of Italy" has been celebrating the golden jubilee of the assumption of the title in 1861.

2. The title was founded on robbery of territory and of independence from the unoffending.

3. The security of this territory and independence had been guaranteed by the most solemn pledge of the great European Powers.

4. The "Kingdom of Italy" was possible only on the condition of the violation of this pledge by the Great Powers.

5. Whilst the robbery was being effected and when the title was assumed the Great Powers were silent.

6. In that silence they were all violators of their pledge.

7. Upon that violation, as the one indispensable basis, the "Kingdom of Italy" was founded, and in the continuance has had and has now its existence.

8. The celebration in Italy in 1911 is, therefore, at root and base the golden jubilee of the violation of the solemn pledge of the Great Powers.

9. The celebration is, therefore, an attempt at public rejoicing, after fifty years, over the public acknowledgment by the Great Powers that treaties are not binding.

10. The movement for universal peace is the out-

pouring of the heart's desire of the well intentioned to the cabinets to establish peace between the nations by means of treaties.

11. In the glare of realities cabinets can but grimly smile at the longings of war-ridden peoples who are begging them to make treaties of perpetual peace.

The political history of Europe for more than a century—from the advent of Bonaparte, First Consul—swings about two great treaties, their causes and making and keeping and breaking. They were more than mere treaties. They were international agreements between assembled Powers for the establishment and preservation of peace. They were the final parchments of international congresses: the Congress of Vienna, in 1814-1815; and the Congress of Paris, in 1856.

The Congress of Vienna re-established the Kingdom of Naples and the States of the Church, which had been seized by Napoleon Bonaparte. The Congress of Vienna was the most notable treaty-making assembly of modern history. It was not a makeshift patched up by under-secretaries. The issues were supreme. Kings, princes and emperors were on the spot, and the Pope's envoy was received by the Congress as the representative of the most ancient dynasty in Europe.

Forty years went by and another Congress was convened at Paris, in 1856, at the close of the Crimean war. The Congress of Paris, besides determining the military status of the Black Sea, ratified the provisions of the Congress of Vienna. Only five years later, as we have seen, in 1861, the Congress of Vienna and the Congress of Paris were thrown into the waste-basket. There was a silent chorus of acquiescence of all the Great Powers to all that had been done in Italy by Victor Emmanuel and the anti-Christian conspiracy. Then came 1870 and the seizure of Rome. By this time the Congress of Vienna and the Congress of Paris were in the rag-bag; the basket had been emptied to make room for other parchments. Not one voice of all those Powers was raised in protest or inquiry. It was a tacit expression of a common understanding that thenceforth might was to be considered right. Thenceforward no cabinet was to put implicit trust in the most solemn pledges of any other cabinet. Consequently all those nations began at once to arm for war, as being the one ultimate recognized solution for any difference; nay, as the sole protection upon which any one could rely against the rapacity of a better armed neighbor.

This is the quintessence of the political status of the Europe of to-day. The nations, with watchful and diligent rivalry, have been arming steadily for forty years. Each one of them has to-day, in the hour of *profound peace*, a standing army which, in size and equipment, would have been regarded as fabulous if mentioned for actual war operations forty years ago. And behind each of those peace armies is another reserve army twice as large, fully trained, always in exercise, waiting, ready to be called. And in the forty years—yes, in the ten years

of this century—have been built those fleets of battle-ships, the annual cost of which would be enough to keep the civilized peoples of the earth in unarmed plenty.

The United States had nothing to do with the Congress of Vienna or with the Congress of Paris. Hence they had no part in the repudiation of the solemn pledges. Nevertheless, the United States have also had to arm. Of course, it is but a matter of precaution. But there is no comfort in the belief that such precaution is necessary. Once upon a time our national marine carried food abroad. Now it has to be advertised as carrying engines of destruction. Withal, let us hope that the Republic may be able to remain at peace with the Powers. But how can the conditions of universal peace between those Powers be secured by means of treaties, so long as they give their cooperative sanction to the perfidy of 1861 and 1870? The mutual distrust will remain so long as the cause remains. The opposing armies of three million will grow to be opposing armies of four million, and nations will hold themselves hourly clad for war.

There is a standing protest which intelligent promoters certainly cannot be ignorant of, if they know the real conditions of their favorite problem. It was on September 20 that Rome was seized. Pius IX died on February 7, 1878. During those eight years and six months he did not once venture beyond the precincts of the Vatican. He was succeeded by Leo XIII. Leo XIII was Pope from February 20, 1878, until July 20, 1903, a period of twenty-five years and five months. During that quarter of a century Leo XIII never left the Vatican. The present Pontiff, Pius X, has been Pope since August 4, 1903. In these eight years he has not been beyond the precincts of the Vatican. Even the dead body of Pius IX was mobbed in the streets of Rome when it was being borne by night to the Cemetery of Saint Lawrence, some years after his death.

For forty years, then, the Vicar of Christ, Prince of Peace, has been a captive in the Vatican. This is a fact unparalleled in history. The connivance of the Powers at the sacrilegious violation of his liberty has brought forty years of preparation for war. The total estimated European fighting strength is forty million men, and twenty million of them are already organized for the conflict. And this is another fact, a consequent fact, also unparalleled in history. And the splendor of the war that is projected is intended to eclipse the lurid light of all the wars of time.

Peace Commissions cannot be regarded as any more efficient than the Powers they represent. The commissioners at the peace-table line up, and change the alignment precisely as the cabinets in the capitals. The Commission at the Hague so put itself on record when it rejected the good offices of the Vicar of the Prince of Peace, whose envoy had been received at Vienna as the representative of the most ancient dynasty in Europe. The philosophy of this fact is that the conference declared with the cabinets for the cause of the belligerent

status,—for armaments, and greater armaments, and still greater armaments.

A universal treaty of peace is therefore a hopeless thing until the cause of the distrust be removed. There is no indication whatsoever of any disposition to remove the cause. And even if the cause of the present distrust be removed, universal peace will never be secured by means of mere treaties. A treaty is an instrument that is in the hands of a few. It can be broken, as it has been broken, at their discretion—or indiscretion. Permanent peace must come by something that is as permanent as the political structure of the nation that is looking for peace. There is still one crowning development due to the structure of modern governments. In the effort of a day, peace could be made the outcome of the natural working of the modern political organism. How? Well, there is no use talking about it. It is a blessing awaiting the modern governmental system. It may come after the catastrophe. Eyes may be opened. Blind are leading the blind, and they see not the signs of the times.

W. POLAND, S.J.

The Japanese Parliament

Every one knows of the astonishing progress that Japan has made in the last forty years. This progress, however, has not been equally rapid in all the branches of civilization. Nor would it be proper to compare this country with those of the West, but only with what Japan was forty years ago, at the time when the old régime came to an end. However, in the material order Japan might to-day stand comparison with the other nations in its army, navy, commerce, postal and police services. But in the material order itself and, of course, in the domain of the intellect and in the social and moral order there are many gaps and shortcomings. The poverty of Japan explains to some degree, at least, its failure in material civilization, and, naturally, where there is question of ideas or customs, progress cannot take place mechanically. A people which has such a long past as that of Japan cannot make the progress of fifty or one hundred years in a week.

Some of the debates of the last session of the Parliament may give the outside world a gleam of light on the actual state of the Japanese mind, and will reveal some peculiarities of the conditions in which we live. A review of the discussions on the Universal Suffrage Bill may be helpful in that respect, for since the promulgation of the Japanese Constitution on February 11th, 1889, Japan has been under a constitutional government, but by no means a parliamentary one. Still less can it be called democratic. For as this constitution was granted by the spontaneous and benevolent generosity of the emperor, a change in the constitution is reserved to His Imperial Highness, the chambers having nothing to say in the matter. The emperor is not only the chief executive, but is the source of all power. He is not compelled

to consult Parliament either to declare war, or to conclude peace or to make treaties with any foreign State, or to determine the organization of the army, or the number of troops of which it may be composed. The ministers of state are responsible only to the emperor, and in no way whatever to the representatives; they are not obliged to submit to the majority of the Parliament, and may remain in office as long as they have the emperor's confidence. Parliament has the right to interpellate the Ministry; to place facts before it, to present addresses to the emperor; but the government is not obliged to pay any attention to votes of censure. From 1891 to 1903, that is to say within a space of twelve years, the government dissolved the lower chamber seven times, and since 1904 it has shown itself very docile, and has carried out whatever it has been told to do.

The regular annual session of Parliament lasts three months. The members are convoked for the 20th of December, and immediately begin by taking a month's vacation on account of the festival of the New Year. Thus they are in session only two months. Nearly all of the work is done in committee, so that during the session which has just finished the lower house held only twenty-six sessions. A single session was enough to vote the budget, while in the upper house this important proceeding required only an hour. In brief, both houses are merely, as you would say in America, rubber stamps to carry out the wishes of the government. The House of Peers is so arranged as to avoid both the inconvenience of a purely hereditary body, like the English Lords, and that of an elective upper chamber. It is composed as follows: (1) Princes of imperial blood, 14; (2) nobles who are hereditary members, 43; (3) nobles elected by the peers, 143; (4) members named by the emperor, 121; (5) members elected by the highest taxpayers, 43; total, 364.

(1) All princes of the blood are members by right as soon as they have reached their majority, which they reach at the age of twenty. All the dukes, who are also called princes, to the number of thirteen, and all the marquises to the number of thirty, are by right hereditary members when they reach the age of twenty-five.

(2) The three other orders of nobility, counts, viscounts, and barons, elect a certain number of their peers for a term of seven years. They are eligible at the age of twenty-five.

(3) Each of the three inferior orders of the nobility can be represented at the maximum by the fifth part of all the members of the upper chamber. Actually there are 17 counts, 70 viscounts, 56 barons, who are members.

(4) The emperor selects and names a certain number of members among his subjects, who are distinguished for their erudition, or who have rendered some notable service to the State. All of the above are members for life.

(5) In each of the Prefectures of the Empire the fif-

teen greatest direct taxpayers choose one of their number to represent them in the Upper Chamber. These forty-three members hold office for seven years.

The members belonging to the two classes just mentioned have to be at least thirty years old, and their total number can never exceed that of the three other classes. Thus every precaution is taken to have the influences of the Upper Chamber properly balanced, so that none can have preponderance over the others. Moreover, all the influences of this part of the government are conservative, as was plainly seen in the discussion of the Universal Suffrage Bill. Finally, there is another distinction in this part of the legislature, viz., the absence of political parties. Its members are divided into little groups, formed for the most part by members of the same order of nobility or of the same class. The Chamber of Representatives is entirely renewed every four years. It consists of 379 members, 75 of whom are for the city constituencies, and 304 for the country districts. One cannot be a member before the age of thirty. No other condition is required than that the member be in the enjoyment of all civil rights, but he is not allowed to be engaged in certain functions, which are determined by law.

The representatives, like the non-hereditary peers, receive an annual indemnity of one thousand dollars in gold. Moreover, they have free transportation on the railways.

According to the law of 1889, only those who paid at least \$7.50 in direct taxes in the Prefecture to which they belonged could be candidates for office. But in 1900 this clause was suppressed. It happened that just then the number of representatives, which was originally 300, was advanced to 379 and, moreover, the revision of the electoral law enlarged the number of possible candidates by lowering the amount of \$7.50 to \$5.00. Hence, since 1900, it has been sufficient for a Japanese to be twenty-five years of age and to pay a tax of \$5.00 in direct taxes to be an elector. Army men and ministers of religion are disfranchised.

But this second condition restricts considerably the right of suffrage, so that Japan is very far from having anything like universal suffrage. In fact, at the elections of 1908 there were only a million and a half who had the right to vote, viz.: a proportion of thirty-two electors for every thousand inhabitants, while if universal suffrage is accorded, even if it is restricted to the age of twenty-five, the number of voters will be no less than twelve million. For a long time there has been a demand and desire for universal suffrage. For this a bill has been presented eight times. In the last session it obtained a majority of votes in the lower house, but the peers rejected it in such a fashion that there is no hope whatever of seeing it become a law in the near future. Not a single peer voted for it. Indeed, every one knows that as long as power remains in the hands of the statesmen who rule Japan at the present time a

bill of this description will not have the slightest chance of success. Nevertheless, the way it was received in the lower chamber is somewhat significant, because it really indicates that a party which had made up its mind to sustain the government on all important questions was won over. A study of the reasons advanced for and against the passage of the bill would give an excellent idea of the condition of the Japanese mind in the matter of democracy, and of the progress that has been made in a country which such a short time ago emerged from feudalism.

A. M. ROUSSEL, S.J.

An English View of the "Ne Temere" Agitation

Three ladies once were talking together. They were wives of clergymen of the Church of England, and they were complaining of the invasion of the diocese by men without university degrees, who are therefore called literates, on the *lucus a non lucendo* principle, as they usually are untainted with letters. "Do you know, my dears," said the chief of the three—she called her lord, Archdeacon—"whenever I read or hear the words: 'He that entereth not in by the door of the sheep, but climbeth up some other way, the same is a thief and a robber,' I feel that they must have been intended to express our present sad condition. 'The door of the sheep' is clearly the university, Oxford or Cambridge, through which your husbands and mine entered the ministry, as gentlemen should. But the literate climbs up some other way, through an obscure training college, for instance, and there is no doubt at all in my mind that they are 'thieves and robbers,' every one."

This conversation took place fifty years ago, and to-day even an archdeacon's wife judges the literate more kindly. Still the feeling is strong that his multiplication is a source of weakness. There is an equally strong feeling that, on account of the much larger proportion of literates among them, the Church of England clergy in the colonies are, as a class, quite inferior to their brethren at home. The universities do not make theologians (a matter of little importance, for a surprisingly small stock of theology enables a man to bear himself with credit in a most untheological denomination): they do give him *savoir vivre* and *savoir faire*, by which he views a question in a broad, practical way, so as to grasp its bearings on the status of the Church of England. Anglican clergy in Canada, therefore, would do well to consult the common sense of the clergy at home, and we call their attention to the following letter appearing in the *Guardian*:

"The manifesto issued by the Canadian House of Bishops is an attempt to deal with a very remarkable and painful situation, and perhaps should not be criticised without very great respect and sympathy; but it seems to me that their lordships have gone rather too far in their attempt to find a fundamental principle on which to base their protest. It is surely not true to say that the State

should not permit marriage to be annulled for an ecclesiastical offence, or because it is contrary to the Canon law of the Church of Rome or contrary to the laws, rules, and regulations of any religious organization whatever.

"In the case referred to the State supports the Roman ecclesiastical law in forbidding such marriages and calling them null and void. In this country the State supports the ecclesiastical law in refusing to recognize certain marriages—for instance, if a man should marry his grandmother, even 'if he has been married by a duly competent officer authorized by the State for the solemnization of marriages.' If the Bishops merely intend to question the wisdom of the law as it stands, they have taken an unusually strong line in making it the subject of a Pastoral Letter. It looks very much as if they intended to question the right of the Church to forbid and annul any marriage whatever, provided it has been solemnized by a duly competent officer—a theory which would reduce our Table of Kindred and Affinity to a mere matter of ecclesiastical penalties. Many persons are in favor of treating illegal marriages on the principle 'Fieri non debuit, factum valet'; but this is not the view of our Church—'Such persons as are joined together otherwise than God's Word doth allow are not joined together by God, neither is their matrimony lawful.' The manifesto seems to take the popular but untenable view that it is a scandal that a marriage once solemnized should ever be null and void in law."

As we have pointed out several times, the clergymen who are stirring up the present agitation in Canada seem to have no adequate perception of the principle it involves. One day they make the State omnipotent, protesting that no marriage it has approved may be challenged, and professing themselves content with the status of its authorized agents for marriages; the next finds them asserting the rights of their denominations and their rights as ministers to solemnize marriages. One of them laid down in a sermon the amazing proposition that the State may interfere with no one's right to view marriage as a sacrament, but it must require all to recognize in it alone the power to determine conditions of validity. There is no contradiction in admitting the State's power to regulate the civil effects of valid marriages, but coordinate jurisdiction of Church and State over the essence of marriage is an utter impossibility. Yet this seems to be lurking in the minds of some of the agitators. The writer of the letter we have quoted sees very clearly that should the agitation be successful its logical result will be to give the civil law exclusive jurisdiction in matters matrimonial, to accept whatever it legalizes in the way of marriage, divorce, remarriage, etc., and to renounce for the Church of England, and every other Protestant denomination, the right to determine what marriages are in accordance with God's Word and what are not.

Perhaps, when sober second thought comes in, the agitators will acknowledge that, under existing circumstances, the Quebec civil code cannot be improved on.

HENRY WOODS, S.J.

The Prescribed Course and Literary Development

We have argued that the religious side of Catholic colleges should be favorable, rather than otherwise, to the continuation of the best literary traditions. In respect of the other distinctive feature of Catholic schools, namely, the "old-fashioned" course of Latin and Greek, we are convinced that it is not only no hindrance to literary cultivation, but, on the contrary, is the single source of any hopefulness concerning the future of English literature, as it has been the strength and backbone of our literature in the past.

This is a modern quarrel, which we do not care to revive here, with all its stereotyped pros and cons. No one can deny that the intense industrial times in which we have been living have had their effect on education. The increase of wealth, the huge salaries, the high cost of maintaining a respectable appearance, the standardization of money as a large determining factor in social relations, have made the best parents timid and nervous about the material welfare of their sons. Why keep boys in an environment which attaches secondary importance to commercial success, from which they are released on the threshold of manhood to find themselves in the race for wealth discouragingly in the rear of those who never went to college? The complaint received new force from the fact that many of their sons never took kindly to what seemed to their indolent tempers or limited talents to be a purposeless and useless line of effort; for them the college course was simply a lounging period, and a series of evasions, tolerated out of regard for the pet weakness of one's family. Like every other system, the classical college had defects; but its frank indifference to the short cuts to wealth was transformed from a crowning virtue into a serious blemish in the eyes of a generation which saw little value in any superiority not conditioned in affluence.

This dissatisfaction with the classical colleges was so sudden and emphatic as almost to resemble a panic. The officials of State-endowed colleges were naturally the first to yield to popular clamor, and in the ordinary course of competition few private institutions had the courage to preserve an inflexible fidelity to their old ideals. The college became trade-schools and the preparatory departments of this or that special profession. Their character became utilitarian instead of liberal, as it had been. If a youth was intended to be a physician, a lawyer or a civil engineer, he could not begin too soon; and whatever did not bear directly on the promotion of his particular vocation was deemed unnecessary.

We have no means of ascertaining just how far the utilitarian purpose of the new education has been justified in commerce; it seems to us that the majority of the "captains of capital" and of the successful industrialists are now, as they always have been, persons who never had the opportunity of profiting by education, whether liberal or utilitarian. The most eminent profes-

sional men still continue to be drawn; we fancy, from the number of those who followed the classical course in college. As for literature, Mark Twain and Walt Whitman and Bret Harte and William Dean Howells, who never went to college at all, have succeeded Longfellow and Holmes and Hawthorne and Poe. It is true the general average of our literary excellence has risen; but the advance has been democratic and due less to any academic training in the new schools than to the self-making qualities of energy and hard application in preparing material which will be a marketable commodity, rather than a thing of beauty. The aristocratic exclusiveness and lonely altitudes which American letters in so many instances reached at an earlier day seem now remote beyond attainment.

We have reason to trust, with much thankfulness, that the movement of frenzied educational methods is drawing to a close. We do not condemn it unreservedly. It has, doubtless, by its successes and its failures, done a great deal in calling attention to neglected fields of pedagogy and in helping us to survey the possibilities and limitations of academic education. Like all revolutions, it went too far in an opposite direction, sweeping away the heritage of the past, its treasures and its trifles, with a blind and angry intolerance. The inevitable reaction is setting in. The more conservative colleges are returning in a rather shame-faced way to their older system. The famous college president who lent the prestige of a great university and of personal renown to the educational experimentation of the last score of years, and characterized Jesuit colleges as persisting with Moslem inelasticity in trying to force infinite variety into a single and outworn mould, has signified the surrender of his position in the following words:

"At one time Harvard had a prescribed course, yet it did not produce a uniform scholar. The amount of time required to attain possible marks was not nearly as much as required now, yet such scholars as Emerson, Lowell and Norton were produced, for the reason that they gave one-tenth of their time to the prescribed course and nine-tenths to the study of what they liked. The prescribed course has no tendency to produce a uniform grist, and it is a mercy that it does not."

It is just that fact, which the speaker of these words took so long to discover, which explains the literary advantages of the classical course. The growing boy has been thumbing his Latin and Greek grammar and construing his Cæsar and Cicero, his Virgil and Ovid and Homer, with a certain apathetic interest in the puzzles with which they challenged his quickness and ingenuity. Then one evening in winter he may find himself turning the leaves of the Roman orator and stopping curiously to pry into the meaning of the words on those pages not yet begrimed by the drudgery of the classroom. He makes out one sentence, and another, and soon the current catches him, and "the grandeur that was Rome" sweeps into his vision for the first time. Or it may be

a morning in spring, when time hangs heavy on his hands and he feels lonesome only because the world, for some unaccountable cause, is so delirious with joy. His lessons are dull things to con in such an hour; when suddenly some simple descriptive passage, fashioned centuries ago by a Roman poet,

"Regia Solis erat sublimibus alta columnis,"

or

"Et jam summa procul villarum culmina fumant
Majoresque cadunt altis de montibus umbræ,"

or

"Aspirant auræ in noctem; nec candida cursum

Luna negat: splendet tremulo sub lumine pontus,"

stays his restless eye. It is the faintest of hints, the most fleeting of glimpses, the momentary flash and gleam of a mystical and alluring quarry; but the ancient hue and cry is raised in his young soul, never to die down into silence; and he enters upon a weary but restless pursuit, is caught up by the excitement of a chase that will last to his dying day. For he has seen the skirt of Beauty for an instant, and he must follow. May prayer enwrap him and angels guard him! For the Beauty which he seeks is found at the end of only one trail; all others, with seemingly redder roses and richer fragrances and stronger lures, cross his path, confuse his sight and beckon him always away to where disappointment and sorrow and ugliness lie ambushed amid the petals and the verdure.

We cannot explain why this awakening of the literary sense often comes sooner and more sharply in the obscurities and silences of a dead language than in the urgent clamor of splendid vernacular literatures. But so it seems ever to have been. We cannot explain, moreover, why it is that Catholic colleges have not reaped in some conspicuous way the fruit of their perseverance on the old lines, which were discarded by so many non-Catholic colleges and are now coming again into respect. Beyond peradventure of doubt, it was not their time-honored classical course which kept them from supplying happy auspices to distinguished careers in letters. If they have not been as successful as we might expect, the causes must be sought elsewhere than in the faithfulness to the old classical course. We do not hesitate to predict that if they keep themselves free from the influence of over-elaborate and pretentious college catalogues and the cramming and spirit-deadening machinery which many non-Catholic colleges make their proud boast, they will yet gather reward for their sane and steady protest against all the flutter and uncertain mutation of recent years.

JAMES J. DALY, S.J.

On the Feast of St. Aloysius, June 21, thirty-two young men were ordained to the priesthood in the Baltimore Cathedral by his Eminence Cardinal Gibbons. How many think of praying the Lord of the Harvest to vouchsafe to send laborers into His vineyard? The harvest is indeed great and the laborers are all too few.

CORRESPONDENCE

Spain's Eucharistic Congress

MADRID, June 12, 1911.

In the midst of the joy and enthusiasm that have preceded the opening of the Eucharistic Congress there has been a note of regret and sorrow because the Holy Father has declined to send to our Congress a Cardinal Legate from his court. This was a great disappointment to the organizers and to all Spanish Catholics in general. The strained relations, or rather, the almost rupture of relations between the Holy See and the Spanish government must be looked to for an explanation of the Pope's negative. So great was the general desire to have a cardinal from Rome to preside at the Congress that, when King Alfonso XIII learned of the appointment of Cardinal Aguirre, Archbishop of Toledo, he immediately wrote an autograph letter to His Holiness, begging him to accede to the pious desires of the faithful, and offering to place at the disposal of the legate the royal palace of la Plaza de Oriente, a thing that within the memory of man was never done in Spain in favor of the representative of any foreign sovereign. The king's request and offer however, reached the Vatican after the arrival of Cardinal Aguirre's letter of acceptance; it was, therefore, too late to undo what had been done.

A second disappointment was experienced by the Infanta Isabel, the king's aunt, and the Bishop of Madrid-Alcalá, presidents of the organization committee, for they had expected to have for the triumphal closing procession the magnificent monstrance of the cathedral of Toledo; but the Toledans, fearing that some mishap might befall what is one of the most beautiful of existing examples of the goldsmith's art, flatly refused to let it leave their city. The monstrance to be used, therefore, is that belonging to the municipal council of Madrid, which, though not so large and beautiful as that of Toledo, is, nevertheless, an artistic treasure, and of the weight of six hundred and sixty pounds.

In spite of these drawbacks, there is a vast deal of genuine enthusiasm for the Congress. Generous contributions have been received from members of the royal family, from grandees, and from the hierarchy, not to mention what the faithful in general have gladly given. The Spanish cabinet, notwithstanding its anticlericalism, has lent its aid and cooperation, and will assist in its official capacity, as representing a Catholic nation.

The topics proposed for study and discussion may be summed up under the following heads: (1) The Real Presence; (2) The Blessed Sacrament; (3) Historical Treatment of the Theme; (4) In Literature and Art; (5) Associations; (6) Sacerdotal Action; (7) Social Works. Papers to the number of two hundred and eighty-one have been handed in on the various subjects. Not the least interesting, we are sure, will be that of Rev. Father Boissaril, of Lourdes, the title of which is: "Eucharistic Miracles at Lourdes."

One of the most touching and poetical features of the Congress will undoubtedly be the administration of the Holy Communion to twenty thousand or more children in El Retiro, the great public park of Madrid. There will be erected three temporary altars, at which bishops will celebrate holy Mass and communicate the boys and girls. After the services a box lunch will be

provided, for the children; they will then march in procession to the Church of San Pascual Baylon, patron of all eucharistic associations.

The route marked out for the procession is something over two and one-half miles in length. We have been informed that, from motives of prudence, the king will not take part in it. The pious workmen of the "Garden of Valencia," the most fertile part of Spain, have volunteered to carpet the whole distance with flowers and greeneries.

One of the typical features of ancient traditional Spain which will be seen at the Eucharistic Congress will be the *seises*, or choir boys from Seville, who will sing and dance before the Blessed Sacrament as the procession moves through the streets. The origin of the custom is to be looked for away back in medieval times, when, as our ancient annals tell us, children dressed as angels and crowned with roses used to dance before "the ark of the Blessed Sacrament." The garb in which the boys now appear consists of a jacket of damask silk elaborately ornamented with gold galloon, a silk scarf, knee breeches, stockings and low shoes, also all of white. The hats which they wear while dancing have a rather broad brim, turned up in front, and are adorned with plumes. In their hands they carry the *seises*, or castanets, with which they keep time for the music and the dancing. This feature of Seville's Catholic life has more than once been the theme of painters. The celebrated Spanish artist, Gonzalo Bilbao, has produced it twice, one canvas being now in the possession of Lord Rosebery, and the other in an Australian gallery.

The dancing of these little citizens of Seville is simple, graceful, and full of reverence. On the feast of the Immaculate Conception and during the solemnities of the whole octave of Corpus Christi, the canons and other dignitaries of the cathedral of Seville, after chanting vespers, go in stately procession from the choir to the high altar, and before them, opening the way, are the *seises*. It is dusk. The uncertain light strives to make its way through the lofty stained glass windows. Deep shadows fill the chapels replete with venerable tradition and ancient mystery. The vast nave is enveloped in a calm and restful half-darkness. The high altar is a blaze of light, which is fitfully reflected from the massive silver candelabra and the gilded rood-screen. The great organ is mute; a solemn silence broods over the sacred edifice. The huge bell of the giralda booms out over the city; its fellows take up the strain. And while the lofty bell-tower quivers and rocks in unison with the peal, in the midst of the solemn hush within the fane, the sweet, childish voices of the choir boys tell us that the *seises* are leaving the choir of the cathedral and leading the canons to the altar of adoration. Light and lithe, yet recollected and reverential, they go through the figures of the dance, the while they chant the praises of Jesus in the Blessed Sacrament. Golden thuribles are swinging and clouds of fragrant incense rise heavenward: "Blessed and praised be the Most Holy Sacrament." It is the last note of the hymn, and the *seises* glide away.

As the Congress is to be brought to a close on the feast of SS. Peter and Paul, the Bishop of Madrid-Alcalá wished to have rendered in the cathedral of the capital of Spain Reimondi's celebrated hymn in honor of the Apostles. The necessary permission was obtained, and thus, for the first time in history, that wonderful musical composition will be heard outside the walls of the Vatican.

Finally, one of the interesting features of the Con-

gress is the contribution of poems in honor of the Holy Eucharist, and of biographies of Spaniards who have been distinguished for their devotion to the Sacrament of the Altar. Don Marcelino Menéndez y Pelayo, the most illustrious representative of intellectual Spain today, will deliver a discourse on the occasion of the award of prizes to the successful competitors.

NORBERTO TORCAL.

The Pope Encourages Diocesan Missionary Bands in France

ROME, June 18th, 1911.

The Holy Father has just sent a letter to the archbishops and bishops of France about to assemble in council over the furtherance of Diocesan Missions. He gives them every encouragement in their enterprise, urging them to set up in every diocese an establishment for the training of Diocesan Missionaries. He bids them not to rest till every parish in the land will have the benefit in due time of these Missions, in which the trained missionary in the simple, direct language of the lowly shall put deep down in their hearts the eternal lessons and precepts of the Gospel, to become there a fountain of living water springing up into life everlasting.

There have been no public audiences during the week, though the Holy Father has received privately large groups of First Communion children, to whom he shows a special attachment; some of these children seem *piccoli bambini*, not tall enough to kneel at the altar rail, but must stand up to receive our Divine Lord, though, of course, they are older than their diminutive size would suggest.

The English converts, who have been studying all the year in the College of Noble Ecclesiastics, Messrs. Arthur Cocks, Henry Hinde, Oliver Henly, Henry Prince, Ernest Schebbeare and John Steele, have also received an audience. On Trinity Sunday, in the Pauline Chapel of the Vatican Palace, Cardinal Merry del Val conferred subdeaconship upon them, and after entertaining them at breakfast, presented them to His Holiness for a blessing and a word of encouragement. Finally, the Pontifical Mission to represent the Holy See at the English coronation were received in private audience on Tuesday, and on Thursday set out for London.

A European press agency has sent out the announcement that the Portuguese Government has replaced the Embassy to the Holy See, suppressed at the beginning of the revolution, with a Legation of the first class. The story is brutally false: the agency has either maliciously created the canard or has been imposed upon by the Portuguese Government. One hates to say the alternative which repeated offences of the kind force him to choose.

The Feast of Corpus Christi was celebrated with the customary processions of the Blessed Sacrament, drawing forth an exhibition of faith and devotion among great numbers of all classes of people. It is painful to have to record that the violence threatened last year in London to a similar procession has its counterpart in Italy. In the San Lorenzo district a score of half drunken young ruffians shouted the vilest insults at the young "Enfants de Marie" in the procession, until a plucky priest, Father Giulio Zecchin, caught the ring-leader by the scruff of the neck and shook at least some servile reverence into him, while a passing deputy by the name of Trent held the crowd at bay till the police appeared, when they took to their heels.

Out at Fabriano things were a little worse. There an

organized mob of anti-clerical hoodlums rushed the procession and endeavored to break through the guard of honor about the baldachino, under which the bishop of the diocese was bearing the Blessed Sacrament. The military police turned out at once, and as the gang stopped to show fight there was considerable of a struggle; but the police succeeded in arresting a large number of them. At the other extreme the people of Brescia are indignant over the fact that the picket of the guard at the prison, by which the procession was passing, did not turn out and present arms, as has been customary on similar occasions. The incident has been made a matter of interpellation of the Government, which promptly promised an inquiry into the facts and a location of responsibility. It would seem a case of worrying over a penny and neglecting a pound.

An echo of the Verdesi case has been heard in Parliament, where a deputy interpellated the Government on the fact of the law of libel making no difference in penalty between the deliberate defamer and the incautious (sic) journalist who takes his story and prints it. The deputy went on to say that while ten months' imprisonment and a fine of 883 lire was all right for the former, it would seem too severe for the latter. As a consequence, to avoid such punishment, the press has taken to insinuation and suppression instead of direct statement, and so exposes men in political life to a stab in the back instead of a frontal attack, which they can squarely meet.

The Socialist Minister, Finocchiaro, replied, acknowledging the justice of the complaint and promising an immediate amendment to the law before the end of the present session, so that "the journalist in the exercise of his noble profession will incur a less severe penalty in case of libel." This is all very mysterious. It looks at first blush like a preparation to save the *Seculo*, *Messaggero*, *Avanti* and *Evangelista* (Methodist) from condign punishment for their exploitation of the defamations of Father Bricarelli, for which Verdesi was condemned. On the other hand the deputy making the interpellation is said to be a good Catholic, and may have only been drawing the fire of the anti-clericals and warning them indirectly that men in political life would be the first to suffer from a wide open press. You cannot always be sure in such matters, and if the interpellant member was acting a part, he acted it to the life and leaves one with an uneasy feeling in consequence.

The question of the government monopoly of all life insurance has stirred up a great deal of opposition, and the government now proposes to appoint a commission to look into the whole matter and report with findings and recommendations. The suffrage proposals of the Prime Minister, Giolitti, are undergoing a sort of preliminary discussion and evoking a kaleidoscopic variety of views. Some are for manhood suffrage, illiteracy or no; some for an adult human suffrage that will bring in the women; others for preserving a high character to the electorate by retaining present restrictions. Incidentally, others again desire to exclude a possibility of gerrymandering by having proportional representation from large districts, which will ensure that the minority has a fair share in the representation, while over all the anti-clericals hang the cloud of a possible amendment making the use of the suffrage obligatory, thereby bringing out the full clerical vote and swamping those at present in power. Ah, well! Doubtless all the world over the hour has struck for a discussion of the duty of the ballot rather than its right and privilege. C. M.

Portugal's Reign of Terror

MADRID, June 16, 1911.

Only those who have read the tragic history of France under Marat and Robespierre, or of unfortunate Poland under the brutal tyranny of autocratic Russia, can form an idea of what is going on in Portugal under the oligarchy that now controls its destinies. Is it any wonder that the Constituent Assembly was all of one way of thinking when, by the simple expedient of a ministerial decree a committee of two hundred citizens of Lisbon should represent at the polls the sixty thousand registered citizens of Lisbon? With good reason did Colonel Paiva Couceiro say, after having been ordered out of Spain at the request of the Lisbon miscalled government, that he would not recognize the elections for the Constituent Assembly, because they had been held in defiance of what have everywhere and always been looked upon as necessary conditions for legitimate elections.

Several varieties of persecution at the hands of the so-called Republican cabinet have been mentioned again and again; but now there is no question of brutal treatment on the public street, of exile or of arrest and solitary confinement, with no charge presented and no examination made. The feature that we wish to bring out on this occasion is that of the number of sudden deaths that have taken place in Portugal, and of suspicious attacks of insanity which have seized upon certain prominent individuals known to be unfriendly to the present régime.

The first to die suddenly, with no preceding sign of ailment, was Don Celestino Silva of Lisbon. He was looked upon as a monarchist conspirator, according to the government newspapers. He may well have been, for all we know, but on a certain day last March he sickened and died. Several others have followed him in orderly succession. Among them were a lieutenant of artillery, and another officer in the same branch of the service and two civilians, one of whom had been suspected of plotting, but had been released from prison only a few hours before death overtook him. Among those who have off-hand developed symptoms of madness are Professor Fortunato Almeria of Coimbra, and Senhor Machado Braga. What brings on those attacks of insanity in men who have always been known as levelheaded and soberminded? It is well worth while to try to answer that question.

For our part, we are satisfied that the signs of the times point to a speedy overthrow of the present order in Portugal; but we cannot see, even in fancy, the young king on his way back to Lisbon. Our impression is that his uncle, Dom Miguel, will be called upon by the people to restore order and liberty in the kingdom. Neither now exists there.

NORBERTO TORCAL.

Interrupting the Pageants of Joan of Arc

PARIS, June 23, 1911.

For five centuries the City of Orleans has celebrated annually the great deeds of Joan of Arc. Every year there is a solemn festival, and the clergy, the army, and the civil authorities, as well as all the people unite in the celebration. It was only during the terrible Revolution that these festivities were interrupted. But since that time the 8th of May has always elicited the greatest enthusiasm in the whole country around Orleans. For the last five years, however, the Freethinkers and the

Freemasons, who constitute our governing body in France, have endeavored to crush out this affection for the inspired Maid. When Clemenceau was in control, he forbade the civic officials and the army to take part in this procession, and since then there were two celebrations, one religious, and the other military and civic. At one time the Masonic Lodge of Orleans endeavored to appropriate the day for themselves by taking part in the procession, which, of course, made it impossible for Catholics to be represented in it. But their participation in the celebration was so ridiculous that it was shortly after given up. Nevertheless everything possible is done to diminish the pomp and traditional rejoicings. Finally, this year the inhabitants of the city were compelled to ask the Prefect for the revival of the old custom which reunited all the citizens of Orleans. But their request was absolutely refused.

For the last twenty years efforts have been frequently made to have the anniversary of the deliverance of Orleans recognized as the national feast of France, and a certain number of Freethinkers, among whom are writers, historians and politicians, supported the project, but the attempt failed. We can only hope for such conditions when France becomes Catholic again. On the other hand, as Joan was the victim of the hatred of a certain number of priests, the enemies of the Church use the story of the heroine only to assail Catholicism. It is of no importance to them that twenty-five years after the crime, the Church solemnly vindicated the memory of the noble victim. Hence, historians like Michelet, while speaking of her, deny that she was actuated by anything like patriotism. She was a heretic, a visionary and a victim of hysteria. Even learned men like Quicherat and Siméon Luce are beset by the desire of suppressing every idea of heavenly inspiration in her wonderful career. But Catholics have never abandoned nor forgotten the splendor of her exploits, and apart from the enthusiasm of the people historians have never failed to chronicle the wonderful events of the fifteenth century in which she figured. Notable among these writers are Pasquier, Edmund Richer, Bossuet, Fleury, Daniel Mezeray, Longival, Lelong, Benedict XIV, L'Averdy, Chateaubriand, Barante, etc. Unbelievers on the other hand have, in their historical writings, endeavored to cast contempt upon her, or to make her life a legend and a myth. Voltaire's "*La Pucelle d'Orléans*" is nothing but an unworthy parody.

How did it happen that about the year 1840 the Historical Society of France made up its mind to publish all the documents relative to the two trials in connection with Joan of Arc: her condemnation and her rehabilitation? We do not even know the name of the scholar who began this laudable work, but we do know that the investigation undertaken by Quicherat resulted in precious discoveries, and produced an extraordinary effect on the public mind. Every thinking man was startled by the abundance and incomparable precision of the authentic documents which were unearthed. Indeed, on the subject of Joan of Arc, a vast library of official documents and historical works is available. The process of condemnation, and the process of rehabilitation are there side by side; the latter refuting the former with irrefragable proofs. One cannot read the story without being thrilled with emotion.

Before us are the declarations of one hundred and twenty witnesses, and their testimony is not based on what they heard, but on what they saw. Their words are mere repetitions of the words of the heroine, and

make us personally acquainted with her general demeanor, her countenance, and her manner of acting. No painting or drawing has preserved her portrait for us, nevertheless, we know that she was dark, tall, vigorous and handsome. Apart from the stories of her fellow-soldiers we have the remembrances of her childhood friends. Both one and the other admire in her the sweetness and tenderness which were always manifest, as well as her daring and intrepidity. Modest and pure though she was, she was, nevertheless, full of animation; a typical French woman in the virtue which shone in her life. In the long interrogatories which she had to undergo, before and after her exploits in the war, the categorical declarations, the picturesque answers, the triumphal rejoinders which abound in her replies, all bear the impression of a robust and lively spontaneity which is peculiarly French. This young girl of eighteen years could neither read nor write, and yet she spoke in a way that recalled the language of Joinville, of Saint Francis of Sales, of Henry IV, and Corneille. Her exploits on the field of battle were those of a conqueror. She died a martyr's death for her country and for her faith. The priests who condemned her were, for the most part, traitors to their country and to the Church, and that is why the Freethinkers of to-day are eager to invoke her name against the religion of their country. As everyone knows, Joan had frequent communication with what are known as the supernatural voices, and for that reason her enemies persistently endeavored to explain that fact in their own fashion. They have resorted to all manner of explanations of these voices without, however, ever agreeing even among themselves. In spite of them Joan of Arc must be regarded as a creature inspired by God, if we would explain anything in her singular history. That, however, is precisely what the Freethinkers of our day do not want to admit. Hence, they have latterly concluded to abandon that line of attack, and to endeavor to claim the glory of the Maid as their own; an impossible thing, of course, for her glory is essentially Christian. Their failure to carry out their scheme explains why the Government now keeps aloof from the celebrations in her honor, and endeavors to throw all sorts of obstacles in the way of those who wish to proclaim her glory. Indeed, they have increased her popularity. It is no longer in the Cathedral of Orleans alone that enthusiastic throngs are gathered. All the Cathedrals and a great number of churches now acclaim her. In Paris, on the 28th of May, Notre Dame was filled with a vast assembly of the choicest people of the land. From the windows of houses hung banners like those which Joan held in her hand when she went forth to battle, and in the evening there were splendid illuminations.

For a long time historians and theologians have discussed the question as to whether the mission of Joan in reality ceased at Reims after the consecration of Charles VII. The question is settled now, for if Joan was mistaken on that important point, or if she was unfaithful to the voices which had urged her forward from the beginning they would have abandoned her then. But those voices were heard even at the moment of her execution, and to-day one cannot help thinking that the work entrusted to her five centuries ago is now revived. Beatified as she is, and canonized as she is soon to be, Joan of Arc is living again. She is in the forefront of the battle, and is leading her country to victory.

EUGENE TAVERNIER,
Associate Editor, *L'Univers*.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 8, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; SECRETARY, MICHAEL J. O'CONNOR;
Treasurer, J. J. WILLIAMS.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 88d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Intercollegiate Socialist Society

"Kindly send us the names and addresses of any college students and teachers whom you know to be Socialists or who, you think, would be interested to have some information concerning our society. We should like to have, just as soon as possible, one or more correspondents in every college and university in the land, in order that we may thus extend our work. Communications of the sort here requested will be used in no way to embarrass those who do us this great favor."

It is an innocent and rather attractive little plea, is it not? It is the final word of an interesting poster sent out by the executive board of the Intercollegiate Socialist Society to introduce to the attention of young college men the projects of the Society.

The purpose of this organization is to enable college students and other studious people, both inside and outside of college, of all political parties, to investigate Socialism systematically, cooperatively and pleasantly. Study Chapters, so the poster tells us, have already been organized in several of the leading universities and colleges in the United States, such as Harvard, Chicago, Leland Stanford, Cornell, Pennsylvania, Vassar, Minnesota, Yale, Colorado, Ohio, Michigan, Columbia, and Marietta. This cooperative study is expanding rapidly among students, teachers and studious people generally.

The society, again to quote the poster, prints and distributes free an announcement explaining the nature, purpose and methods of the organization, also a course of study, a classified catalogue of books on Socialism and a monthly bulletin giving Intercollegiate Socialist news.

One may think and say what he pleases regarding Socialism, but one must concede to the movement a strikingly practical recognition of the value of organ-

ization in the spread of its propaganda. The Intercollegiate Society is but one phase among the many noiseless agencies constantly preaching the advantages Socialism claims to assure the people. And it is a phase of an ever vigilant propaganda that we Catholics must especially be mindful of. There is no doubt that it is becoming harder and harder, as business gravitates to close corporations, for a young man without capital to get a start for himself; and the specious plea put forth by socialistic agitators in defence of the industrial and economic reforms they would introduce is apt to awaken a questioning attitude on the part of those whose faculties have been sharpened by the discipline of the schools. Ignorant criticism of what Socialism demands will not serve to satisfy that attitude. We must meet the propaganda fairly, and it were well for us to have ready at hand counter organizations in our Catholic schools to serve as antidote against the poison contained in the scheme outlined in the innocent and attractive little paragraph quoted above, which invites the attention of college men to the Intercollegiate Socialist Society.

Belgian Socialists

Socialism seems to be of some importance in Belgium at the present time, but it is due to its alliance with the Liberal Party, and not to its own inherent strength. At least, so we are informed by MM. De Man and Brouckere, two leading Socialists, one of them up to a year ago the editor of *Le Peuple*. They tell us that the Socialism of the little kingdom is virtually defunct. Electoral activity is at a standstill; the Workmen's Party is not making any notable advance in Parliament, and the old syndicates which were going to revolutionize society have lapsed into common, everyday cooperative associations for business purposes.

It is especially in the famous Socialist paper of Ghent, the truculent *Vooruit*, that this money-making feature reveals itself. Its assembly rooms, which formerly resounded to frenzied political appeals, have been given over to picture shows, where you pay to enter; its café has an orchestrion, where the sou in the slot will give you the most abominable music from an artistic and moral point of view. Its Association of Weavers is now a cooperative concern, which has recently borrowed a million francs, and is managed by the banker who made the loan. Its members are debarred from the distinctive benefices they used to receive, and now you can become a Socialist simply by buying stock. The paper itself is a business enterprise, and lends money at a high per cent. to the farmers outside of Ghent. Politically, it has become so mild that it let off its employees to take part in the obsequies of King Leopold. In brief, the system of cooperation has become so popular that it has transformed the fierce revolutionary proletarians into little conservative *bourgeois*.

In 1908 the Belgian Syndicates could muster only 106,521 members, and many of these so-called syndicates are now only loan associations or trust companies, from which the deposits can be drawn at will; or, again, mutual insurance associations against accident, sickness, etc. The Miners' Syndicate, which was once considered the backbone of Socialism, had in 1908 3,500 associates, and is without money enough in its chest to organize a general strike. It can afford to pay only one secretary. The real militant Socialism of the country has been imported from France, and prevails chiefly in the Walloon country. It is frankly republican and revolutionary, and is in the anomalous situation of being led by Van der Velde, who is a multimillionaire. He is in it not for philanthropy, but politics.

In spite of their internal weakness, however, their friends, the Liberals, who hate and fear them, may make them the entering wedge to split the Conservative Government *bloc*. If they are as weak as their quondam associates pretend, the prophecies which the Catholics are making about the future Socialist control of the Liberals will not be realized. If the Liberals get in they will throw the Socialists out. They are useful only until after election.

Education in Louisiana

The New Orleans *Morning Star* has done well in making its last issue in June a record of the work accomplished by the educational institutions of the diocese. A famous pioneer priest of Louisiana when presented in his old age to Pius IX was asked, "How many churches have you built?" "Hardly any, your Holiness," he replied. "My churches built themselves. I have devoted my life to building schools"; and the Holy Father told him he did well. Others did likewise, with the result that the excellent diocesan journal is able to present an account of some thirty flourishing colleges, academies and High Schools, and in four supplementary pages of brief summaries can include but a small portion of the parochial schools. It is an object lesson, presenting cause and effect together, in the growth and vigor of Catholic life in Louisiana. There is one item which shows that this educational development has reached its logical conclusion. The cornerstone of the second building of Loyola University, the first Catholic University in the Southland, was laid June 18, by His Grace, Archbishop Blenk.

Marquette Hall, the first building, whose foundations were blessed last November by the Apostolic Delegate, has been erected by the Marquette Association, an organization of Catholic laymen, who, at the instance of the Archbishop and the Rector of Loyola College, leagued together to provide the financial resources requisite for the establishment of a University adequate to modern needs and worthy of Catholic traditions. It was decided to make Loyola College, in the suburbs, a recent

offshoot of the city Jesuit College which has just completed its seventy-sixth year, the nucleus of the new institution, and Archbishop Blenk commended the completion of its buildings to his people as the first need of his diocese. The funds for Marquette Hall were quickly collected, and while the first building was under way a New Orleans lady, Mrs. Louise Thomas, volunteered to erect the second at her own expense. The Archbishop and Father Biever, Rector of Loyola, struck the right note when they said that Mrs. Thomas and the Marquette Association had shown the true Catholic spirit in correctly appraising the value of religious education. In translating their means into a permanent organism for the propagation of truth they had sanctified and glorified money.

We have recorded these facts for the emulation of other Catholics of wealth and influence in and outside of Louisiana; for the establishment or development of higher education is a universal need. An incident of the New Orleans function shows that our enemies are often keener than we in recognizing its influence. The Loyola inauguration had been patronized by the Governor and principal officials of city and state, and the city journals were crowded for weeks with accounts of Catholic educational institutions, among which Loyola University was prominently featured. A Presbyterian minister, perceiving the trend of events, proceeded to arrest them by introducing to his pulpit two ex-priests, real or alleged, who trotted out the old "Jesuit oath" and attested it with their signatures. A copy of this hoary imposture was circulated through the city and presented to the inaugurators of the Thomas Memorial Hall. Archbishop Blenk designated the circulators as "infamous liars," and proclaimed that he did so in order to make himself legally responsible to the authors of the calumny.

The Catholics of New Orleans are in no danger. Catholics everywhere can afford to disregard the machinations of their enemies, if in building up by their means, their voice and all the influence they can command, Catholic educational institutions, they lay deep and strong the foundations of permanent organisms for the propagation of scientific, moral and intellectual, and, therefore, of Catholic truth.

To Censure Moving Picture Films

It is a pleasure to learn that some systematic effort is to be made in one part of the country to put an end to the violations of public decency complained of in certain representations of moving picture shows. In Pennsylvania the purveyors of this form of entertainment will hereafter do well to follow a wise discrimination in the character of the picture films they make use of. The Governor of that commonwealth recently signed an act passed by the legislature which subjects to censorship all films to be exhibited throughout the State. The act em-

powers the State Executive to create a State Board of Censors, one of whose members is to be a woman, whose duty it shall be to say what may and what may not be exhibited. No pictures not duly approved by this Board may hereafter be used in Pennsylvania by the moving picture people, under a penalty increasing with every repetition of the offence.

It is to be hoped that those charged with the important office of this censorship will be guided by reasonable good sense and good taste. They who organized the movement looking to the enactment of this excellent piece of legislation were not minded to oppose the rational liberty of men engaged in the cinematograph industry. It is a fact, however, that vile, indecent, immoral and sacrilegious representations are found among the films passed from show to show about the country. It is a fact, too, that there can be no question of the restraint of any liberty of individuals in the suppression of the stories of crime and horror exhibited to children at some of the cheap shows in our cities. By maintaining a prudent discretion in ordering such suppression the members of Pennsylvania's Board of Censors will render really valuable public service to their community. May the example be speedily followed elsewhere.

IN MISSION FIELDS

The following interesting note of "An Old Almanack" is given in the *Catholic Magazine for South Africa*:—

"The most prosaic thing in the world is a directory. Who would look at one, unless he were obliged to find an address or discover the state of the moon next month? But an *old* directory is quite a different thing. If it should go back over fifty years, there is the poetry of 'auld lang syne' whispering through its pages. The most familiar objects have a quaint interest when we see them through the eyes of those who are dead and gone. This is how I found myself reading with much interest an old *Cape of Good Hope Almanack* of the year 1854. To be quite candid, it was parochial business that sent me to consult it, with some disgust at the loss of time. It was my own pleasure that made me linger over the pages.

"The year 1854 at the Cape seems to have brought the gold-hunger to the inhabitants. Meetings were held to discuss the chances of finding the precious metal. Amongst the advertisements of the *Almanack*, there is one offering a reward of one thousand pounds sterling 'to any person who shall first discover and extract gold from the ground, on the following conditions, namely:—when gold is discovered in the Western Districts of this Colony, shall have extended and been made available for shipment to the value of two thousand pounds sterling.' The offer is guaranteed by a long list of names of the Gold-Seeking Committee. . . .

"But amongst those who appeal to the public in both languages is our first Vicar-Apostolic, Bishop Griffith. He was the director of a 'Mercantile and Classical Academy'

in the Machtenburg (it is well to rescue this name from oblivion) Garden. The curriculum was an extended one for those days on the linguistic side; and as became a school for gentlemen, 'the use of the globes' was also taught. It takes some thinking to discover an Irish Dominican bishop under this title: Hoog.-Eerw. Dr. Griffith, Vicarius Apostolicus. It will not be amiss if I transcribe the whole page of the Almanack which concerns the Catholic Church. Some almost forgotten names will be noticed, and a few items of news not generally known:—

ROMAN CATHOLIC CHURCH.

WESTERN DISTRICTS.

1838. Right Rev. P. R. Griffith, D.D., Vicar Apostolic, Cape Town, April, 14, 1831, 200 L.

Very Rev. Joseph Griffith, Pro. V.G., Rondebosh, where a new church is now being erected.

Rev. Bernard McMahon, George Town.

Rev. Pieter H. van Ewijk, Cape Town.

Rev. James Kiernan, Simon's Town.

St. Mary's Church, Cape Town, was opened for divine services April, 1851, and is capable of affording accommodation to 1,800 or 2,000 persons, in which there is Mass every week-day morning at 7 o'clock, and on Sundays at 7 o'clock, 8 o'clock, and (with sermon in English) half-past 10 o'clock. Evening devotions on Sundays and Holidays at 3 o'clock p. m., and a sermon in the Dutch language, on Sundays, immediately after. Attached to the church are male and female free-schools; and a convent prepared for the reception of a religious community, which the Bishop expects shortly.

There is a Chapel at Olifant's River occasionally visited by the Rev. B. McMahon, and to be permanently supplied with a priest next year—as is also Mossel Bay.

EASTERN DISTRICTS.

Right Rev. Aiden Devereux, D.D., Vicar Apostolic, Graham's Town, 29 June, 1853, 100 L.

Very Rev. Thomas Murphy, V.G., Port Elizabeth, 100 L.

Rev. J. J. Desaney, Uitenhage, 100 L.

Rev. James Watkins, King William's Town.

Rev. O'Connell, Fort Beaufort, 100 L.

Rev. Quin, Burghersdorp, 100 L.

Rev. Jas. D. Richards, Graham's Town.

On the 10th March, 1852, a Roman Catholic Mission was opened at Natal, under the jurisdiction of the Right Rev. Dr. Allard, of the Order of the Oblates of Mary. Assistants, Rev. Messrs. Hoendervanger, Sabon and Logegarry, one of whom is at Bloemfontein; another resides with the Bishop at Pietermaritzburg, where a handsome church, in the Gothic style of architecture, has been erected; and the third is at Durban, where a neat Chapel has also been raised by the voluntary contributions of the faithful.

"Under the heading 'Local Occurrences,' this *Almanack* has an ill-sounding entry for the 6th of August, 1853, 'Arrival of the Rev. Van der Hoff at Rustenburg, as minister to the congregation of the Trans-Vaal. At a church meeting, a couple days after, the members repudiated connection with the Dutch Reformed Synod in the

old colony—*forbade all other denominations* to establish churches in those territories, and imposed a church tax,—the first tax laid upon the inhabitants.’

“One more observation on the text of this old calendar. The Cape Parliament which has just expired began its short life in the year 1854, if we may be allowed to count the first representative constitution granted to the Colony. This almanack contains the names of the candidates for the Legislative Council, for which the elections were to take place during the first half of the year. The old Parliamentary institutions have come and gone in less time than it takes many an individual to accomplish his life’s work.”

LITERATURE

Pioneer Priests of North America, 1642-1710. By the Rev. T. J. CAMPBELL, S.J. Vol. III, Among the Algonquins. New York: The America Press. \$2.20 by mail.

This third volume concludes the series of the great missionaries who, in the seventeenth and eighteenth centuries, shed lustre on the Church and their Order by their heroic struggles to plant the faith among the Iroquois, the Hurons and the Algonquins. Comparing volume with volume, and without any thought of depreciating the wonderful picturing and character sketching of that portion of the work which was first given to the press, we fancy we can detect a more delicate touch, a more rapid movement and the display of a more finished workmanship in these concluding sketches of the admirable series of pen pictures we now possess of those great men. After all, this was what might have been expected. A painter’s initial production is seldom his greatest. Familiarity with materials, a higher appreciation of the value of perspective, ease in handling the tools, and a power of concentrating his thought on the main features of his subject, and of adding to it, or subtracting whatever will help to clearness in giving outward form and living reality, are not acquired all at once, no matter what be the natural gifts or the determination of the artist to produce his best. The author has now been laboring for several years over these graphic portraits of the missionary pioneers. These heroes, each in his own way, seemed fashioned by nature to cope with that class of difficulties which beset his path. No earthly motive could have supported them in their prolonged hardships, for their life was a burial in deepest oblivion, so far as the plaudits or honors of the world were concerned. They never dreamed that they were winning for themselves an immortality here and hereafter.

The missionaries whose lives are fittingly enshrined in the series now before us labored and suffered among the Algonquins, who at one time claimed as their own almost all the upper regions of the North American continent. Cape Breton and Prince Edward Island and Nova Scotia and all the country from Labrador to Alaska, was theirs, except where the Esquimaux lived in the East, the Kitunahans in the far Northwest, and the Hurons, Petuns and Neutrals in the region near Georgian Bay. A great part of this territory was visited by the author during the preparation of this last volume, and the familiarity thus acquired with the ancient haunts and rendezvous of these tribes has been of immense assistance in the graphic portrayal of the lives of the men who sought to win them to Christ.

The narrative is greatly relieved by the fact that several of these old missionaries were identified with the great events

of the day. The Catholic who studies their lives will get a firmer grasp on the earlier and formative period of the history of Canada and of the Northeastern and North Central states. “Thus Albanel,” we are told, “was sent to find Radisson at the North Sea; Sylvie and Maret and Dalmas were in the wild raids of Iberville; Marquette was with Joliet in the discovery of the Mississippi; Druillettes was the envoy of Quebec to the magnates of Boston, and the death of Rale was the end of a fight for the possession of the State of Maine.” It must have been with no little satisfaction that Father Campbell laid down his pen on the completion of the last sketch in this volume. He had finished the anxious labors of years. With like satisfaction the reader will feel that the separate story of how these heroes fought and how they won has been told for all time by a worthy pen. The reading of these deeds of heroism will make the Catholic prouder of the Faith which could animate and inspire these seemingly frail men, and mayhap will be a summons to resist manfully in his own daily encounter with the forces of evil the temptations that would lead him to throw away his armor or become recreant in the fight.

E. S.

The Origin and Growth of the American Constitution. By HANNIS TAYLOR. Boston and New York: Houghton Mifflin Company. \$4.00 net.

“The Constitution of the United States has been amended in a formal way only once since 1804, a period of one hundred and seven years. And yet, during all the time it has been passing rapidly, despite its rigid and dogmatic form, through a marvelous process of unparalleled development, chiefly through the subtle agency of judge-made law ever flowing from a generous fountain, the Supreme Court of the United States.” In nearly fourteen hundred cases, that august tribunal has been called upon to construe the organic law which resulted from the deliberations of the Convention of 1787.

It is with a feeling of satisfaction that one takes up this stately volume, for the most cursory glance at its table of contents reveals the treasure that it holds. The United States is sometimes said to be a country without a history because it has no past; it is too recent, too modern. But, however this may be, it is instructive to trace “The Evolution of the Typical American State” from the invasion of Angle and Saxon through the royal houses of England from the Normans to the Stuarts. The first feeble attempts at union, from that of the New England colonies in 1643 to the Articles of Confederation in 1777, prepared the way for that “more perfect union” for which all sighed, though with fears for the outcome; but the one all-important element of strength and stability seemed far from realization. It was at the time when all seemed darkest that a master mind solved the difficulty of strength in union without loss of individuality. Peletiah Webster was the genius that achieved the feat, and to him a grateful posterity ought to do justice, even though it be tardy. It required no great ability to point out the inherent weaknesses of the Articles of Confederation; but where true inventiveness was demanded was in hitting upon the proper remedies. That “wholly novel theory,” as the Constitution was styled by De Tocqueville, was not the outcome of mere chance, was not the result of a sort of inspiration or of sundry compromises: it owed its existence to a closet philosopher, a political economist who thought long and deeply, and saw his thoughts appropriated by men in the public eye.

The compromises of the Constitution were no part of Webster’s theory. They came as a matter of course, when the varied and conflicting interests of the States were to be

reconciled. Chief among these compromises were those on African slavery. The rise, progress, and final disappearance of this "local institution" in connection with national growth furnish matter for a valuable chapter. But if we were to call attention to every point of special importance in the work we should find ourselves constrained to reproduce the table of contents; for even the recent phases of our civil and political life, the colonial system, for example, and trusts and monopolies, receive ample attention.

An appendix contains twenty select documents bearing upon our constitutional growth. These begin with the new England Confederation of 1643, and include William Penn's "Briefe and Plaine Scheme" for uniting the colonies, issued in 1697, and other attempts at forming a political bond among the early settlements.

Prefixed to the work is a table of cases in which the Constitution has been construed by the Supreme Court, many of which are quite fully presented and discussed in the volume.

Although we may have to reconcile ourselves to the thought that, in the natural course of events, the victims of demagogism will always be many, there is much comfort for the serious-minded in the diligent perusal of "The Origin and Growth of the American Constitution." H. J. S.

Early Christian Hymns. Translations of the Verses of the Most Notable Latin Writers of the Early and Middle Ages. By DANIEL JOSEPH DONAHOE. New York: The Grafton Press.

This book has come to us so late—it was published three years ago—that we are of the opinion that it does not call for a lengthy review at present. Indeed, it scarcely needs it, since it has met with more than ordinary approbation from many distinguished writers. We take pleasure, however, in once more recalling it to the attention of the public as an excellent literary achievement and a book of keen interest to lovers of poetry and Christian history.

Christian hymnody is not an unexplored field in literature. St. Ambrose is usually styled the father of Latin hymnody. St. Fortunatus, Bishop of Poitiers, is one of its great poets. In the twelfth and thirteenth centuries it reached its zenith, chiefly through the genius of Adam of St. Victor. After the fourteenth and fifteenth centuries it began to decline. Mr. Donahoe's book gives some idea of the earlier work done in the field.

As the descriptive sub-title points out, the field covered by these metrical versions is chronologically very extensive. The translations have been done in a spirit of reverence and fidelity for the original hymns and with a command over the technical difficulties of vernacular verse which cooperate to give us at one and the same time a faithful rendering of the ancient hymn and a natural freshness and grace in its modern attire. Short sketches in prose give the necessary historical and biographical settings for the poems. We know of no better book serviceable as an introduction to an interesting subject of study for the English reader. * * *

William the Silent, Prince of Orange 1533-1584. By RUTH PUTNAM. New York: G. P. Putnam's Sons.

This interesting book presents us with the story of the revolt of the Netherlands against Spanish domination. The chief figure in it is William, surnamed the Taciturn or Silent, who would be more properly called the Dissimulator. The son of one of the original Protestants of Holland, he lived as a Catholic while he was the ward of Charles V; then became a Lutheran, and, when he had made up his mind that Calvinism suited his Dutch subjects better than any other religious point of view, he adopted that form of belief. He was not insincere or untruthful, says his biographer, but

was essentially an opportunist; a distinction which it is difficult to accept. William the Silent who was tediously garrulous, at least when he put his pen to paper, was intent only on his own political advancement, and the end justified the means for him in every circumstance of his life. He was married four times. One of his wives was a cripple who had a fierce temper, took to drink, fell into adultery, and became insane; another was a runaway French nun. He was also interested in other ladies who had no matrimonial claims upon him. He was a skilful intriguer, and was finally assassinated after his rupture with his French ally, Anjou. Previous to that another attempt had been made on his life. Of course our author will grow infatuated with her subject, but it is doubtful if the average American will relish the attempted comparison of William the Silent with Lincoln and Washington. On the whole, however, the story of those dreadful times is interestingly told, and there are some graphic pictures drawn with a few strokes, as, for instance, the assassination of William, and the hideous scene of the preacher standing before the prison bars, giving spiritual comfort to the crazy and drunken Ann of Saxony, who had been incarcerated after her infidelity. In stories of this period the average writer eagerly takes the opportunity of having a fling at Papists and the Pope and the Church in general. It is gratifying to be able to say that this biography of the Unpleasant William is singularly free from such blemishes. * * *

When Tennyson died, not quite twenty years ago, many were sure that his popularity could not decay. A few dared to doubt. Which party was right the following facts seem to indicate:

John Love has just published the "Journals of Lady Charlotte Schreiber", edited by her son, Montague Guest, and annotated by Egan Mew. He asks two guineas for the book, a price that warrants one in expecting first-rate work. The editor tells how Tennyson took the subject of one of his Idylls, the story of Geraint and Enid, from Lady Charlotte's translation of "Mabinogion"; and how, meeting Lady Charlotte, he asked the quantity of E in Enid, as "in one of the passages of the book he had written, 'Geraint wedded Enid'", which could not go unless the E were long. On being told that it was short he "altered the phrase to 'Geraint married Enid.'"

Tennyson wrote neither the one phrase nor the other, for neither can fit the metre of the Idylls. From this we judge that neither Mr. Guest nor Mr. Mew knew the poet. The first edition of the Idylls contained these four, Enid, Vivien, Elaine and Guinevere. The phrase alluded to was not hard to find, as it occurs in the fourth line of the first, which opened thus:

"The brave Geraint, a knight of Arthur's court,
A tributary prince of Devon, one
Of that great order of the Table Round,
Had wedded Enid."

As Mr. Guest states, later editions have "married."

One may excuse the editor and the annotator on the plea of not having an ear for verse. But how can one excuse the reviewer in the *Guardian* for quoting, without correcting, Mr. Guest's words? The class represented by that great Church of England periodical used to have Tennyson at its fingers' ends. It was an oversight, perhaps. Turn one page to "Authors of Quotations." A correspondent quotes:

"And all the lavish hills . . .
The murmur of a happy Pan."

and asks: "Who is the author, and what is the missing word?"

A *Guardian* reader, and a *Guardian* editor; and neither recognizes lines from "In Memoriam"! Surely Tennyson's popularity is waning. It is to be deplored; for what are English men and women reading instead?

BOOKS RECEIVED

The West in the East. From an American Point of View. By Price Collier. New York: Charles Scribner's Sons. Net \$1.50.
 The French Revolution. By Hilaire Belloc. New York: Henry Holt & Co. Net 75 cents.
 The Irish Nationality. By Mrs. J. R. Green. New York: Henry Holt & Co. Net 75 cents.
 The Inseparables. By Rev. J. J. Kennedy. Melbourne, Australia: William P. Lenihan, 309 Little Collins Street. Net 3s. 6d.
 Vladimir Soloviev (1853-1900). Par Michel d'Herbigny. Paris: Gabriel Beauchesne & Co., 118 rue de Rennes. Prix 3 fr. 50.

Latin Publication:

De Ratione Disciplinæ in Sacris Seminariis. Manuale Juridicum, Pædagogicum; Ad Mentem S. Caroli Borromæi, Summorum Pontificum Ac SS. RR. Congregat. Recentiorum Decretorum Digestum. Auctore A. M. Micheletti. New York: Frederick Pustet & Co. Net \$1.75.

German Publication:

Der erste Beicht-Kommunion und Firm-Unterricht. Von P. Otto Häring. New York: Benziger Brothers.

Spanish Publication:

La Esclava del Santísimo. Por el Padre Juan Antonio Zugasti de la Compañía de Jesús. Madrid: Razón y Fe.

EDUCATION

The decree of Pius X, directing that young children be admitted to the privilege of First Holy Communion at an earlier age than has hitherto been the custom, is, we believe, already very generally observed. A few timid souls, here and there, have been slow to perceive its practical wisdom because of the fear besetting them that the new practice will create difficulties in keeping up our Catholic schools. These affirm that the most effective plea with parents, to induce them to send their children to parochial schools, has been the need of thorough grounding in the Catholic Faith before these latter were admitted to First Communion. Once this privilege was enjoyed, they added, many parents would no longer recognize the necessity of entrusting their children to a Catholic school. With the introduction of the new practice this abuse will grow, they fear; children will no longer be held in Catholic training until they shall have finished their elementary education, and, in consequence, the difficulty, already serious enough, of building up strong classes in the higher grades of grammar schools will be intensified, whilst the careful forming of young people in piety and in the thorough instruction hitherto assured will undoubtedly suffer in proportion.

* * *

We confess our inability to see the force of this argument. A too ready yielding to it on the part of certain well-meaning but imprudent leaders has, we are convinced, given life to a very unwise acceptance of what appears to be a radically unsound view of the place Catholic schools should hold in our esteem. Indeed, we are not averse to the contention frequently expressed that this too close correlation affirmed to exist between the Catholic

school and the preparation of the child for the reception of the Sacraments is rather hurtful to the Catholic idea than helpful. Of course it is heartily to be commended that due provision be made for the careful preparation of children for the supremely important act of their young lives, the worthy reception of First Holy Communion. Yet any plan which makes this a sort of *unum necessarium*, and which pays no great heed to the need of after years—to the need that this first preparation be followed up by a thorough grounding in religion, so that the faith and piety of pupils may grow and develop through all the years of school training, appears to be little in accord with the essential idea of religious education.

* * *

Besides, who has the right to claim that the new custom will occasion any such lapse from correct Catholic action as the objectors referred to appear to take for granted? The necessity of sending Catholic children to the Catholic school becomes, if anything, even more important than hitherto, and Catholic parents will readily understand this. If the Holy Father desires these little ones to be admitted to Holy Communion with barely sufficient knowledge of divine things, he also insists and demands that the children thus privileged be afterwards fully instructed in their holy religion, and that they be permitted to enjoy every advantage of Catholic education open to them. Good Catholics have never failed to contend that home influence alone, even when supplemented by one or two instructions a week by the parish priest, is not sufficient to safeguard the faith of young people during the years of school training. As Bishop Fox, of Green Bay, Wisconsin, says in a pastoral lately read in the churches of his diocese, "it is the lukewarm, the weak, the indifferent Catholic, the proud and disobedient Catholic who permits his children to suffer shipwreck of the Faith, because in his unwise thought of fancied worldly advantage, he keeps them from the only hope of saving them, the Catholic school."

* * *

It seems to us that the good people who are worried over the future of our Catholic schools, because of the blessed practice now become fairly general of admitting children to First Communion at an early age, need but be reminded of ordinary first principles. We Catholics insist upon the religious training of our children because it is an historical fact that the morality of a people degenerates into some form of hedonism, utilitarianism or stoicism when it is not based on religion. It is equally certain that if religion is not taught in childhood and youth, its influence over conduct in later life will be problematic. Unless religion supplies from the earliest

days of training a fundamental sanction binding the individual, his intelligence may come to know and proclaim, haltingly, it is true, and with some error, the law of right and wrong which is inscribed in the heart, but it will not be normally possible to train the will to those habits which make for upright and conscientious manhood and womanhood.

* * *

Now, this principle is fundamental. No matter what the policy of our leaders may be regarding the discipline touching the admission of young people to the privilege of early Communion, its obligation is ever the same. The Holy Father, in his zeal to renew all things in Christ, is eager that young children be helped in the earliest possible days of their character formation by the grace of the Sacraments comforting and strengthening them by its inherent and essential activity. But he carefully warns us that this will be but a helpful condition, and that with it there must be the assured accompaniment of the religious education always demanded by Catholic teaching. Young people must be well grounded in their holy religion, he declares, in all the years of their training and formation, that their faith and piety may grow and develop as their being and life increase into the full maturity of their powers.

M. J. O'C.

ECONOMICS

Conservation of natural resources is becoming important in economics. It should have become so long ago. More than fifty years have passed since the great Lord Derby raised a warning voice in Parliament. But prophets have to cry in the wilderness for many a long day before the hour of listening to them comes; and in 1857, when free trade doctrines were the only gospel, any message speaking of their restriction stood no chance of a hearing.

Swedish iron has been in demand for a long time on account of its purity. A congress of Swedish economists has been considering the propriety of restricting its export in order to conserve the supply; and this led to the discussion of the question, whether iron or coal stand in greater need of conservation. Considered in the abstract, it has an obvious solution. Iron is not utterly consumed in the using. Much perishes by oxidation in the working, by the loss of smaller articles, by the rusting of neglected ironwork, by friction, by the sinking of ships, etc.; but most of it remains to be worked over and over again. Coal, on the contrary, perishes in its first using. Considering it in the concrete, however, a member of the congress attempted to prove that iron has the greater need. He alleged that there is no substitute for the metal, the demand for which grows year by year, whereas the in-

creasing use of electricity for light and heat tends to diminish the demand for coal. His argument may have seemed conclusive in a land of lakes, rapid rivers and waterfalls, but there are other countries not so favorably circumstanced, and in these coal is being used up at an enormous rate.

Of all such countries the most extravagant, perhaps, is England. Australia looks to the future and conserves its coal: there is only one idea in England, turn it into money for the proprietor of the mine. The best steam coal known is found in the Welsh fields. Not all Welsh coal is such, and it is far from being inexhaustible. Nevertheless, it is being dug up and burned with a recklessness almost incredible. The captain of the Olympic is said to have stated that he took six thousand tons into his bunkers at Southampton, and very little of it remained when he reached New York. This means that his ship consumes about a thousand tons a day. The Mauretania and Lusitania burn at least as much. The Titanic will soon be doing the same, and the new German and Cunard ship will be as wasteful. These six ships alone will devour upwards of a million tons of the best coal every year!

Coal is to be burned sooner or later, and one must not grudge it if there be sufficient reason for its consumption. But let us ask, what are England and America the better for that we have mentioned? The people who cross the Atlantic in the first cabin get a week, more or less, of barbaric splendor, and the second cabin people get proportionately the same. Why, then, not stretch out these experiences for ten or twelve days? What practical advantage comes out of crossing the ocean in a week or less, to justify the consumption of coal? The mails do not call for it, since in urgent matters one can always use the cable. Vanity, rivalry, the mad desire for speed and present gain seem to be at the bottom of the whole affair. One could read in the papers that the Mauretania and Lusitania are outclassed in public estimation. The passage money for the Olympic on her first voyage from New York to Southampton was \$250,000!

Conservation of coal could bring another advantage to England. The Welsh steam coal has, in addition to other advantages, that of being practically smokeless if properly managed. It is, therefore, the very best for war vessels, and adds greatly to their efficiency. The English nation is groaning under its burden of naval expenditure, and the English coal owners, intent upon profit, are filling every foreign arsenal with fuel which, if kept at home, would give the British fleet a superiority above that of mere numbers, and would allow a considerable reduction in construction, without the impairing of efficiency. Moreover, it would be a permanent su-

periority: that obtained by Dreadnought building is almost ephemeral. Some may say that foreign navies have oil. The history of oil shows that its deposits are not comparable to those of coal. A few years affect a field greatly, and though new fields are being discovered, the consumption of oil is proportionately more extravagant than that of coal, and it is far from clear that oil is to take a permanent place among fuels.

H. W.

PULPIT, PRESS AND PLATFORM

At the opening of the eighth annual meeting of the Catholic Educational Association in Chicago, on June 27, his Grace Archbishop Quigley presided at the high Mass, and made an address in which, praising the work of the teachers in our Catholic schools, he said:

"We of the pulpit are constantly holding before the eyes of our people, and urging upon them the attainment of the highest ideals of Catholic religious and social life in old and young, especially in the young, upon whom do we rely for the realization of these ideals of Catholic life. If Catholic ideals are ever to be realized, by what agency shall it be effected? By our Catholic schools, mainly, though not wholly. Church, family and school are cooperating for the creation of this ideal Catholic life, but of this trinity of forces, hardly separable in action, the school is the most potent and far-reaching. True it is, that the school cannot exert fully its powers for good without the support of clergy and people, from whom are to come the children and the material means to carry on the work of education with a success commensurate with the ability of the teacher. It is our part to build the schools and to equip them, so as to give the teacher the most favorable environment, and above all to place under the teacher the best possible children, prepared in home and church for the formative work of the teacher.

"These conditions placed, the best possible results should be expected. But these conditions are placed as a rule. You teachers will admit that clergy and people are giving you the best possible aid in the prosecution of your work. Our schools are admirably built and equipped. Our children are the best in the world, even in the environment of our American cities; bright, docile, respectful of authority, obedient, affectionate, and altogether lovable. With these conditions existing generally, what shall I say of the results of your work, as it has been my duty and opportunity to observe them? From the kindergarten, up through the graded school, high school and college to the university, it

gives me pleasure to say, in the name of clergy and people, to you delegates, teachers and friends of Catholic education here assembled, that the system of Catholic education, of which you are the exponents, in its results in every department is most gratifying and worthy of highest commendation.

"Your work is beneficially felt in Church and State. The light of God's holy revelation is being spread in men's hearts and minds, as it was of old in the days when the sway of the Catholic Church in the domain of education was supreme and unquestioned, and when the foundations of our Christian civilization were laid by the Catholic Church, through its system of Christian education.

"The masses are being trained in the knowledge, love and service of God. Young hearts are being filled with holy thoughts, and young minds with the knowledge of holy things, and our whole national life is being leavened with Christian principles.

"Through you, Catholic teachers, this great work is being done, and well done. We of the clergy, and people, testify to this in time and out of time. Our crowded school rooms, our costly school buildings, and the generous and grateful support given you by our people bear witness that you are doing well."

SCIENCE

The Chilean government has just placed a contract with the Electric Boat Company of New York for two submarines, which will cost about \$500,000 apiece. They will be assembled at Seattle, and are to make the voyage to Chile, a distance of 7,000 miles, under their own power.

Geologists in session at the International Geological Congress, held at Stockholm, were divided in their opinion touching the possibility of an iron famine. Prof. Sjögren regards the iron reserves as practically inexhaustible. From actual computation, he estimates the available ore supply of the world at 425,000,000,000 tons. Prof. Kemp was of the same mind, predicting a diminished demand in iron ore, now that we are passing from the age of steel to that of cement. The critical point, he maintained, is not the ore supply, but the coking coals' exhaustion. M. Lindman, Prime Minister of Sweden, however, advocated strongly the conservation of the iron ores over that of coal, alleging that water supply offers a permanent source of heat and power.

"Converted Steel," a recent alloy of iron, has proven itself a rival in price over ordinary malleable iron, and at the same time

far superior to the other product in its qualities. Though the details of the process of manufacture have been kept secret, it is known that the main ingredient is charcoal-pig-iron, and that the annealing, done in a muffle-furnace, is completed in the short space of three days. The tensile strength has been measured up to 29,000 pounds in excess of, malleable iron, and the coefficient of elongation is exceptionally high. The metal lends itself readily to the tool, being uniform throughout. If defect there be, it shows on the surface, and the machinist is spared the disappointment of encountering blow-holes in the course of his tooling. Castings may be made from this metal weighing up to 1,200 pounds and of up to 6-inch section.

Experiments to determine the best alloy for permanent magnets show that chromium alone added to iron free from carbon does not suit, whereas a combination of 5/6 of one per cent. of the same element with 0.75 to 1.00 per cent. of silicon or 0.3 to 0.5 per cent. of carbon is very suitable. Increasing the manganese enhances the coercive force, but reduces correspondingly the retentivity until 10.41 per cent. is reached, at which the iron becomes magnetic. The addition of vanadium augments magnetic hardness. Binary alloys of tungsten and iron are useless, but one with 40 per cent. of vanadium shows exceptional qualities.

F. TONDORF, S.J.

ECCLESIASTICAL ITEMS

A special cable to the New York *Sun*, dated Rome, May 30, was as follows:

"The Right Rev. James J. Keane, Roman Catholic Bishop of the Diocese of Cheyenne, Wyo., has been appointed titular Archbishop of Cuis."

Several of our Catholic contemporaries copied this statement, which, as later and more reliable information from Rome now shows, should have been, that Archbishop Keane of Dubuque, having resigned that see, had been translated to the ancient titular archbishopric of Cuse, in Egypt.

The three days' celebrations announced in AMERICA, May 20, to mark the centenary of the founding of the College of St. Hyacinthe, Province of Quebec, Canada, were carried out most successfully. They were attended by the highest dignitaries of Church and State and by upwards of 2,000 graduates and former students. On June 22, at the closing banquet, in which 1,500 guests took part, the elevation of Canon Choquette, President of the institution, to the dignity of domestic prelate to His Holiness the Pope was proclaimed by

the Rt. Rev. A. X. Bernard, the Bishop of the diocese.

In Hungary the Socialist body appears not to follow the prudent tactics the organization uses in its propaganda in the United States. Here its leaders proclaim the movement to be purely social and economic in its aims; it is not concerned, they say, with the religion of its followers and it is opposed to no Church organization. In Hungary the Socialists favor no such half-way measures. They openly attack the Catholic Church and frankly acknowledge their purpose to align their organization in hostile array against her influence with the Hungarian people. A favorite object of their anti-religious warfare is found in the religious orders established in the kingdom. The excellent work these do in the many places in which the various orders have houses is ignored, and their organization is slanderously termed "*die tote Hand*" (the dead Hand). To meet the attacks made upon them, Catholic leaders are satisfied to point to the splendid record achieved by the various religious communities in the social activities to which they give themselves. For example, the Prior of the mother-house of the Brothers of Charity in Budapest published in May an account of the work done by these religious last year. They have charge of fourteen hospitals, thirteen in Hungary and one in Agram; 8,866 patients were cared for in the Hungarian institutions during the year 1910, of whom 4,744 were treated in Budapest alone; in the same year the Agram hospital received 6,510 patients. In 1910, too, 213,698 outdoor patients were cared for in Hungary, 78,291 of them in the capital city and 25,171 received the ministrations of the Brothers in Agram. The Budapest hospital, controlled by these religious, was entirely rebuilt in 1903, and is now conceded to be a model institution, equipped to the last detail with every convenience demanded by the most up-to-date surgical and medical methods. Of the patients admitted to the institution last year, 3,372 were Catholics, 148 were Greek Schismatics, 46 were members of various Oriental rites, 543 were Reformed Calvinists, 273 were Evangelicals, 334 were Jews and 28 were Unitarians.

In reports sent out from Rome descriptive of the festivities marking the jubilee of United Italy every effort is made to emphasize the civic and national character of the celebrations. The purpose is manifest: foreigners are to be left under the impression that there was in the jubilee holiday making no thought of any disrespect to the Holy Father and no intention to make the occasion one of anti-papal demonstration. Unfortunately, press reports of such

incidents as the appearance of the Priest-Mayor of the little town of Goriano, in Sicily, among the municipal chiefs in attendance of the unveiling of the Victor Emmanuel monument give the lie to these pretensions. We are told that he was vociferously welcomed upon his appearance in Rome with the other Mayors, that he was acclaimed a hero, whose patriotism would not permit him to heed the expressed wish of Pius X that Catholics should abstain from every active participation in the festivities. As usual the enemies of the Church have exulted without reason. The hero is not a priest at all. The Archbishop of the diocese of Aquila, whence the Priest-Mayor is said to have come, denies that Don Giulio Paolucci, Mayor of Goriano, ever received priestly orders.

The special course in sociological work to be given in Munich-Gladbach for Americans, clerical and lay, is announced to take place immediately after the close of the Catholic Congress in Mainz (Mayence), August 6-10. The lecturers and instructors who will direct the work have been selected from the trained specialists of the German Volksverein staff. The registration of several American priests who mean to follow the course is already announced; and a considerable number of American Seminarians, studying in Europe, have declared their intention to attend the lectures. Purses have been generously offered by individual societies here in the States, as well as by the State Federations of German allied organizations in New York, Missouri, Minnesota and Illinois, and the local Federations of Brooklyn and New York City, to meet the expenses of those volunteering to pursue the course. The only condition imposed by the Volksverein people in Munich-Gladbach is that a sufficient number of students enter upon the work. They desire a class of at least fifteen to twenty, in order to make the labor worth the while. Full information regarding the very worthy project can be had upon application to the Secretary of the Centralverein, 18 South 6th Street, St. Louis, Missouri.

Loreto Academy, Niagara Falls, Archdiocese of Toronto, celebrated its golden jubilee June 20-22. The first day was given over to the commencement exercises; the second was Alumnæ Day, and the third was devoted to the religious celebration. The speakers on the respective days were the Rt. Rev. Mgr. J. J. McCann, Vicar-General; the Very Rev. A. Kreidt, O.C.C., and the Rev. J. T. Kidd, D.D., the administrator of the vacant see. The nuns are an affiliation of the Irish branch of the

Institute of the Blessed Virgin Mary, founded in 1821, by Mother Frances Ball, under the direction of Archbishop Murray of Dublin. Bishop Power called them to Toronto in 1847. Besides their mother-house at the Loreto Abbey, Toronto, the religious have other houses in Toronto, and in the United States at Chicago, Joliet and Sault Ste. Marie.

Very Rev. John E. Gunn, S.M., D.D., has been appointed to the See of Natchez, to succeed the late Bishop Heslin. Born in Tyrone, 1863, Dr. Gunn entered the Marist Congregation in Dundalk, and won high honors in the Royal Irish University and the Gregorian University, Rome. Having taught in France and Ireland, he was appointed, 1892, to the Chair of Moral Theology in the Marist Seminary, Washington, D.C., and in 1898 opened a new parish in Atlanta, Ga., where he founded a new church, a flourishing college for boys, and a girls' high school, wrote and lectured much in Catholic exposition and defence, and took a leading part in all Catholic activities.

PERSONAL

The appointment by the Consistorial Congregation of Very Rev. Michael O'Doherty to the bishopric of Zambo-ango, Philippine Islands, has been ratified by the Holy Father. Born in Mayo, 1872, Father O'Doherty was ordained for his native diocese of Achonry, and had worked some years on the Irish Mission when he was selected by the Bishops of Ireland for the Rectorship of the Irish College, Salamanca. The ability and tact he displayed in that office suggested the fitness of his appointment to the Philippine bishopric. He has been succeeded in the Rectorship of Salamanca by his brother, Rev. Denis O'Doherty, of Elphin.

Bishop Maes of Covington, Ky., has issued the call for the fifth National Congress of the Encharistic League, to meet in Cincinnati, September 28th to October 1.

The Right Rev. J. Henry Tihen, the new Bishop of Lincoln, Neb., was consecrated at the pro-Cathedral, Wichita, Kansas, on July 6.

Under the direction of the Rev. Dr. D. J. Hickey, of Brooklyn, the Catholic Summer School opened its nineteenth session at its picturesque site on the shore of Lake Champlain with a solemn Mass on Sunday, July 2.

In cooperation with the "safe and sane celebration" plan for the Fourth of July, Archbishop Moeller, of Cincinnati, allowed the church bells to be rung for five min-

utes on the morning of the day, and officially advised his people to celebrate in a manner that would not endanger life and limb.

OBITUARY

The Most Rev. Denis O'Connor, C.S.B., D.D., former Archbishop of Toronto, Canada, died at St. Basil's Novitiate, Toronto, on June 30. He retired from his office three years ago, owing to ill health, and was succeeded by Archbishop McEvay. Upon the death of the latter Archbishop O'Connor resumed the administration of the diocese, pending the appointment of a successor. He was born at Pickering, near Toronto, seventy years ago, of Irish parents. Educated at St. Michael's College, Toronto, he afterwards studied in France, and was ordained to the priesthood in 1863. On his return to Canada he was made a professor in his alma mater, but soon relinquished that position to become Superior of the College of the Assumption, Sandwich. In 1890 he was appointed Bishop of London, in succession to Archbishop Walsh, and translated to the See of Toronto in June, 1899.

The Province of Ontario, Can., has lost one of her most esteemed priests, the Rev. Dr. Teefy, C.S.B., of Toronto. John Read Teefy was born at Richmond Hill, Ontario, in 1849. After his graduation from the University of Toronto he was for several years connected, as professor or principal, with several schools and colleges until, feeling a call to the priesthood, he entered the Montreal Seminary, and finally joined the Basilian Fathers. Father Teefy was ordained in 1878, and then began his life work at St. Michael's College, Toronto, first as professor, and from 1889 as president. Highmindedness, steadfastness of purpose, devotion to the Church and to higher Catholic education, prudence, simplicity and charity were some of the characteristics of his life. His pen was ever active in the cause of the Church. He was for seven years the chief editorial writer of the *Catholic Record*, and published a valuable history of the Church in Ontario, under the title of "The Archdiocese of Toronto and Archbishop Walsh", which appeared in 1892. The book is a mine of information for future historians. In 1909 Dr. Teefy represented his religious brethren at the First Plenary Council of Quebec, and last summer attended the General Chapter of the Basilian Congregation, held in Europe.

George W. Young, a member of the National Council of the Knights of Columbus and a leading banker of New Orleans, died in that city, June 22. Born in New Orleans, 1848, and educated by the Christian Brothers, he attained control of several

flourishing commercial enterprises, was President of the Louisiana Savings Bank, and Vice-President and manager of the Canal-Louisiana Bank. He was elected to the State Legislature on the anti-lottery ticket, and, while avoiding office, took a leading part in every movement for good government in city and State. Meanwhile he devoted his best energies to Catholic interests. An earnest worker in the St. Vincent de Paul Society for forty years, he served for half that period as president of his parish conference, and was a member of the State Superior Council and of the National Council of the Society. He organized the Knights of Columbus in Louisiana, was elected State Deputy and was a permanent member of the National Council. He was prominent in the Federation of Catholic Societies, was a charter member of the Marquette Association for the establishment of Loyola University, and was an influential, though generally a silent factor in forwarding every Catholic enterprise. The New Orleans *Picayune* says of him editorially: "Prominent in business, in charity, in good works and in every way a credit to the city, he was a patriot and a Christian of the highest character, and his taking away was a public loss."

LETTER TO THE EDITOR

WORK FOR THE FEDERATION.

To the Editor of AMERICA:

Thousands of members of the Federation of Catholic Societies use the lines of the elevated railways of Manhattan Borough every day, and it seems strange to me that neither as individuals nor as an organization have they made any protest against an advertising poster displayed, for some time past, at nearly every station, that is a most outrageous insult to every Catholic instinct and tradition. I refer to the hideous caricature of a monk that is used by an English firm to attract notice to the brand of liquor they manufacture. It is one of the most offensive manifestations of a contempt for Catholic opinion seen on our streets for years, and it is almost incredible that, in this large and influential Catholic community it has been tolerated so long without proper action for its suppression.

If a representation to the well-known advertising firm that controls the billboards along the elevated railroad stations does not secure the removal of these insulting signs, a formal complaint to the Public Service Commission will probably compel the necessary action in the matter. It is not possible that the Catholic taxpayers in this city will allow three of the leading streets of the Borough to be used to defame their religion and its ministers.

SENEX.

New York, July 4.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 14

(Price 10 Cents)

JULY 15, 1911

(\$3.00 a year)

Whole No. 118

CHRONICLE

Jogues Memorial—Safe and Sane Fourth—International Steel Trust—Will Sift Express Rates—Revenue passes \$700,000,000—Monument to MacGahan—Mexico—Canada—Great Britain—Ireland—Portugal—France—Belgium—Germany—Austria-Hungary313-316

QUESTIONS OF THE DAY

Power of German Socialism—What the Court Found—Religious Orders Before the Spanish Cortes—Thinking It Over.....317-322

CORRESPONDENCE

The Pope and the Peace Conference—Anti-Manchu Outbreak in Canton—Catholic Organization in Holland—Portugal's Sham Elections—The Child Widows of India.....322-325

EDITORIAL

The Jesuit Oath—R. P.—Lawlessness of the People—Fabricating News—Bavaria's Latest School

Conflict—Catholics and the Press—Amenities of Statesmanship326-330

LITERATURE

The Religious Experience of the Roman People—William Lloyd Garrison—Half a Man—The O'Shaughnessy Girls—La Flor Maravillosa de Wexindon—Irish Brogue330-331

EDUCATION

Congress of the Catholic Educational Association—Spirit and Aims of the Carnegie Foundation—Lutheran Testimonial for Catholic Educational Activity—New Association to Check the Spread of Socialistic Materialism in the Public Schools332-333

PULPIT, PRESS AND PLATFORM

Pioneer Priests of North America—The Pope Commends the Roman College of Latin America333-334

SOCIOLOGY

Factors in City Life that Lead Victims to the Loan Sharks334-335

ECCLESIASTICAL ITEMS

The Pope Applauds the Campaign for International Peace—Statement from Bishop Walsh—A Remarkable Priest—Mgr. Daly's Golden Jubilee—Practical Work of the Aloysius Truth Society. 335-336

SCIENCE

Escape of Gas from Coal—New Earth Temperature Statistics—Movement of Soil Material.336

OBITUARY

Mother M. Rose Whitty—Rev. Gabriel A. Healy—Right Rev. Mgr. Dennis J. Flynn.....336

CHRONICLE

Jogues Memorial.—Mr. W. Max Reid of Amsterdam, chairman of a committee to select a site for the Memorial to Father Isaac Jogues, the Jesuit Pioneer Priest of New York, and the discoverer of Lake George, visited the lake recently to inspect the sites which might be suitable for the proposed monument, in company with State Historian James A. Holden and local Game Warden Wm. H. Burnett. Mr. Reid finally decided to recommend to the New York State Historical Society, sponsor of the memorial, the northernmost island of the Mother Bunch Group, which is situated near the north end of the Narrows, about twenty miles from Lake George Village.

It is from this point that Father Jogues first saw Lake George, or, as he called it, Lac du St. Sacrement. The committee to whom the choice was submitted consists of George O. Knapp of St. Louis and Shelving Rock, Mrs. Harry W. Watrous of New York and Hague, David Williams of New York and Rogers Rock, and the Rev. T. J. Campbell, S.J., editor of AMERICA. Mr. Reid has communicated to Father Campbell the news that he had succeeded in closing the contract on June 21st, and that the New York State Historical Society is now custodian of the island. The place will soon be marked by the inscription:

"Isle of Lac du St. Sacrement. Lake discovered and named by Father Isaac Jogues, S.J., in May, 1646."

Safe and Sane Fourth.—Owing to the safe and sane observance of Independence Day generally throughout

the country under the prohibition of the sale and use of fire crackers and toy pistols, this year's celebration of the Fourth of July was the least destructive of human life in recent years. The number of casualties reported is by far the smallest that has been reported since records have been kept. Roughly speaking there were only one-half as many killed as last year, and only one-third as many as the year before. The number of minor injuries was less than one-sixth as great as last year, and less than one-eighth as great as the year before. Many important communities have completely abolished all offensive and dangerous forms of fireworks, and in many others the evil has been greatly diminished. In New York there were only four fires, with a total damage of \$80.00. "The saving of so many lives and of so many persons from injury, suffering and mutilation," says the New York *Tribune*, "amply justifies and rewards the efforts for safety and sanity."

International Steel Trust.—The steel interests of America, Canada, England, France, Germany, Belgium, Italy, Austria and Spain were represented by 160 delegates, who met in conference at Brussels and appointed a committee of thirty, made up of members proposed by each national group, to work out a plan for an international steel organization, and submit the same to the full conference when called. Judge E. H. Gary, of the board of directors of the United States Steel Corporation, was elected chairman of the committee. The belief was expressed by members of the special Steel Trust Investigation Committee, appointed by the House of Representatives, and by a prominent member of the House

Committee on Interstate and Foreign Commerce, that the American steel men who participated in the Brussels conference will be liable to criminal prosecution under the Sherman anti-trust law.

Will Sift Express Rates.—The Interstate Commerce Commission has ordered an investigation of all the express companies in the United States affected by the interstate commerce law. Prominent among these companies are the Adams Express, the American Express, the Wells Fargo and the United States Express. More than a year ago a number of the leading commercial organizations of the country asked for an investigation of the rates and methods of the express companies, with a view to determining whether the rates and classifications were in violation of the interstate commerce act. In accordance with this request the inquiry is ordered "to determine whether such rates, classifications, regulations or practices, or any of them, are unjust or unreasonable, or unjustly discriminatory, or unduly preferential or prejudicial, or otherwise in violation of any of the provisions of said act, and to determine the manner and method in which the business of said express companies, and of each of them, is conducted." Reductions in express rates, which are to become effective on August 1, do not affect questions at issue and will be included in the inquiry; if they are not sufficient to meet the requirements of express commerce or if the rates are still excessive, they undoubtedly will be further reduced.

Revenue Passes \$700,000,000.—Official figures indicate that the Treasury for the fiscal year 1911, which closed June 30, will show an ordinary surplus of \$45,681,620 and an excess of \$31,305,923 over all disbursements, including Panama and public debt transactions. Receipts exceed \$700,000,000, and are far greater than the official estimates. The increase is due to the fact that \$27,500,000, or about \$8,000,000 more than officials expected, was received from the corporation tax. Internal revenue was \$14,000,000 more than the official estimate, amounting to \$322,419,938, the greatest amount ever collected. Customs receipts were \$313,846,209.

Monument to MacGahan.—A monument to the memory of Januarius Aloysius MacGahan, the famous war correspondent, was unveiled at New Lexington, Ohio, on July 4. MacGahan was correspondent of the *New York Herald* in the Franco-Prussian war, and was the only newspaper correspondent in Paris during the whole period of the Commune, at which time he narrowly escaped death. Accompanied by the United States Commissioner, Eugene Schuyler, he investigated as a journalist the Turkish atrocities in Bulgaria, and his book under that title helped to free the hands of Russia for the Turkish war. He was preparing to attend the International Congress at Berlin in 1878, when he died

of fever at Constantinople. Almost a generation ago his body was brought back from Constantinople on a man-of-war at the request of the Governor and the Legislature of Ohio.

Mexico.—The Government has announced that certain valuable concessions made by the Diaz administration will be examined with the view of declaring them null and void, if, as has been asserted, they were made in defiance of the law.—A detachment of over five hundred infantry has been despatched to Mérida, Yucatan, to restore peace among the plantation laborers.—Four days after the official proclamation of "peace" two opposing squads of revolutionists near Zamora exchanged a few volleys, the result being the death of Captain Quiroz, one of the leaders, and five others.—Flores Magon, the head of the Socialistic revolution, has urged his followers to accept Madero, for the time is not ripe for a Socialistic triumph.—For the benefit of the unemployed the Government has undertaken extensive public works in the Federal District, such as paving, cleaning canals, etc.—In commenting on the celebration of the sacerdotal jubilee of Cardinal Gibbons, in which the highest officials and the general public took part, the Mexican press ask why a similar event could not take place in Mexico. It could, if there were in Mexico such government officials, and a general public of similar dispositions; nothing else is required.—The decision in the Chamizal dispute, which is in the nature of a compromise rather than a settlement on principle, is unsatisfactory to both parties. It would be rejected, were it not for deference to the principle of arbitration, to which the United States is strongly committed. A part of El Paso, Texas, is declared to be Mexican territory.—One of the signs of progress in the country is seen in the petition of some ladies, praying that the suffrage be conferred on the "conflicting sex."—A riotous demonstration on the part of the striking conductors and motormen in the capital had to be suppressed by the authorities. The rioters fled before the sabre strokes of the civil guard.

Canada.—The Liberals are giving a magnificent welcome to Sir Wilfrid Laurier on his return from the Imperial Conference. The object is to impress the Quebec voters.—Lord Strathcona is resigning the High Commissionership in London. He is over ninety, and is no longer equal to the office.—Some injury to the western wheat crop from rain, hail and frost is reported. It is said to be purely local, and it is not likely to affect the prospect of an immense yield, probably 200 million bushels.—Mr. Borden's tour in the west is reported to have been successful in dividing the farmers on the subject of reciprocity. The election will show how true this is.—The Canadian and West Indian League has been formed to promote trade between Canada and the West Indies. Its executive council contains some of the most

important men of business.—The coal strike in Alberta and Eastern British Columbia will, it is hoped, be settled by the granting of an increase of 7 per cent. in wages and other concessions. The closed shop is the great difficulty. The strike caused considerable loss to manufacturers, who have had to import coal from the United States.

Great Britain.—The Unionist leaders are rejecting all independent amendments to the Parliament Bill coming from their party, and passing only those which have the weight of the party behind them. Besides those mentioned last week, is one to make the decision as to whether a measure is a money bill or not, rest with a committee from both sides of the Commons, instead of with the Speaker. The Government will reject all these amendments.—A deputation of Socialists demanded from Mr. Lloyd George that the working classes enjoy all the benefits of the Insurance Bill without making any contributions. Their demand was, of course, refused.—There is a strong agitation against the clauses of the Declaration of London, which make food, under certain conditions, contraband of war. Lord Charles Beresford and 127 other Admirals have declared that such concessions expose England to the danger of conquest by means of starvation, even though her fleets be victorious at sea. Nearly all the large shipping companies are against the confirmation of the Declaration. The Government, nevertheless, has forced it through the House, though their majority was only thirty in a fairly full vote.—The shipping strike is announced to have been settled. Men are to receive 60 cents a week additional; dockers, one cent an hour. A half holiday on Saturday is granted. Disputes are to be referred to Board of Trade. The settlement does not seem to be very secure. Neither side trusts the other's sincerity, and notwithstanding the settlement, little outbreaks are reported from time to time.—A carters' and millworkers' strike in Manchester has led to serious rioting. Police and troops have been brought down from London.—The Miners' Federation continued its contribution of £3,000 weekly to the South Wales strikers, for three weeks, after it had renounced all responsibility, so as to provide for those who might otherwise suffer from unavoidable delays in getting back to work. All strikers in that district are now thrown on their own resources.—The suffragist coronation procession contained 40,000 women of every rank in life. At the meeting in Albert Hall, it was announced that £100,000 had been contributed to the fund of the movement.

Ireland.—Coronation Day was observed in Protestant churches and official circles, but the Nationalists were undemonstrative, except in Dublin, where a large public meeting was held, asserting "Ireland's inalienable right to nationhood, and that no man may fix a boundary to her national progress," and rejoicing at the opposition in

America "to any alliance between that country and Great Britain—a proposal equally inimical to the peace of the United States and the liberties of Ireland." A few days later a movement to reverse the action of the Dublin Corporation, which had refused by a large majority to present an address to the King, provoked a counter movement, which left the City Council's attitude unchanged. Lord Mayor Farrell declared, notwithstanding, that he would himself present an address to the King on the grounds that King George had had the part of the Coronation oath that was objectionable to Catholics deleted, and that Mr. Redmond had urged the Irish Party to attend the Coronation. It was pointed out that Catholics had other ways of expressing satisfaction at King George's action, which had nothing to do with Irish nationality; that Mr. Redmond's proposal was overruled by the Irish Party, which determined not to protest their loyalty until they had got something to be loyal to, and that the Mayor could not legally act as such contrary to the directions of the Council. A telegram to that effect was sent to King George, and the Mayoral regalia was locked up. The Cork Corporation, under the influence of William O'Brien, decided to present an address, with the result that several of Mr. O'Brien's leading supporters abandoned him. The policy is to receive the King and Queen with respect, but to abstain from protestations of loyalty until full self-government has been conceded.—Two papers were read at the Maynooth Union on the Irish language, asserting the moral necessity of making it again the national tongue, and rejoicing that Maynooth was now the strongest centre of Gaelic propaganda. "Gaelic," said Father Phelan, S.J., "is the channel carved by nature for the flow of Irish thought; it had made the children of English settlers more Irish than the Irish; the contrary process has made many of her own children more English than the English. We abandoned nature for a civilization that was unnatural to us and antagonistic; we must go back to the road we never should have left." The Bishop of Clogher said the Gaelic revival had not only made the people more manly and self-reliant, but was bringing back the grand spirit of faith and prayer that was enshrined in the Gaelic tongue.—It was announced at the annual meeting of Irish Catholic Truth Society that the Society had distributed over 500,000 books.—The King and Queen landed at Kingstown, July 8, and were warmly received. King George said: "I and the Queen hastened our visit to Ireland, in whose welfare our interest is deep and abiding." The Dublin reception was particularly enthusiastic, and the King is reported to have looked much happier than during the coronation processions in London.

Portugal.—Bishop Antonio Moutinho, of Porta'egre, has sent to the government a dignified protest against making the inventory of church property with a view to its confiscation. In his own diocese he says that the

church property is largely due to benefactors, including especially three of his predecessors, and he requests that his protest be admitted as a part of the report on the temporalities of his diocese.

France.—The ecclesiastical deputy Abbé Lemire, who often trains with the Left, has sued Mgr. Delassus for defamation of character, who (1) charged him with infringing the statutes of the diocese of Hazebrouck; (2) announced his being struck off the list of Honorary Canons, and with being lawfully forbidden to celebrate Mass on May 7 at Arneke.—Within the last ten years 105,000 university decorations or distinctions have been accorded in France. Simultaneously there is a complaint that the French language is deteriorating. People are asking if there is any connection between these two facts.—Germany's determination to keep a warship at Agadir is particularly irritating to France, and it is thought in Paris, according to the most recent cable despatches, that Germany wants to deal with France alone for a partition of Morocco between Germany, France and Spain. France, however, is opposed to any plan that does not include England, and England on its side declares its determination to stand by France.

Belgium.—From the Brussels correspondent of the *Bien Public* we gather that M. Woeste is badly compromised by what he announced with regard to the fall of the Schollaert Ministry. On the 7th of June he declared in the House that when he opposed sending the School Bill to a Commission the resignation of the Cabinet was already in the King's hands. The truth is that, although the Ministers foresaw the possibility of their fall, it was not until after M. Woeste's declaration that they concluded that their resignation was unavoidable. The resignation was signed on the evening of June 7, and it was only 10 o'clock of the following morning that M. Schollaert went to the palace to put it in the hands of the King. If this be so the venerable ex-Minister Woeste is in a bad plight, but it is quite possible that a lapse of memory, which might easily occur in a man of his age, will explain the discrepancy.

Germany.—With the beginning of July the American tourist invasion approached high tide. In the central district of Berlin, where are situated the big hotels, one hears quite as much English spoken as German. The huge sight-seeing autos, which lumber about the city on excursions twice daily, are packed with people whose accent and style of dress leave no room for doubt as to their nationality.—Bayreuth is actively engaged in preparations for the forthcoming Wagner festival, and it seems that the famous little Bavarian city is likely to play nearly as large a rôle in the movement of passenger traffic as Oberammergau did last year. The performances will last from July 25 until August 20.—The German cruiser Berlin was ordered to Agadir, Morocco, to relieve the

gunboat Panther, earlier despatched thither to look after the interests of Germans in the district. No official statement has been secured from Germany as to its ultimate object in sending the Berlin to Agadir, and some uncertainty and tension is evident in diplomatic circles. It is reported, too, that French capital is being withdrawn from German banks, a condition of things usually preceding strained relations between France and Germany.—Great Britain, it is understood, has intimated to the German government that it could not contemplate without the gravest concern the possibility of the establishment of a German naval station anywhere on the Morocco coast.—In the parish church of St. Stephen, in Mainz, there was recently held a splendid memorial celebration of the nine hundredth anniversary of the great Archbishop Willigis, in his day Chancellor of the German empire. The famous prelate founded St. Stephen's, and began the building of the cathedral of Mainz.—On the occasion of the silver jubilee of the marriage of the King and Queen of Württemberg, Pius X sent a very cordial greeting to the royal pair. His Holiness, in his letter, recalled the gracious message forwarded to him by the King at the celebration of his own silver jubilee as a bishop, and spoke in affectionate terms of the devotion ever manifested in his regard by the clergy and the people of the kingdom.

Austria-Hungary.—The Society of the Grail, an association of Catholic literary workers, whose aim is to preserve literature and the arts from the degradation modern materialism is tending to introduce, was highly complimented lately by the receipt of an autograph letter from the Holy Father. Pope Pius X gave most cordial approval to the work of the society, and encouraged its members to strenuous labor in achieving their worthy purpose.—Monsignor Batthyany, the Bishop of Neutra, recently gave very practical proof of disinterested solicitude for the social condition of his people. To discourage emigration to foreign lands he caused his large estate of over 2,000 acres to be divided into small tracts, which he stands ready to hand over to the peasant farmers of his diocese upon easy terms. The Bishop succeeded in winning over to a like course Baron Waldberg, a large landed proprietor of the district. This latter offers 1,000 acres to the peasants on similar conditions to those determined upon by the Bishop. In consequence, it is reported that more than a hundred families have abandoned their project to emigrate and will remain in the home district.—Count Khuen-Hedervary, Premier of Hungary, announced during an open session of the lower house of that kingdom, that Austria-Hungary, Russia, and Italy had reached a complete understanding regarding the condition of affairs in Albania, and that no fear need be felt of trouble in that direction.—Emperor Francis Joseph has gone to his summer home in Ischl, but he will return to Vienna the day parliament opens in order to preside on that occasion.

QUESTIONS OF THE DAY

Power of German Socialism

If numbers and organization are synonymous with power, then the Social Democracy of Germany is a political and social force of the first magnitude. Its steady and rapid growth since its rise in 1871 is the more significant, because with the march of time and the change of events, it has shown no signs of abatement or decrease. A brief summary of Socialist progress in Germany should be of interest to thoughtful Americans, since what has come to pass in Germany is at least possible in America.

At the first Reichstag elections—1871—the Social Democracy received 120,000 votes and ten years later, though restrained by the "Socialist Laws," it nevertheless counted 312,000 adherents. With the cessation of governmental checks the party waxed strong, and in 1890 it polled a total of one and one-half million votes. In 1898, the two million mark was reached, followed by three millions in 1903. At the last national election "Die Social-Democratie" registered 3,260,000 votes, and to-day even their enemies are willing to concede that in the impending January election they will come close to four million votes, making them by far the strongest party in the Fatherland! The Socialists themselves are more confident, and look for higher figures. They base their estimates on the fact that in the last five years, 1906 to 1911, the number of their organized party members has almost doubled, having risen from 384,000 to 720,000. Never has their agitation been more vigorous than to-day, and if local elections are any forecast of the coming national struggle, the Social Democracy is fully justified in its hopes. It will be of interest to study this development of power in detail, for in studying the various factors, the resultant becomes plain and tangible.

The Leipzig convention decreed that "Only those persons are members of the party, who profess the principles of the platform *and who are members of the party organization.*" The minimum dues for members are thirty pfennig a month for men and fifteen pfennig for women, and hence to-day nearly 800,000 persons of the poor proletariat are paying their hard earned money just to be members of the Socialistic Party. The finances—always the sinews of war—of the party are most flourishing, as is evidenced by the fact that the party income for the last year (July 1909-1910) was no less than 935,409 marks. To this amount, their leading organ *Der Vorwärts* contributed its annual profit of 113,000 marks. True to socialistic ideals, all the party newspapers are common property, the strong helping the weak, financially as well as in other ways. Of last year's income 300,000 marks were spent for agitation, 41,000 marks for "party schools," to train up writers and agitators and 18,000 marks for their "Press Correspondence,"

a bi-monthly issue of 4,000, supplying free "copy" to the press.

The manner in which the 300,000 marks were used for agitation purposes gives a striking confirmation that the children of this world are wiser in their generation than the children of light. The annual report of 1909-1910 states that 29,826 membership and 13,814 public meetings were held; that 23,162,440 tracts gratuitously spread "the glad tidings of the future," and that calendars and pamphlets were distributed to the number of 2,545,811. Thus, as an example of their propaganda, the farmers received an "agitation leaflet" in the form of a personal letter, in which the city comrades lovingly addressed their country cousins as "Dear Relatives."

But by far the most potent agitator for German Socialism is the press, and here a veritable campaign of printer's ink comes into view. In 1910 the party controlled 78 dailies, issued from 57 of their own establishments, and these papers counted 1,160,086 subscribers—just double the number given for 1904—only six years before. *Der Vorwärts*, the leading party organ, daily sends forth 140,000 copies, giving it rank with the chief newspapers of the empire. Another influential journal is *Die Gleichheit*, the official organ of the women Socialists. Last year it had 85,000 subscriptions. The literary weekly, *Neue Zeit*, claims nearly 100,000 readers, while the more learned *Sozialistische Monatshefte* is almost equally popular. Comic papers are not wanting, and the leader, *Der Wahre Jakob*, dispenses smiles as well as Socialism to nearly three hundred thousand interested readers. To this mighty array of printed power must be added the influential press of the Socialistic Trades Unions, an influence which may be measured by the fact that in 1907 these Unions had 1,837,146 members and thirty-three million marks in their treasury. It is difficult to get a clear concept of the magnitude and intensity of this press propaganda; it must be seen, especially in the large industrial centres, to be fully realized.

Perhaps the most fearful feature of German Socialism is the astoundingly rapid and almost meteoric growth of its *Frauenbewegung*—its female propaganda. Since the first conference of Social Democratic Women in Mainz, 1900, it has advanced with leaps and bounds. The German female Socialists are veritable Amazons in the cause. A few facts will suffice to indicate the frenzy as well as the fields of their operations. In 1902 they circulated 400,000 leaflets; in 1903 they assisted the party financially and with their presence at the polls. At the Reichstag elections of 1907 their tracts and pamphlets ran into the millions, and they added feminine eloquence to the persuasiveness of their press. In 1908 their beligerency manifested itself in stirring up strikes and waging a huge boycott against Berlin merchants, who would not submit to their demands. At present, 1911, they are more than ever in evidence, and their activity is giving serious concern to the opposition leaders. Of course conventions, public meetings and protestations,

and speechmaking in all its forms were never wanting. Nor did they neglect to supply the public with a "Catalogue of Books for Studying Socialism and the Woman Question." In 1909 sixty-two thousand women were members of the party organization; one year later they numbered twenty thousand more, and to-day they loudly claim to have a hundred thousand members.

The official journal of the women is *Die Gleichheit* (Equality), which enjoys an ever increasing popularity (77,000 subscribers in 1909; 85,000 in 1910). In spite of its fair name, *Equality* is at all times ultra radical and vehemently anti-Catholic. One specimen of the Editress, Frau Zetkin's strenuous style must suffice. "We must see to it," she says "that we are panoplied with all rights and all knowledge, with the spirit of sacrifice and energy enthusiastically to be one with Socialism in thought and deed, so as to consign to hell as soon as possible this rotten and decrepit society of ours."

Nor have the Socialists been unmindful of the aphorism, "Whoever has the youth has the future." Their *Jugendbewegung* is simply amazing in its extent and variety; no means is left untried in the effort to capture the coming generation. Beginning in 1904 with societies and journals nominally indifferent, they have gradually developed a propaganda as insinuating as it is effective. This propaganda includes the youth of both sexes, and its influence finds its way into the remotest country school, while in the larger cities its virulence is seen on all sides, seemingly unmolested in its career of destruction. This department of Socialism also has its organ, and here it is the *Arbeiter Jugend*, which takes great pains to prove to fifty thousand and more inquisitive youths that there is no God, that Christ was only an extraordinary man—like Karl Marx; that the Mother of Christ was a mere Jewess who married a carpenter, etc. Of course "science" of the latest German variety is plentifully supplied to show that the universe is a mere evolution of blind matter, and man the lineal descendant of the ape. All this is "*gründlich*," demonstrated for the special benefit of the begrimed factory lad or the unkempt farm hand. Science is here made popular with a purpose.

But beneficent Socialism is not content to supply the mind of youth with nourishment; the body, too, must receive its attention, and hence sports and entertainment play an important part in the winning of the younger generation to the cause. Clubhouses have been established in 105 places, seventy of which are provided with free libraries and,—a point to be noted—these clubhouses are open to both sexes, certainly equality with a vengeance. In connection with this "uplifting" of the youth, the annual report for 1910 chronicles 1,434 lectures and entertainments, 38 courses of instruction, 259 theatricals, 215 visits to museums, 1,466 outings, etc. Here, too, printers' ink is not spared, and hence, to assure success, we have a half million special tracts for youth, catechisms of the new religion, and even social song books to the

number of thirty thousand. The pleasure clubs are generally the first socialistic snares laid for the unwary, for what can be more innocent than a bicycle club or an athletic meet or a swimming contest? With truth can it be said that only the Catholic organizations can compete with the Socialists in their fight for the youth of to-day and the men of the future.

German Socialism, though checked by the might of monarchy and an opposition ministry, has not worked altogether in vain in its efforts to seize the reins of government. Thanks to class elections and other political agencies, its representation in Parliament is in no proportion to its political strength. This fact fills the Socialists with wrath, and they are promising themselves an ultimate victory and an awful day of reckoning. Nevertheless, in 1909 they held in nineteen of the provinces nearly two hundred seats in the respective diets, while in the various city and town councils they were represented by no less than 7,533 members—often a majority—and these numbers have been increased by the last elections. If the Social Democracy should ever triumph in the Reichstag, and that is not impossible, it will be an evil day for the throne as well as for religion.

The Socialists of Germany certainly have method in their madness, and whoever takes the pains to study their methods will find that they have neglected none of the acknowledged avenues of success. Organization and agitation, platform and press, man, woman and child, all are called into service with a zeal worthy of a better cause. Now, add to all this the economic attractions which German Socialism offers to its followers: co-operative societies of every kind, where the Red comrade or, worse still, his Red wife buys to advantage fuel or flour, apparel or groceries, or the fresh baked bread of the Socialist's modern bakery. These "actual realizations" of his theories turn the Socialist's party loyalty to a cult well nigh blind, so that he sees in them only a foretaste of that blessed order of things where the rose will bloom without a thorn, where the sun shines always and rainy days are nevermore—because they are all so ordered by the Omnipotent State.

This is German Socialism in the year of grace 1911. It is a giant octopus, extending its feelers into every corner of the empire, to be seen with the naked eye or deciphered in the columns of unemotional statistics. It has grown thus in forty years, in prosperous times and in a land economically the best situated on the continent, and among a people hitherto regarded for their intelligence and conservativeness. Could history thus repeat itself in our land of freedom and plenty? Would a change or check in our "good times"—for they cannot continue forever—precipitate such a movement and lead to like results?

A few years ago, Professor Werner Sombart, the well-known German sociologist, came to America to study its conditions, and on his return to Europe he published his results in a work entitled "Why is there no Socialism

in the United States?" The book discusses the economic, political and social conditions which have thus far made impossible the successful propagation of Continental Socialism in the United States; and yet Sombart closes his volume with this remarkable sentence: "All the factors that have up to this time retarded the evolution of Socialism in the United States are on the point of vanishing, or of changing into their contraries, and, as a consequence, Socialism will, in all likelihood, during the next generation attain in the Union its highest development." Here is a statement to make Americans pause. Is it possible? Is it probable?

FREDERIC SIEDENBURG, S.J.

What the Court Found

There is still an echo of the Verdesi case in Rome and in the world outside. The anti-clerical papers have averred that as far as Bricarelli is concerned the decision had only the effect of a Scotch verdict, condemning Verdesi for not proving what the court's rulings prevented him from proving, and leaving Bricarelli under the full cloud of the original accusation. A Mr. Robertson, in Venice, has written in that sense to the *Scotsman*, but there are none so blind as those that will not see. A complete summary of the official findings of the full tribunal, signed by the three judges, the proctor of the crown and the vice-chancellor, has now been published in three columns of one of the Roman newspapers, and may be useful as a specific for the future vaporings of some unborn Littledale or Lea. An abstract is here subjoined:—

First.—*The charge of an injurious nature.*

The Court finds that Father Bricarelli was a Catholic priest, in excellent standing with his ecclesiastical superiors and the public at large, concerning whom a charge of violating the secrecy of the Confessional would, if true, work serious injury to his good fame and standing.

Secondly.—*The charge explicitly made by Verdesi.*

The Court finds that Verdesi stated explicitly and without qualification to the press, confirming the same over his own signature, that he had made a certain statement to Father Bricarelli in Confession and that Father Bricarelli, without his knowledge or consent, revealed the same to the Pope.

Thirdly.—*The charge not only unproven but false.*

The Court finds that Verdesi, in his deposition before the Court, qualifies his charge so as to concern only a statement made in confidence to Father Bricarelli after Confession, a qualification omitted in his published accusation, which charged Bricarelli with revealing a statement made in Confession. This difference, amounting to a contradiction, is emphasized by a series of other contradictions between the original charge and his testimony at the trial, so that the Court is constrained to find that the statement in question was made to Bricarelli

neither in Confession, nor in a continuation of Confession, but in the course of a simple conversation between friends.

Furthermore, the declaration made by Bricarelli in his deposition that the statement was made to him in the course of a friendly conversation the Court finds to be substantiated by the testimony of Father Perotti, a friend of Verdesi's, to the effect that Verdesi had told him in September that he had asked such counsel of a friend; now Verdesi has stated under oath that between the time of this statement to Perotti and the visit of Father Bricarelli in July, he had not mentioned the matter to anyone else: hence speaking to Perotti, he refers to the interview with Bricarelli and so denominates a friendly conversation.

Fourthly.—*Verdesi acted in bad faith in making the charge.*

The Court finds that Verdesi only charged that Father Bricarelli had abused the confidence of a friendly conversation, until he found that the newspapers would not publish that, as of no interest to the public; whereupon Verdesi changed the charge to one of violation of the secrecy of Confession, which the newspapers at once welcomed from him and published.

Fifthly.—*The contradictory of the charge proven.*

The decision here sums up its findings on the charge proper by stating that considering all the evidence relative to the fact charged against Father Bricarelli of having revealed a secret of the Confessional, "the Court declares not only that the fact has not been proven, but that the contrary has been proven."

Sixthly.—*The charge made with intent to defame.*

The Court finds that the intent of Verdesi was not, as he avers, to defend himself and his friends whom he had denounced; for, as he himself acknowledged, his friends had not suffered from the denunciation, and neither they nor anyone else, save only those to whom Verdesi himself had confided the fact, knew that Verdesi had made the denunciatory accusation. The Court also finds that Verdesi deliberately intended to defame; for whereas the first newspaper to which Verdesi gave the charge suppressed the name of Father Bricarelli, to avoid, at least technically, personal defamation, as Verdesi knew, he nevertheless wrote thereafter a letter in full, signed and published it, in which explicitly and by name he makes the charge against Bricarelli, a charge he knew to be false, and foresaw would be injurious to the good name of the said Bricarelli.

Seventhly.—*The charge made with a sinister purpose of his own.*

The Court finds that Verdesi made the charge to fill the press with a grave scandal in the Catholic priesthood, and get himself on the lips of everybody as a victim of the Catholic Church, and so win the sympathy of many and consequent material benefits therefrom.

Eighthly.—*The extenuating circumstances.*

The Court finds that Verdesi is a wretched, small, re-

pulsive type of man who, not content with his condition in life, seeks to change it with recriminations of his past associates in order to justify his change.

Then follow the sentence of imprisonment, fine, damages and costs.

C. M.

Religious Orders Before the Spanish Cortes

Spanish anticlericalism, the enemy of the religious Orders, has met with disaster in the parliamentary inquiry which was ordered by Premier Canalejas to know the public feeling on the question of his notorious Associations Law.

The sessions of the committee in charge of the measure were public; all who had, or thought they had, information to communicate, were invited to appear and speak out. Many interested persons were present, even if they did not come prepared to address the committee, for the subject was of such a nature that they were sure of hearing it discussed by able thinkers. The hall in which the sessions were held was crowded with people, who listened attentively, and gave free expression to their own views by the way they received the remarks of the speakers. Among these were both Catholics and anticlericals. There was, however, a marked difference between the two camps, for while the Catholics were represented by eminent thinkers, scientists, and orators who, with irresistible logic and persuasive eloquence, demonstrated the absurdity of the proposed measure, religiously, socially, economically and politically considered, and subjected its chief provisions to a searching analysis from the viewpoint of natural and international law, as well as of Spanish civil law and the canon law of the Church, the anticlericals could bring forth nothing better than a few intellectual mediocrities, who produced upon the public a melancholy impression of mental poverty, prodigious superficiality, and a plentiful lack of scientific acquirements.

Who were the Catholics that volunteered the information ostensibly sought by the committee in its public sessions? They were representatives of the Society of Catholic Youth, of the Central and Provincial Committees on Catholic Action, of the Catholic Workingmen's Clubs, of the Committees for Social Defence, and of the religious Orders, Augustinians, Carmelites, Dominicans, Jesuits, and Salesians. The anticlericals, on the other hand, were represented by two or three business men, two or three anonymous Republicans, and two or three unknown Protestants, whose "information" came to this: The business men averred that the competition of the monks and nuns in the industries was ruinous; the Republicans maintained that the Orders ought to be suppressed; the only point made by the Protestants was that the vow of religion ought not to be recognized by the State as an impediment to marriage. Their position was consistent with their origin.

As a consequence of the public sessions of the parlia-

mentary committee, two conclusions remain firmly established, namely, that the proposed measure against the Orders is anticonstitutional, unjust, arbitrary, and harmful to the interests of the nation, and secondly, that the intellectual life of the country, its scientific and literary culture, the field of dialectics and the domain of the spoken word, are in the possession of the Catholics, whom, however, their anticlerical enemies are never weary of stigmatizing as obscurantists, reactionaries, and enemies of progress. In other words, the public inquiry has brought out that, among us Spaniards, whatever is of any account is Catholic and in the Church.

One of the most striking incidents of the meeting took place in the afternoon of the last day of the sessions. The hall was jammed with people, Catholics, Republicans, Radicals. It was the turn of the representative of the Salesians to address the committee. He was Father Rodolfo Fierro, an unassuming young priest, born in Colombia, South America, educated in Italy, and stationed for the past few years in Spain. Father Fierro began by giving an outline of the work contemplated by Don Bosco's Salesians, their efforts, namely, to educate and elevate the children of the humbler social classes. As he went on with his remarks, such was his unction, his gentleness, his simple and unaffected earnestness, and the magic of his words, that the onlookers rose to their feet as one man and gave vent to their feelings in a wild burst of applause in honor of the humble young Salesian. It was the first time in my life that I saw Spanish Republicans applaud the remarks of a priest.

Father Astrain, S.J., who is now engaged in writing the history of the Spanish Assistancy of the Society of Jesus, addressed the committee in behalf of the Jesuits. He spoke of the early glories of the Society, which owes its existence to a Spanish noble, and enlarged upon the work of the Jesuits in Latin America and the Philippines, where some nine hundred Spanish members of the Society are engaged in mission work.

What, we may ask, will be the fate of the unsavory Association Law, after this public parliamentary inquiry? In the light of the information elicited, Señor Canalejas should pigeonhole his project, but this he will not do. He makes it a point of honor to push the matter on, and his motive is to ingratiate himself with the anticlericals. With his molelike political vision, he seems quite unable to perceive that his pet measure, while highly offensive to the Catholics, does not satisfy the anticlericals, who aim at the suppression and expulsion of all the Orders. Nothing short of this radical measure will appease them.

The matter will now probably go over to the autumn session of the Cortes, but what may happen in the meanwhile nobody can tell. Even now it is whispered about that Canalejas, having made a grand-stand play by presenting his proposed measure in the Cortes without a word with the Vatican, is now feeling his way towards an understanding with the Holy See. He is a lively representation of Janus, for he looks at the Radicals and

tries to be on good terms with them while, at the same time, he looks at the Catholics and tries to avoid a rupture with them. It is quite evident that he does not bear in mind those words of Our Divine Lord, "No man can serve two masters." Rather, by his vain attempts to conciliate both, he conciliates neither. Of such a one we Spaniards say, "He always has two candles burning; one in honor of St. Michael, prince of the heavenly host, the other in honor of the prince of darkness."

NORBERTO TORCAL.

Thinking It Over

Attention was called in a recent issue of AMERICA to the altered attitude of Anglican organs towards Modernism. They had joined vociferously in the clamor of protest against the resolute firmness of Pius X in dealing with the heresy and its propagators, but when an Oxford Dean of Divinity published a book ridiculing biblical miracles and undermining revealed religion in Modernistic fashion, they experienced a change of heart. The clamor that was raised against the decree *Ne Temere* is reaching a similar anti-climax, brought about by the original authors of the uproar.

It was the Presbyterians of Ulster who launched upon the world the grievance that has been raging in press and pulpit from Belfast to Montreal and shaking the rafters of Westminster. A Belfast Catholic named McCann married a Presbyterian without dispensation from his church, and sought later to have his marriage validated. But his consort, who proved to be a termagant, scornfully refused, and endeavored, *vi et armis*, to drag his children from the Catholic baptismal font. McCann took away the children and disappeared from the scene. This happened over two months before the General Election, but the world knew it not until six days before the polling in West Belfast, where Mr. Devlin, the Nationalist and Catholic candidate, could not be elected without the aid of Protestant votes. Then the full details, with many others, flashed over the wires; the British hustings rang with the cry, "Home Rule is Rome Rule," and Protestant Ulster felt that if the terrible "Nuh-tommery" was not trampled under foot, McCann would have nullified the labors of King William. Mr. Devlin and a Home Rule majority were elected, and Parliament was invoked. Mr. Birrell referred the complainants to the law courts of Belfast, but they declined to adopt this obvious procedure. "The priests," they said, had instigated McCann's action, but when challenged to name the priest or priests as a basis for a libel suit, they were silent. Meanwhile the charges grew in violence, and the Presbyterian Synods and other Protestant bodies issued fiery fulminations, calculated by their violence to soothe the troubled slumbers of William of Orange.

Some six months later, June 8, the Presbyterian General Assembly met in Dublin. Their declared purpose

was to revise their Rule of Faith and disciplinary Code, but the Belfast delegates, still obsessed by Mrs. McCann, insisted that the Pope should also change his. Forgetting that His Holiness is not possessed of the Protestant privilege to remodel the rule of Faith at will, nor lightly disposed to reverse the laws of discipline, they presented a memorial demanding the withdrawal of *Ne Temere*. But a change had come over the Assembly. Dr. Hanson insisted that there should be no abuse of the Catholic Church on the score of this decree, the object of which was commendable; and his statement that, "It might be as well if Protestant churches looked as carefully after the married welfare and pre-nuptial morals of their members," was received with applause.

It was then proposed that the matter should be again referred to Parliament, and the Lord Lieutenant and Chief Secretary be made responsible for the restoration of the children of Mrs. McCann. But the members had come to see that these officials had no power in the matter, an opinion of an Oxford Professor of Civil Law was read showing that the Viceroy's refusal to interfere was legally and constitutionally correct, some Belfast elders were reprimanded for insulting the religious character of their opponents, and the resolution was voted down. Mrs. McCann had ceased to be an international character. The tempest had settled in the teapot.

But the effect of the Decree on the Protestant mind has not ended with the Belfast episode. The discussion it occasioned has already enlightened the Irish Presbyterians, into whose heads, after six months' reflection, the conviction has gradually percolated that the Pope was mainly in the right, and that the Catholic Church is the most authoritative and efficient guardian of the sacredness of matrimony. In another six months they may see the answer to their only remaining objection, that the "null and void" provision of the Decree "is in conflict with the rights of other denominations and the law."

If "claims" were substituted for "rights," the whole proposition could be granted. The Catholic Church, as the one religion founded by Christ and, therefore, the only true religion, denies that any other has a right even to exist as a Christian body. She acknowledges and defends the individual rights of all men, but "denominations" are essentially opposed to the truths and the authority committed by God to her alone; and with them she does not deal. To preserve those truths and enforce that authority she makes laws for her own children. If others do not like these laws they are free to stay outside their range. A Protestant who objects to the *Ne Temere* Decree is under no compulsion to marry a Catholic, and has no right to seek marriage with one who accepts it as sacred and inviolably binding. Should he persuade the Catholic to marry him in violation of conscience and the latter should afterwards repent, he has himself to blame for the consequences. The Church has given him fair warning, and the McCann case has rendered good service in widely disseminating it.

It has done more. It has helped to clarify and promulgate the truth that the law of the State may be in grave contradiction of the law of the Church and of conscience. When Christianity was instituted the contradiction between its tenets and the unjust laws of the time immediately provoked the fiercest antagonism on the part of the State. It was at the price of three centuries of suffering and the blood of twenty million martyrs that the Church replaced the laws of Nero by the laws of Constantine and developed the Justinian Code, which is at the root of all European and all modern civilized polity. The doctrine that a church decree is condemnable whenever it is "in conflict with the laws of the State," gives to the State the mastery of conscience, and logically implies that the Church has no reason for existence. The State permits a hundred things—divorce, for instance—which Christianity and conscience may not avail of. The State enforces many things, such as anti-Christian education in France, which the Christian conscience is compelled to oppose. According to this thesis legality would be the logical measure of justice and right, and a good Christian might be defined as one who can keep out of jail.

The law-of-the-state pronouncement might be expected of the Church of England Protestantism, which was founded, and has been and is formulated, ruled, endowed and administered by the State; but Irish Presbyterians are the last that should have uttered it. Their existence for over a century was in defiance of the State, a defiance which found vent in the Irish Insurrection of 1798; and those of them who had emigrated to the New World gave it more efficient and permanent expression in the American Revolution. They only became enamored of State law when the State adopted the policy of allowing them to do as they liked. The State has not yet treated Catholics in such fashion, but even should it do so, Catholic principles can never permit them to accept such a theory.

The Dublin Assembly meeting makes it clear that the more thoughtful among them are not assured of their position. They had before them practical proof that the laws of the Catholic Church are more effective of social purity than theirs. The Protestant parts of Ulster more than treble the percentage of illegitimacy of all the rest of Ireland. They, as well as others elsewhere, who, impelled by hereditary bias, rashly inveigh at first blush against Papal decrees, may well give thought to such different results, and perhaps ultimately arrive at the conclusion that Divine direction and influence is the differentiating factor. The vociferation against the Papal condemnation of Modernism has only served to bring home to the religious consciousness of the world that the Pope is the true custodian of the Faith. The noisy protests which the *Ne Temere* incited will strengthen and widen the conviction that the Catholic Church and its Head are the only efficient conservers of morality.

M. KENNY, S.J.

CORRESPONDENCE

The Pope and the Peace Conference

ROME, June 25, 1911.

On June 11 the Holy Father addressed a letter to the Apostolic Delegate to the United States, Archbishop Falconio, blessing and encouraging the latest efforts for a world-wide peace and a partial disarmament of the great nations. The letter was published in the Roman papers this week; so I suppose that it has been already given to the press in America. It will be remembered that in 1899, when Russia called a Peace Conference at the Hague, Italy protested against the invitation for representation being extended to the Sovereign Pontiff, the Vicar of the Prince of Peace. The protest was listened to and the invitation was not extended. Since then we have had the South African War and the Russo-Japanese War, and the Peace Conference had not the slightest results in the way of making either of them impossible. It is to be hoped that this time, with the cooperation of the Holy Father insured, results of more recent efforts may be more satisfactory.

A part of the Roman press has featured on the front page the extraordinary reception tendered to Cardinal Gibbons in Baltimore. Naturally, a comparison was drawn between the United States and some European republics. Over there, in a full-fledged republic, the patriotism of a man, who as a Prince of the Catholic Church has preached her doctrines of respect for law, order and public authority, has been honored with universal appreciation by government and people with the open understanding that Catholic principles make for security of the State in a republic as well as in a kingdom. In two of the European republics of late the representatives of the same Catholic Church have been treated with contumely and oppression on the alleged ground that the Church is of necessity hostile to the liberty of the people. It is the same Church, and the same principles are hers everywhere, but as ever in the world's history, there are some to see with the eyes of their prejudices and act with the malice of their passion.

The Catholic press also notes with approval that among the world's representatives at the English coronation the ambassador of the Sovereign Pontiff, Mgr. Granito di Belmonte, has been treated with distinguished consideration, set at the same table with the Duke of Connaught and the other princes royal, and greeted after dinner with special deference by the King, Queen and entire royal entourage.

To pass from great to small, the Legation of Uruguay at the Quirinal has just announced that the Uruguayan Legation to the Vatican has been suppressed. There is a technical inaccuracy in this. On March 28th last the Minister Plenipotentiary and Envoy Extraordinary of Uruguay to the Holy See, Señor Arturo Iñier Jackson, sent in his resignation, which was accepted by his government, with the declaration sent to him that the mission was closed. However, as he was actually in France at the time, he did not at once receive his letters of recall. As these have never been presented to the Vatican, he is technically still accredited at the Vatican as the representative of Uruguay.

The Italian Government, in spite of the joint note of protest of the diplomatic corps, is going ahead with its legislative project for a government monopoly of life

insurance. Though the scheme has a socialistic look, and there is promise of pensions to old and injured workmen from its profits, it is not viewed without a good deal of distrust by the radical element, as it would seem to threaten coerced insurance and a new taxation under the name of insurance dues. None the less, as the Prime Minister, Giolitti, wishes it to go through, and his displeasure would imperil the reelection of quite a large number of the deputies, it is safe to say that he will have his way, whatever that way may turn out ultimately to be.

Human nature and history would seem to indicate that there must have been graft in the building of ancient Rome; the pyramids may have been honeycombed with it, for all we know. But surely modern Rome, Albany and Harrisburg are near of kin. There is a monster Palace of Justice here, nominally completed, concerning which the honorable Signor Amici has moved an investigation. Speaking to his motion, he calls attention to the fact that the cost of the same, beginning with eight million lire, rapidly passed to twenty-six and now has reached the astounding sum of thirty-seven million. He would like the country to know where the money has all gone. The contractors are not yet all paid, as their accounts with the State are still under settlement by arbitration. The arbitrators are awarding immense sums to the contractors, while the work is yet incomplete and showing evident signs of poor execution. That is the way the wheel goes round; the newly ins are forever investigating the newly outs, and all the while for ins and outs the people pay the piper.

Over in the Farnese district, where many people of means have their homes, a rifle range is in use for the Exposition's great shoot. The riflemen have peppered bullets in plenty into the neighbors' habitations, and when they complained to the Mayor for protection, he suavely told them that they might move out. An Englishwoman, the wife of an Italian resident, has come out in an open letter of protest to Signor Nathan, saying that she has come from a free country to a free country, and that she wants this free country's protection. Signor Nathan, in a wide-open reply, intimates that she sha'n't have it, and if she doesn't like it, she may take herself off to the free land from which she came, as nobody invited her hither. Whereat Mr. Man appears with a protest that he had invited her hither by way of matrimony, and that as the wife of a Roman citizen, once an awesome name in the marts of men, she is entitled to civil protection, if not to civil treatment. There the controversy rests for the present, while the riflemen keep on shooting and an armed sentinel of the government stands guard at the good lady's door to prevent her entering her own garden, lest she might be shot. It is to be hoped that the action, or, rather, inaction, of the original mayor (we are in the days of such originals) will not interfere with the course of true love and international marriages, as there is yet need of some foreign gold-dust to furbish up an occasional antique coronet.

On Thursday died Father M. Anastasio Ronci, the Procurator General of the Carmelites of the Strict Observance. He had been unanimously elected head of his order at the General Chapter held in Rome in 1908. He was born in San Vito Romano, made his novitiate in Malta, and, while a religious of modest and humble character, was a profound scholar in philosophy and theology, and a man of rare prudence and sagacity in administrative affairs.

C. M.

Anti-Manchu Outbreak in Canton

SHANGHAI, May 8, 1911.

The murder of the Manchu Tartar, General Fuki, at Canton, on April 9, by Wen Cheng-tsai, a resident of Singapore and member of the Reform party, was the first step in a series of violent acts aimed at the present reigning dynasty of China. The Cantonese are a fiery and turbulent people, and, more than the Northerners, entertain little respect for the Manchus, whom they consider as invaders of the country and detrimental to its best interests. These sentiments are constantly voiced in the Southern press, at the theatre and betimes in public meetings. The popular ballad brings them home to every village and hamlet, and thus the masses are inoculated with anti-Manchu hatred. Recently one of these ballads contained the following stanza: "Grand injury has been done in Kuantung. The people are growing daily poorer. These shaggy-haired devils from the Long White Mountain (the original home of the Manchus) deserve our hatred. They have caused a terrible stench everywhere. Why should we submit ourselves to their despotic rule? Come, black-haired brethren, let us devise some plan for exterminating them." The song contains also injurious references to the youthful emperor destined to govern one day the Empire. Such outpourings as the above do an immense amount of evil, and, helped by the press, have been the immediate cause of the late local uprising.

The outbreak, for it can hardly be called a revolt, began on the evening of April 27. The revolutionary chiefs adopted a cunning device and thus disarmed suspicion. They lopped off their pigtails, dressed up in foreign clothes and, riding in official sedan chairs, boldly entered the Viceroy's palace. Once within the stately walls, no time was lost. Armed with rifles, revolvers and bombs, the work of destruction was commenced without delay. The guards, insufficient in number, were at first taken by surprise, but little by little regained courage, and a terrible fight ensued. Meanwhile the bombs created havoc, and a copious flow of kerosene set fire to the outer buildings. The Viceroy, Chang Ming-ki, fearing for his life, retreated in haste to the Admiral's quarters, which were not far distant. An attempt was made to seize the armory, but proved unsuccessful. It is noteworthy that the foreign-modeled troops encamped outside the city were not called into active service. Their fidelity was open to suspicion, and they might possibly side with the rebels. In such critical circumstances the Viceroy deemed it wiser to appeal to the Admiral of the Pearl River, and it is this official and his men who principally succeeded in quelling the disturbance. Fighting went on till late in the night, and when the tumult was over it was found that among the slain were the Viceroy's aide-de-camp, the commander of the guard, two military officers of the palace and over fifty marines. The rebels on their side also lost heavily, and a benevolent society of the city put into coffins as many as seventy-three corpses.

A large number were wounded and others captured, among them a gray-haired man of seventy, hailing from Hunan province, and a young girl of sixteen, who had secreted on her person several pounds of dynamite. During three days after the outbreak the gates of the city were closed, railway and steamer traffic suspended, and a regular search made for all who appeared to be connected with the movement. Many dressed in foreign

clothes and queueless students were seized as suspects. When the event was made known to the Peking Court the Regent issued immediately a decree ordering "to hinder by all means the spread of the revolt, arrest the leaders, allowing no one," it was said, "to slip out of the net, but exterminating all of them, root and branch."

They did, however, slip out of the net. The rebel chiefs, two of them well known, Hu Yien-hung and Huang Hing, escaped unhurt, and three days later, April 30, spread the revolt to the neighboring cities. An attempt was made to seize Fatshan, a place southwest of Canton, with which it is connected by rail. It has a population of over half a million and carries on an extensive silk trade. The rebels set fire to several quarters simultaneously, but were finally repulsed by the troops. On the same day five other cities were attacked, Chaokingfu and Hweichowfu, Samshui, Kweishan and Shunteh. In all these places the officials were the main object pursued, and much damage was done to public buildings. The arrival of eight regiments of fresh troops from Kuangsi province helped to restore peace to the panic-stricken inhabitants and crush out the rebellion.

M. KENNELLY, S.J.

Catholic Organization in Holland

Last Pentecost the thirteenth annual Catholic Congress of the Diocese of Roermond was held in the little town of Sittard. The Diocese of Roermond embraces the entire Province of Limburg, and the event suggests the advisability of giving to the readers of AMERICA some idea of the activity of the Catholics of Holland in social matters, and in the promotion of their material interests. Of course these popular movements are all under the guiding influence of Catholic doctrine and morality.

These material interests, of course, vary with the locality and the individuals concerned. Hence anti-alcoholic leagues have been formed; leagues of postmen, telegraph operators, commercial travelers, etc. All these leagues are perfectly well organized. Periodical public meetings are held and the common interests discussed. All of them have Spiritual Moderators, who advise as to the best way to straighten out difficulties that may present themselves and to preserve peace among the members, or between the members and outsiders.

There was a problem that presented itself in the Protestant provinces. Naturally, in such places, there was a good deal of give and take on both sides, and associations were formed in which religion did not enter. But it was thought advisable by the Bishops to organize such associations on an exclusively Catholic basis. It was difficult at first to do so, but the attempt was ultimately crowned with success. Although in neutral societies certain material advantages could be more easily obtained, the Bishops insisted on the ground that the spiritual loss outbalanced the temporal gain, and that in any case it would be easy to strike a balance by adopting means outside of the organization. The result has been that almost everywhere exclusively Catholic societies have sprung up and are in a very flourishing condition.

Each diocese has its *Katholickendag*, or Catholic Day, but there are no general Congresses for the whole country. The bishops did not think they were desirable. They are all diocesan, and are not necessarily annual.

They are always convened with the permission of the Ordinary, which, of course, is usually given. There is

an instance, however, of a refusal, for the reason that the resolutions of the preceding congress was not sufficiently carried out. If leave is given, the program is discussed as well as the time and place. The Congress opens with high Mass in one of the parish churches, and the various bodies of the Congress meet separately. Thus at Sittard there were (1) The People's League; (2) The Farmers' League; (3) The Shopkeepers' League; (4) Employers' League, and so on for Postmen, Telegraph Operators, Temperance, Miners, etc.

All these leagues are exclusively Catholic, and restricted to the Diocese of Roermond. There are, however, similar associations elsewhere.

After the various subjects are discussed and voted on at the special meetings there is a general assembly, where the Bishop or some ecclesiastical dignitary is present and distinguished orators are heard. Civic festivities are generally held in honor of the Congress.

BATAVUS.

Portugal's Sham Elections

LISBON, June 23, 1911.

The Portuguese Republicans are very much elated over the fact that in the recent election for members of the Constituent Assembly not a single monarchist was successful at the polls; but, instead of being an occasion for boasting, it is really a cause of shame, for there was no freedom in the voting. Certain monarchists had indeed decided to become candidates for the Constituent Assembly, but as the time for the election drew near emissaries of the administration approached them and informed them in all seriousness and strict confidence that the administration could not be responsible for their lives and property, nor for the safety of their families, if they persisted in remaining in Portugal and in seeking election. What more efficient means could be devised for securing unanimity at the polls? Hence, *A Capital*, an advanced newspaper of this city, could say with much bitterness and all truth, "The republic prevents Portuguese citizens from voting! What is now taking place stirs up the indignation of all those for whom 'democracy' is not simply a rhetorical figure, and for whom 'republic' is not simply a term under whose cloak flourish detestable political practices utterly foreign to the noble struggle for principles. There are no elections! This action of the cabinet closes the ballot-boxes to the citizens of Lisbon."

The candidates for the Constituent Assembly were all named by the Lisbon cabinet; nothing was left to the national will. By such gentle means, therefore, was the Assembly successfully "packed" with delegates entirely in sympathy with the guiding spirits of the enterprise.

The first acts of the Assembly were to declare the house of Bragança ousted and a "democratic republic" established, and next, to decree the colors of the new Portuguese flag.

The message sent to the Assembly by the provisional Government declared that the monarchy had brought about the dismemberment of the country and the political, social and economic ruin of the people. On the religious question it was not less explicit. To effect the expulsion of the religious Orders recourse was had to certain laws and decrees of the defunct monarchy, notably those of Pombal (dating from the eighteenth century!), Aguiar and Braamcamp, so that all was accomplished with perfect (?) legality.

Although the administration affected great fear of a

proximate monarchistic invasion (possibly by aeroplane) it seems to us that such talk, for the present at least, is all moonshine.

The recognition of the republic by the United States was hailed with extravagant joy, for other great nations will doubtless follow the example of America. In fact, it is hard to see how they could well do otherwise, for to remain indefinitely not on speaking terms with one's neighbor is out of the question.

The pastoral letter of the Bishops on the injustice of the Separation Law met the same fate as Father Cabral's defense of the Jesuits: the Government forbade its circulation and ordered the seizure of all copies of it. This was done, we presume, because the effete monarchy has now given place to a genuine, simon-pure, democratic republic, as the term is understood in Portugal.

JULIAN BLANCO Y P. DE CAMINO.

The Child-Widows of India

ST. JOSEPH'S COLLEGE, TRICHINOPOLY, INDIA.

From the returns of the census taken this year for the whole of India, an American lady has drawn up the following list, which speaks of woes unutterable to a large section of God's children, the little child-widows of India, doomed to perpetual widowhood by a cruel and inhuman custom. There are now in India 859 widows one year old, 1,886 widows between 2 and 3 years of age, 3,732 between 3 and 4, 8,180 between 4 and 5, 78,407 between 5 and 10, whilst the number of widows between 10 and 15 rises to 227,367, thus giving a total of 320,431 child-widows, who have never lived with their husbands and yet are real widows in the eyes of orthodox Hindus. Never may they have a chance of getting married again, but must drag on a wretched existence or lead a life of sin, through no fault of their own.

Whence this dreadful state of things? The answer is to be found in the absurd custom prevalent among the higher castes, especially among the Brahmins, of marrying their girls at a very early age. Though the girls join their husbands only after attaining maturity, yet this first marriage is considered as sacred and binding for life on the part of the girls. Should a husband die before his child-wife has reached her age, the latter becomes a true widow and is debarred from getting into lawful wedlock again. There is here close by, in the Sister's School, a young Brahmin widow, now fourteen years old. Some three years ago her marriage took place. The celebration was to last four days; on the third day the bridegroom was carried off by cholera and, on the fourth day, poor Kassi (such is her name) found herself a widow forever.

Formerly most of the Hindu widows, especially among the Brahmins, had to allow themselves to be burnt on the funeral pyre of their husbands. The English Government has suppressed such a barbarous custom, but the enforced widowhood remains. These poor girls, often belonging to the best families, very intelligent and with loving hearts, when grown up find themselves excluded from all the enjoyments of society and are shunned as accursed beings, who, through sins committed in a previous existence, have brought on the death of their husbands. What tongue shall relate the tales of sorrow, grief and despair of these poor girls thus thrown amidst a society debased and corrupted by paganism, without faith, and without hope in this world or in the next?

What a beautiful work it would be to rescue these

unfortunate children of God, if we had the means to set up an asylum for them, where they should learn that they, too, are God's children, and very dear to Him! The Protestants, with American aid, have done something in that line.

Here in Trichinopoly we have started, with the help of some friends, a centre for the Brahmins of Southern India who wish to become Catholics. As, in order to embrace our faith, these Brahmins have literally to leave home, parents, friends and everything dearest on earth, they find, in the Christian Brahmin quarter, freedom to follow their conscience and friends to help and encourage them. The pagans, at the same time, have come to learn that Brahmins may become Christians without losing any of the privileges of the caste or becoming pariahs. Had we only means at our disposal to develop the work, it would undoubtedly become a powerful centre for the propagation of our Faith in Southern India.

In a corner of the Catholic Brahmin quarter there rises a modest building, which bids fair to become the long-wished for asylum for these poor widows, the day when some kindly Christian soul shall be moved with pity and come to their help. Already several widows have found peace and happiness within its precincts, and have been set up in life.

How God will bring these souls to the asylum, a letter I have just received from a Brahmin widow, dwelling far away from Trichinopoly, and now in her twentieth year, will show. Belonging to one of the best families of the Madras Presidency, the girl lost her husband when quite a child. Thanks to her parents' affection and her fondness for study, she was happily preserved from all dangers to her soul. A passing acquaintance with a Catholic woman was the means employed by God to bring her to the light of faith. As soon as she heard of Our Lord and His love for us, her heart went to Him and she resolved, in the face of innumerable difficulties, to become a Catholic. She wrote to me, asking the favor that she might be received among the Brahmin converts. On receiving a favorable answer, she thanked me in the following simple and touching way: "Rev. and Dear Father: Many thanks for your kind letter. I am very anxious to become a member of the Holy Church and to receive all its blessings. As soon as possible, I shall take the last step and give myself fully to Our Lord. Be kind enough to receive me among your children and make me a child of God. My dear Father, I am very grateful for your kindness towards my poor soul, and I sincerely thank my Catholic sisters for their prayers."

What God has done in the case of this good soul He will do in the case of many others, if only our Christian brethren in other more fortunate lands will pray for them and help us to prepare a place to receive them.

F. BILLARD, S.J.

The London *Times* states that the devastation of the Catholic villages in Albania has been of the most savage character. Old men and women were thrown into the burning houses and atrocities committed which cannot be described. The Albanians refuse to submit to the Sultan. King Nicholas declares it is not the Sultan personally who has authorized these atrocities, but the irresponsible clique which control the Government. The latest news is that, in spite of the advice of Russia, the Montenegrins have determined to take up arms against Turkey and thus generalize the Balkan conflict. Meantime, Turkey is refusing to submit the Albanian question to the Powers.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 15, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

The Jesuit Oath

The *Call* is a paper published in New York in the interests of Socialism. Our introduction to it came through a clipping sent us from the issue of June 17, and the furtherance of this slight acquaintance, if there is to be any, will certainly not be of our choosing. To prejudice its readers against the Jesuits, whom it accuses of using unfair means against the Socialist movement, it publishes the canard styled "the Jesuit Oath." What manner of man is it that will attempt to becloud a clear issue—such as the conflict between Socialism and religion—by printing and standing for a fabrication which the most bitterly anti-Catholic organs have denounced as an utter fraud which no well-informed person could swallow? Having served its purpose in England, appearing at regular intervals with more or less embellishment from the days of Titus Oates, it took a flying trip not long ago to Germany, where disaster befell it as soon as it was sighted. The Evangelische Bund, the German equivalent of the Protestant Alliance, styled it *eine plumpe Falschung*, "a clumsy fabrication," while the official organ of that body, the *Tägliche Rundschau*, implored Protestants not to give themselves away by accepting such rubbish, thus playing into their enemies' hands, and "drawing water to the Ultramontane mill." When we heard that the silly calumny had appeared only a year ago in the *Wanganui Chronicle* of New Zealand, we thought that the myth, having run its crooked course over the earth, had at last reached the world's limit, and was preparing for its disappearance into the nothingness out of which it had evolved. This final plunge it seemed to take when the Protestant's Treasury, the English Protestant Press Bureau, which supplies material for unsavory warfare against Rome, at last, under pressure of nearly three centuries of refutation, expressly disowned this document as a forgery, as the New Zealand

Tablet informs us, and so formally withdrew it from the Protestant armory. Lo and behold! it has dared to raise its head again, a month ago in New Orleans; more recently in New York. We are convinced now that some errors seem to share in the immortality of truth. At least they will always thrust their distorted visage into the world over which rules the Prince of Darkness and the Father of Lies. Socialism should be more choice in the company it keeps.

R. P.

Readers of the French papers are continually confronted by two mystical letters at the head or in the body of political articles. They are R. P. They do not mean Republican Party or Roman Pontiff, or Reformed Protestants or Russian Police, but they symbolize the most recent political war cry: *Représentation Proportionnelle*, which may soon be another R. P., that is, a Revolutionary Program, or the occasion of it.

At present there are two electoral systems in France, both of which are known in our own country. They are the *scrutin d'arrondissement*, and the *scrutin de liste*. Balloting for a single individual in a given electoral district is called by the French uninominal voting, or *scrutin d'arrondissement*, whereas voting the general ticket on which the names of all the candidates of a large electoral circumscription are inscribed is called the *scrutin de liste*. At present the Deputies are elected by the former, the Senators by the latter. But the Deputies are unhappy, at least a large part of them, and so are a great many other people. For in the first place the *scrutin d'arrondissement* is a fertile field for graft. The candidate in a small locality can promise all sorts of jobs for his friends and neighbors before election, and after he is in office he is kept busy paying his debts instead of serving his country. It has the additional disadvantage of multiplying party divisions—a curse which France is troubled with to an exasperating degree in its power to check wholesome legislation. On the other hand the *scrutin de liste* labors under the disadvantage of killing minority representation, for the votes of a small district can easily be swamped by the general ticket. However the result may be often the triumph of the minority with regard to the whole people, just as with us a Democratic State may have a Republican Legislature, or a President may not represent the majority of the nation. It is a puzzle no matter how you look at it, and in France the politicians are striving to effect a compromise. In fact, they have been worrying over the problem ever since the time of Gambetta. He was the champion of Proportional Representation, and often left his Presidential seat and mounted the tribune to fight for it. In our own times, Briand, before he left office, was in favor of it, and proposed that in each electoral district half the candidates should be given to the majority and the rest divided up among the minority. Against this the Socialists protest, as the

present system of the *scrutin d'arrondissement* gives them their only hope, by dickering with the other candidates, of getting into Parliament. If they were to stand alone their numerical weakness would be revealed. The R. P. for them is a menace, and they are fighting it fiercely. The same battle is being waged in Belgium where Proportional Representation, by means of the system of plural voting which prevails there, is in force. Against it the Socialists are arrayed, and they have to a great extent constrained the Liberals to help them in the fight. They have adopted a rival alphabetical symbol, viz.: S. U., or *Suffrage Universel*. But that will scarcely help them. S. U. prevails in France as we have seen, but has not brought peace. The latest news from the Palais Bourbon is that R. P. has been passed by 566 to 4. This is a surprise, but the nature of this Proportional Representation has not yet been revealed to the world at large.

Lawlessness of the People

Certain prejudices concerning the people of the United States are so deeply rooted in England that it is almost impossible to eradicate them. Of these one is that, compared with Englishmen, Americans are lawless. One might urge that no member of Congress, for instance, could imitate Keir Hardie and his friends, all M. P.'s, in India and the Young Egypt Congress, and go to the Philippines to stir up hatred of American rule, or make fiery speeches at a convention held in Mexico to promote the liberation of Hawaii, and then resume his seat in the House of Representatives; for his constituents would not tolerate it. Compare your courts with ours, would be the reply. See how quickly we settle our criminal trials, while in America new trials, appeals, technical subterfuges, drag a case out, and often, too, the guilty man escapes.

We are not perfect, and our imperfections in this matter may be deplorable, but they do not prove us lawless. They rather show us to be very devotees of the law. We allow an accused person to use every means the law allows him to escape punishment, but when he has exhausted all these in vain, the American people expect him to meet his fate like a man, and will not stir a finger to help him to avoid it. The reporting by the Bar Association of Newton, the attorney for Crippen, the wife murderer, reminds us that the English people act very differently. The judge, the jury, the court of appeal, get through their work efficaciously enough; but the case is not then finished. It is retried by women, old and young, over the teacups; by men in the train, in the club, over their wine after dinner, over their beer in the public house; and the British people decide that the judge was wrong, even though he were Lord Chief Justice of England; that the jury was wrong; that the court of appeal was utterly wrong. Then petitions are circulated and signed, praying for a pardon or a commutation. In the Crippen case the attorney seems to

have helped on the movement by communications to the press which he knew contained falsehoods. The people are not content to accept the decision of the only lawful tribunals, and this is the height of lawlessness.

But the Home Office generally ignores such petitions. Granted; but that only proves that the executive is law-abiding. It does not change the lawlessness of the people. Still, you can't deny that criminals in the United States get executive clemency through political influence. It does not happen so often as people think; and when it does happen it shows weakness, perhaps, in the executive, but it does not make the people lawless.

Revision by petition flourishes in Canada. It has been tried in this country. We pray it never may become a common practice. The step from it to the mobbing and the assaulting of judges is, as we learn from recent happenings in England, not a very long one.

Fabricating News

The newspapers on Monday morning as a rule make very dull reading for the man in quest of facts. Unless an earthquake somewhere has disturbed the tranquillity of the Sabbath, or a tremendous catastrophe on land or sea has opportunely come to the relief of the chronicler, or some astute politician is ready to spring a sensation on an unexpectant public, there is little to be found in the Monday editions, and for the most part more than that little is hardly ever looked for by the jaded reader of the Sunday supplements.

We can imagine the wobegone attitude of the Sunday night editor as he tries to patch together what will pass for news on the morrow. The office pigeon-holes are ransacked, a catchy filler that was crowded out of the Sunday issue is taken off the rack, a new headline or a new date added and the concoction is ready to serve.

This is the hour of the bright young journalist who is trying, has been for years trying, to make good. Any event, real or imaginary, will serve his purpose; if prosaic or commonplace it may need a little dressing; but if it be humorous, if it tickles the fancy, or raises a smile or a laugh or strengthens an ancient prejudice, or supplies a short and spicy story for the breakfast hour, it will probably find itself in honored setting on the first page.

The curious may easily pick these delicious scraps of information from the various daily newspapers, but they must be looked for in Monday's issues only.

The latest story—and, of course, it is introduced in out-of-town papers as a Special Telegram—is a romance, all told in twenty lines. The heroine; the adventurer; the denouement; the aftermath. Then the setting: Rome; Artist's Studio; Escape from Rome to Marseilles; Atlantic Steamship; Quebec; Convent; Adieu. Then come the pen touches under which the whole story takes on life; slender girl in brown; face heavily veiled—which saves the artist the labor of a minute description—an only child; family

wealthy; nineteen and beautiful. In Rome—proper place for romance—she meets a young man, so the story runs, tall, with thick dark hair and much of the artistic manner; quick friendship and ready offer of marriage; unknown to petitioner, parents of slender girl in brown cable to America for further information about the tall young man with the thick dark hair. And the result is—well, the engagement is broken off. "Plainly an adventurer," chorused the steamship passengers, who, strange to say, knew all about the girl in brown and the tall young man before reading a line of the love affair in the newspapers. Perhaps they had used the cable or, better still, the wireless. But alas for the girl in brown—even the old sea-dogs declared it a case of a broken heart. No diversion will bring any consolation; though father and mother try to dissuade her, she clings to the determination to enter a convent.

The story is really pathetic. Everybody will read it. And the silly and unfounded belief that the convent is the refuge of broken hearts is newly confirmed. Is this way of furnishing news to be classed among the triumphs of the modern Press?

Bavaria's Latest School Conflict

There is a contest just now on in Catholic Bavaria, which is of actual interest to those who note the trend of educational work the world over. The readers of AMERICA will recall a reference made some time ago to a joint letter of the Bishops of Bavaria to the Catholic members of the association of public school teachers of that kingdom. The communication dealt with the irreligious and agnostic tone characteristic of articles appearing in a certain school journal, the *Bayerische Lehrerzeitung*, accepted as an official organ by the association.

It appears that the rules of the Bavarian State Teachers' Association make it obligatory on all members to subscribe for this journal. In view of its anti-Catholic and anti-Christian utterances the Bishops, in their letter, requested all Catholic teachers affiliated with the organization either to insist upon the elimination of this characteristic tone of the journal, or to join in an effort to secure the abrogation of the rule making it incumbent upon all members of the Teachers' Association to subscribe for the *Lehrerzeitung*. Their evident purpose in publishing their joint letter was to safeguard the Catholic teachers from dangerous and vicious influences.

The request of the Bishops raised a hue and cry among those of the non-Catholic members of the organization, who stand for neutral or non-religious training in the public schools of the kingdom. All sorts of mean and petty charges were made by them, the Bishops being attacked especially, because, so these proponents of neutral schools affirmed, they had interfered in a matter entirely beyond their competency.

The Bishops declined to keep silent, when they recog-

nized the need of an urgent word of warning to their own Catholic people. In a second joint letter addressed to the Catholics of Bavaria, they gave a dignified explanation of the action they had taken in regard to the *Lehrerzeitung*. That they were clearly within the limits of their competency in criticizing the anti-Christian journal as they had done, they thus affirmed: "Our right to make the appeal we have made is not to be questioned; it is rooted in the duty imposed upon us as bishops to safeguard purity of teaching; it is solemnly established as well in the Constitution of Bavaria, one provision of which declares it to be a part of the privileged rights of the episcopal office 'vigilantly to watch over the teaching of faith and morals.' Notwithstanding this constitutional prerogative belonging to us, the request we expressed in regard to Catholic teachers and the *Lehrerzeitung* has been bluntly refused, with a snub that implies a strange ignorance of our rights under the law of our country."

The leaders in Germany favoring non-religious teaching in State schools evidently are not minded to rest quietly under the dignified rebuke thus administered. On May 1, the General Secretary of the National Association of the State Teachers of Germany, to which the Bavarian organization is attached, in the "general news summary" which it edits for *Die Deutsche Schule*, a monthly review appearing in the interests of the National Association, published a paragraph calling upon the members of the larger body to unite with their Bavarian confreres in energetic protest against the "uncalled for interference of the Bavarian Bishops with the internal policy of the Teachers' Association."

Happily the Bishops are not without their own strong auxiliaries, eager to hurry to their support. The faithful people of that Catholic land do not propose to allow any association of teachers to have the last word in what concerns the training of their children. They have already manifested their purpose to use the rights which, as parents, they possess in the matter, and to aid, with enthusiasm the action their Bishops have taken to repel the anti-Catholic influences that are being brought to bear upon the teaching body of their country. On June 1, following a call issued by the Committee of Catholic Action in Munich, an immense concourse of Catholics assembled publicly to profess this purpose. The largest hall in Munich, accommodating 6,000 persons, was packed to its last capacity. The foremost lay Catholic leaders of Bavaria were in attendance; the audience was a thoroughly representative one, made up of men and women of every class in the community. The local organization of the Teachers' Association had issued an insistent request that the members of that body should absent themselves from the gathering, but the Catholic State school teachers ignored the mandate and were present in force. It was publicly avowed by the speakers at the meeting that their meeting was in no sense a political one. With politics as such their Bishops, as Bishops, wished in no

wise to meddle. They met, it was said, simply to declare their loyal accord with their Bishops in the policy these had followed in criticizing and condemning the anti-Christian tone of the *Lehrerzeitung*, a school journal forced upon Catholic members of the Teachers' Association. Their declaration of this sentiment, one is glad to note, was clear enough and emphatic enough to cause the members of the Teachers' Association, if they are wise, to take prudent counsel and avoid further conflict.

Catholics and the Press

The straightforward words addressed by our able and earnest collaborator, Señor Norberto Torcal, to a distinguished gathering in the palace of Archbishop Almaraz of Seville at a recent meeting in favor of a Catholic Press Association, are so applicable to the condition of the Church in America, that our readers will doubtless appreciate them in English dress.

"If the Catholic press was to fulfil duly the object of its existence and realize fully its exalted mission, it was plain at the outset that the one thing necessary was a bureau of telegraphic and telephonic information which could furnish sober, truthful, and complete news of all that might happen in Spain as well as abroad. Thus would Catholics be freed from the slavery of the anti-Catholic news agencies and would be delivered from the hateful work of contributing with their funds to the success of undertakings that were always hostile to religion and Church. But what was so easily seen was not so easily done. Whence could be gathered the capital needed for the enterprise? Then began in a small way the formation of the association for whose development and extension the present meeting had been called.

"Of what avail is it," asked the speaker, "if our Catholic newspapers have excellent editorials and learned contributions, and yet, on the news page, which is commonly all that is read, they are poor, weak, defenceless, and at the mercy, by no means tender, of the enemy? At the mercy of the enemy! That enemy uses two weapons against us, and those weapons are silence and misrepresentation. Silence is the order of the day when there is question of anything favorable to the Church; hypocritical affectation of impartiality is in evidence when, by a few swift twists of misrepresentation, the nature and importance of a great Catholic movement may be so distorted as to appear something cheap, trivial and insignificant. Take the immense gatherings which met to protest against the proposed 'lay schools,' that is, schools without religion. From the reports of them sent out by hostile agents, one might think that those meetings, where the brightest and best men in Spain appeared and spoke, had been attended solely by the clergy, with a sprinkling of sacristans and pious old women.

"You will tell me," continued the speaker, "that you are tired of being besieged for contributions to good works, that there are already too many claims and calls upon your charity and good will. I don't deny it; I don't deny that you are tired, I don't deny that you are besieged. Unfortunately, many,

very many, ask, and few, very few, give. But I would like to bring home to you that there is something more urgent, more pressing, and more necessary than, for example, the splendid illumination of our churches or the elaborate and costly celebration of religious solemnities, or the building of finer churches and richer altars, than, though I hesitate to say it, the relief of the temporal needs of the poor. That something is the proper provision for the existence and support of the Catholic press, for the press is the great propagator of truth, the great apostle of society, the great agent for the salvation of souls. What doth it profit, ladies and gentlemen, if the generosity of the few pious rich raises sumptuous temples when those temples remain empty, when the people do not come to them to pray, to assist at holy Mass, and to hear the Word of God? If the people, those who need light, direction, love and counsel, wander far from the sanctuary and the priest, what doth it profit? Remember that every great explosion against the Church and religious institutions has been preceded and heralded by a violent newspaper campaign of misrepresentation and slander. It is in such campaigns that the Catholic press must take part. That it may take an efficient part, it rightfully demands your hearty cooperation."

Amenities of Statesmanship

When the refined and courteous de Broqueville took the reins of power as Premier of Belgium, people hoped that his suavity and prudence would have an effect on the manners and methods of the turbulent Left of the legislative body. The reverse has happened. The House of Deputies at one of its sessions was like a menagerie. Of course de Broqueville is not the chief tamer of the rampant and roaring legislators, but he was present while the first trouble of the new administration was going on. However his good manners failed to filter through to help his able assistant, Cooremans, or to moderate the rage of his assailants. The scene was most disgraceful, and the epithets of "liar," "forger," "thief," hurtled through the air as these supposed Solons howled and stamped and smashed things while they legislated for the country.

It was the 21st of June, and the exultant if not utterly triumphant Left were for war. First Daens, the Christian Socialist, not always on the right side, but now with the Catholics, and who was adding to his "crime" of treachery the equally unforgivable one of speaking Flemish, was denounced as a "liar," "calumniator," and "traitor." The Catholics of Louvain were described as "the murderers of the workmen who wanted universal suffrage"; Catholic financiers were "plunderers and grafters," and the Catholic clergy were "corrupters of youth." To upset Schollaert the opposition had successfully employed street riots, and now they make the Parliament House a cabaret where legislators fight like rowdies. No wonder there are riots among the people when there is anarchy among the law-makers. The outlook is not encouraging, and the friends of sturdy little

Belgium are wondering if its Government is going to pass into the hands of men like those who are dragging France, Portugal and Italy to perdition.

LITERATURE

The Religious Experience of the Roman People. By W. WARDE FOWLER, M.A. London, New York, etc.: The Macmillan Company. Price, \$4 net.

The author of this work has gathered together virtually everything that is extant in classical authors concerning the religion of the Romans. Its title seems to us inappropriate. Religion, *i. e.*, man's apprehension of his essential relations with God and his voluntary discharge of the obligations arising from them, belongs primarily to the individual. Social religion, whether of the family, the community, or the state, exists because these are human societies, having as their function to help the individual to the perfection of his nature. Religious experience, according to the universal acceptance of the words, at least among Christians, is the reflex apprehension of God's workings in the soul and of the soul's response to such workings by the subjection to them of its intellect and will. It is therefore purely personal. It is the soul's most intimate possession, and therefore the most jealously guarded. Cicero discourses learnedly of man's relations with God; but he does so objectively and in the abstract. Of his concrete subjective religious experience, of what these relations were to him practically, we may conjecture, but he tells us nothing. In a Methodist revival meeting the convert pretends to tell his experience, but all see that his reserve far exceeds his confidences. His difficulty is two-fold: the repugnance to laying bare one's secret soul, and the hardness of the task of self-introspection, and of the finding of material terms apt to express the things of the spirit. It is this almost moral impossibility that makes St. Augustine's Confessions perhaps unique. He has had imitators. Some saints have come very near him, but his thorough introspection, his perfect analysis, his complete revelation, stand alone in religious literature. For Mr. Fowler, religious experience is little more than a record of the successive phases of social religion.

These remarks must not be taken as quibblings over a name. They are important, as showing how widely Christian and Rationalist differ as regards, not only their point of view and their method, but also their hopes when they set themselves to penetrate the mists obscuring the religious practices of antiquity, and then, a task infinitely harder, to reach the religious experiences lying deep beneath. The Christian bears in mind that God, who wishes all men to be saved and to come to the knowledge of the truth, though He suffered men to walk in their own ways, to change the glory of the incorruptible God, whom they knew, into the likeness of things corruptible, and so to fall victims to uncleanness, left not Himself without testimony doing good from heaven, manifesting His eternal power and divinity by the things that are made; so that in every nation were those fearing God and working justice fulfilling the conditions laid down by St. Paul for enlightenment to salvation: "He that cometh to God must believe that He is, and is a rewarder of them that seek Him." How many, how few such were in the ancient world God alone knows. What was the relation of primitive religious practices, of which the vestiges remain, to the perception of the supreme and only God, none knows but He. This, however, we do know, that idolatry was a decadence, a degradation of the religious idea in man; and therefore one must be cautious in judging primitive religions

by any similarities he sees, or imagines he sees, amongst the idol worshippers of to-day.

The reticence such reflections induce is no part of modern comparative religion. This prattles pleasantly about totemism, taboo, magic, fetishism; and compounds for ignoring real obscurities by making obscurities of the obvious. Our author is very far from being a devotee to a theory because it is fashionable. He will not hear of totemism in connection with the Roman people, and his reasons, briefly expressed, seem convincing. But with regard to taboo, he appears to fall into a snare almost unavoidable to an Evolutionist who can say: "By taboo is to be understood a very important part of what I have called the protoplasm of primitive religion, and one clearly allied to magic and fetishism" (page 27). Evolutionism holds necessarily a theory of primitive religions the very opposite of the Christian doctrine. Instead of a gradual decadence in the peoples who turned from God, it takes for granted a progress in all religions from what is worse to what is better. Hence, if totemism, which is pure diabolism, be excluded as an origin of primitive religions, magic and fetishism and taboo, diabolism under other forms, must be brought in. We do not say these things were not to be found in the religions of the early world, but we hold that there is no warrant for reckoning them as part of the protoplasm. On the contrary, they were facts of their gradual degradation.

We think, therefore, that many things which the author refers to taboo may be explained otherwise. As for the exclusion of strangers, captives and women from certain sacrifices (page 30), to explain it by taboo seems to us a notable example of the making of an obscurity out of the obvious. The same may be said of the expulsion of members of neighboring communities in the *lustratio populi* (page 31), and before we could admit the sprinkling of Professor Von Duhn and Bishop Berkeley's bedroom with holy water to be a survival in modern Italy of the old taboo, we should have to hear what the village priest and the Bishop's landlady had to say on the subject.

We are glad to see that Mr. Fowler repudiates utterly the notion that the late religion of the Roman State implied a bilateral contract which bound the gods to its observance. He shows with great acumen that sacrifices and worship were all impetratory, and that the reasons alleged on behalf of the former theory are without foundation. His explanation of the radical difference between the old Roman idea of the gods and the Greek Olympus is enlightening and confirms those who hold the comparative purity of the earlier religions. The chapter on the influences of Greek philosophy, leading up to those on Mysticism—a title to which we might take exception—and the Religious Feeling in Virgil, will be most useful to one studying the preparation for the Incarnation; and that on the Augustan revival throws light on the persecution of Christianity by the successors of Augustus.

In discussing the influence of Roman religion upon Christianity the author falls into the common exaggeration of assuming that wherever similarity is found one must assume a borrowing. The fact is that certain things, such as litanies, processions, aspersions, etc., appeal universally to the religious soul as eminently proper for the exterior worship of God, and this suffices to explain their place in the rites of Christianity, which necessarily abhorred idolatry. We must say, too, that the author betrays, from time to time, an animus against the Church, at least in Italy. Thus he tells us (page 309) that when the Goths were threatening Rome, and certain Etruscan magicians had offered their services to the Prefect of the City, to drive them away with incantations, Pope St. Innocent consented to their employment, provided

they performed their rites in private. The story is most injurious, and antecedently improbable. One, therefore, would have expected Mr. Fowler to look up the authorities for it before making it his own. He refers us casually to Professor Dill's "Roman Society in the Last Century of the Western Empire", and Dill refers us to Sozomen and Zosimus. The former says nothing about the Pope. He states that certain "Hellenizers", *i. e.*, idolaters, in the Senate proposed to invoke the gods, and implies that nothing came of it. Zosimus was a pagan, who made Constantine and Christianity responsible for all the woes of the Empire, and lost no opportunity of blackening their reputation. He is hardly an acceptable authority.

Nevertheless, despite its blemishes, Mr. Fowler's book is of the highest interest to students, who, reading his facts in the light of revealed religion instead of the haziness of Evolutionary theories, will draw from it much profit. H. W.

William Lloyd Garrison. By LINDSAY SWIFT. Philadelphia: George W. Jacobs & Co. \$1.25 net.

We sometimes wonder how many former slaves of African birth still survive in these United States. True, the last importations commonly found their way to those places where servile labor was hardest and, consequently, slave life was shortest; but still there may be some who retain a vivid remembrance of the slave-ship and its dreary course across the Atlantic. For them and for their fellows the great Secessionist, William Lloyd Garrison, wrote and spoke and unflinchingly faced mob violence. Fiercely in earnest, blindly inconsistent, preaching peace and rousing his readers and hearers to frenzy, his eye was so focussed upon his own viewpoint that, in his opinion, those who differed with him must necessarily be the spawn of the evil one, the instruments of his tyrannical sway. Garrison was firmly persuaded of his own personal infallibility, and this persuasion of his brought him suffering, stripes, and wounds; yet he was consistently obstinate in his inconsistency, until the great reform at which he aimed had been brought by means which he had always held in abhorrence.

His life is the seventeenth in the American Crisis Biographies, and is far from being the least interesting and instructive. Born in 1805, he was an editor before he was of age, and began his career as a public speaker before he was much older; he was well on in his seventy-fourth year, before the end came to a life which had known many wild tempests and few restful calms. Abolition was his main theme, but he found time or occasion for subjects as varied as phrenology, clairvoyance, female suffrage, total abstinence, and an anti-tobacco crusade. He was a youth when slavery became a burning question in national politics; he lived to see it buried. Who would question his sincerity? Who would commend his reasonableness or breadth of vision? We are now far enough removed from those stormy times to be able to study with composure and calmness the words and deeds of one who faced a mob in cultured Boston, publicly burnt the Constitution of the United States on the Fourth of July, 1854, and lived to receive honor in that same Boston and to see the Constitution amended to his liking. Although Garrison is the central figure, and rightly, the author quite properly introduces other public men of the period with whom we feel better acquainted for having read the work. H. J. S.

Half a Man. By MARY WHITE OVINGTON. New York: Longmans, Green & Co.

This half man is the New York Negro. The little book which tells us of him is an interesting description of the black man in his surroundings, work, and aspirations in

the great metropolis. It is written in a sympathetic vein, but the impression left on the reader is not one of great hopefulness for the black man's future. The only church where the author found the white man mingling with his dark brothers was the Catholic Church on Fifty-third street. "At St. Benedict the Moor the black faces of the boy acolytes contrast with the benignant white-haired Irish priest, and without need of words preach good will to men." "The white-haired Irish priest" is a New Yorker. It is to be regretted that Miss Ovington did not also meet Father Burke in the Metropolitan Tower, who is entrusted with a larger solicitude for his black brother than is his devoted assistant at St. Benedict's.

The O'Shaughnessy Girls. By ROSA MULHOLLAND. New York: Benziger Brothers. \$1.50 net.

There are four of them, Gentianella, Heliantha, Bluebell and Lavender, all named after flowers by their mother, an English countess, who rejected a duke to marry The O'Shaughnessy. Tremendously pedigreed on both sides and wondrously accomplished, two of them capture English earls, the third weds her gardener, who turns out to be a wealthy English gentleman, and the last settles down with The O'Clare in an Irish castle built by an American mine. They talk a great deal, as girls will, and write long letters about flowers, balls, parties, theatres and millinery, and a little about love, for which purpose men are occasionally introduced, two of them "highly educated at Harvard University." One of these is The McRory O'Rorke, the other an American named Slingsby, who, however, atones for his name by being a millionaire and marrying and settling in Ireland. They are all good if somewhat worldly people; but if they ever went to Mass, said a prayer, had a Catholic education, or were Catholics at all, the author fails to inform us. There are some useful chapters on a stage-struck young lady, and the whole narrative, though long drawn out, is pleasantly told. * * *

La Flor Maravillosa de Woxindon. Novela Histórica de la época de Isabel de Inglaterra por el P. JOSÉ SPILLMAN de la Compañía de Jesús. St. Louis: B. Herder \$1.10 net.

Although this is called a "historical novel", it is a history rather than a novel, as readers of the familiar English version know; for the events which led to the execution of Mary, Queen of Scots, are related with scrupulous regard for historic truth. The author's skill in introducing into the history the lights and shades of an English Catholic family of the period does not affect the substantial accuracy of his description of one of the greatest tragedies of the reign of the heartless and unholy Elizabeth of England. * * *

Dr. James J. Walsh has given to the readers of the July *Harper's Magazine* an interesting and valuable article on the "Irish brogue", a manner of pronunciation which is not the result of ignorance or lack of education, but of adherence to primitive methods. "Tea", for instance, was "tay" in Queen Anne's time; and "nayther" is or was just as correct a pronunciation of the *ei* sound in "neither" as it is in "reign" or "feign", etc., at the present time. The Irish expression, "old dart", meaning "the old country", solves a philological puzzle. The word "earth" was formerly pronounced "arth", just as we say harth and not "herth" in speaking of the "hearth." As it often happens that Irishmen omit the sound of the final *h* in certain words—an omission which was also once quite proper—hence "the old earth" or "old land" became the "old arth", and has finally lapsed into the "old dart." The article is not only interesting but instructive.

EDUCATION

With addresses of appreciation for the treatment accorded the delegates by the people of Chicago, the Catholic Educational Association closed the successful sessions of this year's congress with an enthusiastic mass-meeting in the Cathedral College hall in that city. Archbishop Quigley presided, and the addresses were made by some of the most noted Catholics of the country engaged in educational work. Of the five resolutions, passed with practical unanimity by the 2,500 members of the Association present from all parts of the United States and Canada, that condemning the Carnegie Foundation for the Advancement of Teaching was probably the most important expression of Catholic educational principle during the meeting.

* * *

Father Brosnahan's paper dealing with the Foundation, which was read during one of the separate meetings of the College section of the Association, no doubt led to the introduction of the resolution. Characterizing Mr. Carnegie's fund as "a private agency which is endeavoring to exercise an undue and irresponsible influence over American education," the reverend author of the paper followed the line of argument already frequently insisted upon in former issues of AMERICA, and showed the Foundation to be not a benefit but "a menace to the intellectual and moral well-being of the American people," since it essentially "aims at the dechristianization of education in this country." The resolution, accepted by the large assembly of representative Catholic educators, puts the stamp of that body's approval on Father Brosnahan's argument, and deprecates "the illiberal and sectarian attitude of the Foundation toward American universities and colleges."

* * *

Right Rev. Joseph Schrembs, Auxiliary Bishop of Grand Rapids, Michigan, voiced excellently the general tenor of sentiment leading those present to make this emphatic protest against the spirit and aims of Mr. Carnegie's fund. He said: "Our object—to bring all our educational forces of the country together upon a basis of intelligent cooperation with the definite purpose of imprinting Catholic thought upon education in every branch—from the elementary school to the university and seminary—never has been defined more clearly than in this convention. The educational system some men seek to foist upon the country rests on an entirely false basis. Education devoid of religion does not satisfy. Show me two professors in any of our big secular universities to-day who are agreed on what is moral. Morality, as these men seem to understand it, is a shifting opinion, a conviction which changes

with the spirit of the age. The Catholic view is that morality is something objective, something outside of man, and only by conforming to it can he work out his happiness even here below."

* * *

Catholics stand for the accompaniment of explicit religious instruction in every grade of educational work because they recognize that without the sanction of religion this necessary moral teaching is impossible. No great study is needed to show the aim of the Carnegie Foundation to be the establishment of a centralizing education trust which will exalt the universities and colleges that are opposed to evangelical Christianity and will discredit those under control of Christian denominations. One needs not be surprised, then, to find a representative body of Catholic educators stigmatizing the scheme of this modern "patron Saint of learning" as a genuine menace to the intellectual and moral well-being of the American people.

* * *

To be sure, it is the privilege of Mr. Carnegie to dispose of his wealth as he may see fit, but, as the Rev. Dr. Edwin Poteat, President of the Furman (Baptist) University, Greenville, S. C., recently declared, "no rich man has the right to ask us to desert our principles for the sake of an old-age pension." One is glad to quote Doctor Poteat. Despite repeated affirmations of a similar tenor made by Protestant divines and educators, there is an inexplicable tendency on the part of writers in the secular press to look upon the condemnation of the Carnegie Foundation, by those who favor explicit religious training, as something emanating from "narrow" Catholics. These will tell us that the administrators of the fund are not averse to religious teaching, that what they reject is the sectarian character of such teaching in schools controlled by religious bodies. A writer in a well-known Boston paper recently criticized Father Brosnahan's argument with this worn-out subterfuge. One would think that the necessity of definite and fixed principles in the matter of religious teaching ought to be recognized by a writer presuming to instruct us editorially. "Unsectarian religion"—it is the term used by those who find religious teaching possible in the Carnegie colleges—has about the same significance to the logical mind as has the term "squared circle" to the mathematician.

* * *

Nay, even were one to concede the feasibility of religious training on some broad interdenominational lines common to all beliefs, a concession no strict religionist will ever admit, one would still question the fairness of Mr. Carnegie's provisions for the distribution of his fund, and would still hold the Foundation to be hostile to

Christian schools. As interpreted by his own administrators, these provisions explicitly affirm schools controlled by religious bodies to be incapable of genuine and broad scholarship simply because of their affiliation, however tenuous, with these bodies. To quote again the strong plea made by Doctor Poteat for a broader Christian spirit in colleges and universities: "I deny the right of Mr. Carnegie to impugn the competence in the field of education of my college or of any other sectarian institution."

* * *

It is a misfortune that Mr. Carnegie was not generous enough in planning his endowment to forget for the nonce the tendency of wealthy men to make gifts under stipulations that unreasonably limit their field of usefulness. Had he conceived his benefaction so as to create a fund to aid the whole body of teachers in the country, he would have done a commendable service to the community. As it is, the Foundation, under its administrators' provisions, as now insisted upon, is and can be a benefit only to certain schools which, no matter what their defenders may claim, exercise a distinctly hostile influence toward religion in education.

* * *

Unhappily, the non-religious school is an "institution" among us, and its cause is upheld by many others besides Mr. Carnegie. "Yet," as the New York *Press* said recently, commenting editorially on a form of rowdism which has been attracting special attention from the city magistrates, "the question remains: What is there wrong in our system of religious and ethical education that it should turn out each year so large a new crop of young men and women who are so little impressed with the rights of others, and of the limitations of their own rights as to freedom of conduct? That an altogether too large a proportion of our growing boys and girls are in such a state of ignorance the police court records bear painful witness." The non-sectarian system of education, which Mr. Carnegie's fund recognizes as the last word in broad, liberal training, is working out its results with us more slowly, perhaps, than among the more mercurial French, but it is certain to achieve its fated end quite as effectually here as there.

Prejudice, which in former days frequently blinded non-Catholics to the reason and motive impelling Catholics to establish their own educational system in America, seems to be disappearing among us. Evidence of this is the frequent and cordial word of praise spoken by prominent leaders of Protestantism regarding the educational work done by Catholics. Indeed, instances of such appreciation are becom-

ing so common as to excite no surprise. Just recently a Lutheran preacher of Fort Wayne, Indiana, commented on one phase of Catholic success and drew from it a lesson, which he urged his coreligionists to profit by. Speaking of the language difficulty, common enough in our cosmopolitan land, he said:

"In Cleveland, as in many other cities, there are many immigrants among the Roman Catholics. They come from many lands. But, notwithstanding the diversity of tongues, there is uniformity in their churches and schools. You will find the Irish Church of St. Patrick, and beside it a flourishing school. You will find the German church, the Polish church, the Bohemian church, and beside each of them a school. There is uniformity in all these schools, and they constitute a bulwark of the Church. The Roman Church says: 'Give us a child until it is twelve years old and it will be a Catholic for life.' The effectiveness and success of the Catholic Church in its educational system has often impressed me. I realize the true Christian spirit that actuates the Papal Church, and I want to impress upon you to-day the fact that the Catholic Church finds diversity of languages no barrier in its schools."

M. J. O'C.

The Religious Education Association has degenerated in its magazine to publishing articles by Percival Chubb in favor of Mr. Adler's Ethical Culture School. When inquiry was made of the secretary if this was religious education, he replied that they were not responsible for all the views in the magazine, but would publish anything that would stimulate moral thought. This declaration will undoubtedly give a radical stamp to the Association and entail for it the loss of its conservative and uncompromising members. Mr. Bird S. Coler, one of its vice-presidents, has sent in his resignation, and is now planning a new organization that will hew only in one line and stimulate nothing that does not mean authoritative religious teaching. It will be a society having for its object the promotion and defense of church schools. It will aim at checking the spread of Socialistic materialism in the primary schools of America, and promoting the teaching of morals with the living authority of God behind them as an offset to the subsidization of the higher institutions of learning in the interest of affirmative Agnosticism. The following is a rough sketch of the proposed organization:

OBJECT.

The definite aim of the Society shall be the impressing upon the mind of our people of the moral danger that threatens the nation from the Godless School and the employment of public opinion as a motive force in the direction of providing a sys-

tem of distribution of public funds for educational work which will be absolutely just and shall do away with the un-American discrimination against churches and religious institutions. For the execution of this program the Society shall have the power to publish, print, sell and otherwise distribute literature bearing upon the subject; the power to receive gifts and legacies, and to apply such, in the discretion of the directors of the Society, to work in consonance with the Society's object as herein outlined. It shall also have power to promote and hold public meetings, and to conduct lectures.

ORGANIZATION.

All persons believing in God shall be eligible to membership in the Society, but they shall, before admission, assent to the following explicit declaration:

We agree that our work and such money as we may contribute to the Society shall go to the object as outlined above, and that no system of teaching shall be considered as moral teaching which is not founded upon the tenets of authorized religion.

The members shall annually elect a Board of Five Directors, which may be enlarged by vote of the directors at any time hereafter, and such directors, at the meeting following their election, shall elect the following officers: a president, six vice-presidents, a secretary, a treasurer. The president, when elected, shall appoint an editor and manager, whose duty it shall be to take charge of the Society's offices, and have general supervision over the distribution of literature, the promotion of meetings, the arranging for lectures, and such other work as the Board of Directors shall, from time to time, prescribe. The editor and manager shall receive such compensation as the Board of Directors shall determine.

PULPIT, PRESS AND PLATFORM

Those who have not yet peeped into the historical works published recently by The America Press, under the title of "Pioneer Priests of North America," may gather from the unqualified praise and enthusiasm with which these excursions into the field of aboriginal American history have been received that American Catholics have at last something to which they can point with becoming satisfaction and laudable pride. It would be a reproach if the secular press should be the first to call the attention of Catholics to a work which seems destined to mark the beginning of a new era in the production of historical works of standard value. The following critique, which we have taken the liberty to abridge, of Father Campbell's latest volume, "Among the Algonquins," ap-

peared in the New York *Evening Sun* of July 1st, under the appropriate title of

"A TRUE ROMANCE":

It is not given to every historian to make his chronicle readable. Facts unadorned and constrained within the sober limits of actual events, are apt to prove a trifle dry. And unless the author is able to infuse into his work that touch of life without which it is but an ordered succession of names and dates, his book is predestined to know the reference shelf more intimately than the library table. Without the attractive garb of an entertaining style the naked truth is usually hurried to the darkness and dust of scholarly oblivion.

To say, therefore, that a work, historical in scope, accurate in detail and instructive in its information, is at the same time interesting and even fascinating, is to pay no small tribute to the achievement of its author. But the work before us, "Among the Algonquins," by the Rev. T. J. Campbell, S.J. (The America Press), is well worthy of this praise.

Constituting the third volume of the series on "Pioneer Priests of North America," it takes up the lives and labors of the first missionaries to the Indian nation, which extended from the St. Lawrence to Hudson Bay and from the Mississippi to the Atlantic. But the story is not alone one of evangelization. It is a chapter in the birth of a continent, and as such is tense with the thrill of primeval battle with the elements and of herculean fortitude in the face of toil and danger and suffering.

And into this warp of adventure are woven the raids of Iberville, the discovery of the Mississippi and the struggle between two great Powers for dominion over the State of Maine.

Yet the very simplicity of the style makes the effect infinitely more impressive than if a dozen pages were used in place of one. The author has realized that he is dealing in events that are larger and stronger than any language, and it is to this fact, in largest measure, that his book owes its unquestioned power.

In quick succession come the stories of Druillettes, Albanel, Allouez, Marquette, Maret, Laure, Aulneau and Râle. And though no two are alike, there is in all the same undercurrent of heroic service to a mighty labor. There is in all the same background of ice and snow, flood and famine, want and toil, disease and death. In all is found the same homily of privations gladly borne, dangers calmly faced, suffering patiently endured, in order that these indomitable souls might advance the banner of their faith.

Quite apart from its value as a history

of early North American events, there is a vast fund of ethnological information in Father Campbell's book. Here and there throughout its pages are scattered observations on the habits and character of the Algonquins which should form a valuable addition to this branch of knowledge.

One quotation from a letter of John Aulneau on the religious beliefs of the Kristinaux is particularly interesting:

"Everywhere on these (supernatural) plains you see kettles swung over the fire and dances and games. That is their paradise. But before reaching it there is an extremely dangerous place, a wide ditch which the souls have to cross. On one side of it, there is a stretch of muddy water, offensive to the smell, and covered with scum; then there is a pit filled with fire which rises in fierce tongues of flame. The only means of crossing is a pine tree, the ends of which rest on either bank. Its bark is ever freshly moistened and besmeared with a substance which makes it slippery as ice. If the souls who wish to cross to the enchanting hunting plains have the misfortune to fall at this dangerous passage, there is no help left; they are doomed forever to drink of the foul stagnant water or to burn in the flames."

We cannot close our consideration of the book without yielding to the temptation of quoting again. To illustrate the character of those among whom the Jesuit missionaries labored, Father Campbell has included the story of one Indian family, which in its way is little else than epic:

"An Indian at the point of death had been baptized but recovered. Unfortunately, he was madly in love with a squaw, and without waiting to marry her in Christian fashion simply took her off to his cabin. It happened that he and his family went off to hunt, and every one of them perished except the man and two of his children, who made their way back to Three Rivers. He was exhausted and at the point of death, and naturally might have expected some help from his sister, who lived there with a sick boy. But, not wanting to be troubled with the care of another invalid, she brained her brother in the presence of his two sick and starving children, a boy and a girl, and then, heedless of their clamors for food, she put her own hopeful in a canoe and started down the river to Quebec. The children followed her all day along the shore, begging to be taken on board. At nightfall the fierce hag beached the canoe and told the boy: 'I can't carry both of you with me; kill your sister and I will take you.' Horrible to relate, the young brute seized a string and tied it around the neck of the girl. Then, holding one end with his foot, he choked her to death.

"Did she struggle with you?" asked the priest, when the story was told at Quebec.

"No; she did not even try to run away, but only looked at me and let me do it."

Just that! She only looked at him.

Altogether it is a splendid volume that Father Campbell has produced. To those of the same faith as the pioneer priests whose lives it relates, it should prove no less edifying than absorbing. But even to those of other persuasion, "Among the Algonquins" offers an opportunity for serious and interesting reading, where solid historical worth is matched by charm of style and vigor of conception.

The following letter was addressed by the Holy Father to Rev. Dr. Charles Granman, member of the Biblical Commission, in recognition of the great zeal displayed by him for the welfare of the South American College in Rome, and for the preparation therein of worthy priests for the churches of America:—

Beloved Son, health and Apostolic Benediction.

We take the occasion of writing to you from that which offers you the exercise of the highest charity, out of the zeal which We have for Latin America, for her Church, and for the life which Christ our Lord gave to mankind and which We desire men to possess, and to possess even more abundantly. But as often as We consider the condition of that Church, We recall the sorrowful words of the Gospel, "The harvest indeed is great, but the laborers are few." In spirit We see there many and vast lands, as yet unbroken, for the sowing of the seed of Christian wisdom; there, too, We see an immense multitude calling for Apostolic men to come in greater numbers and with better preparation for the furtherance of Catholic interests.

To these causes of Our solicitude another care is now added, one that has its origin in that very source whence rightfully should come the choicest fruit. We mean the Roman College of Latin America. The financial condition of this College has become so straitened that necessity requires the lessening of its student body, and that at a time (We speak to one who knows) when the situation in the dioceses of South America demands, rather, an increase in the number of students.

Hence you will rightly understand, Beloved Son, with what gratitude We regarded the announcement that you would undertake to relieve the pressing domestic difficulties of the College by enlisting at large the generosity of the Catholics of the United States of America. The plan is one full of charity and one that We declare must be attributed to the favor of a Merciful God; since there appears no hope of any help to come from the Catholics of Latin America; because their resources, which scarcely suffice for the recently cre-

ated dioceses, are employed in supporting their domestic institutions; and at the same time the slender means of the Apostolic See forbids Us, though willing and eager, from listening to the promptings of Our Paternal Heart.

Your remarkable zeal and the favorable disposition of the Catholics of North America quicken in Us a joyous expectation. For if the Church of South America demands now a more effective force in her priests, and priests that shall excel in virtue and in learning, assuredly it is fitting that she should look for them to this See of Rome, the centre of the whole Catholic Church and the teacher of truth, in whose sacred schools and camps the youthful clergy, at the tombs of the Apostles and almost under Our very eyes, will be formed, as it were, into a new soldiery for the good fight of faith and for every virtue.

Therefore, "earnestly asking the Lord of the harvest to send laborers into His harvest," We congratulate you, Beloved Son, for undertaking a cause upon which depends, in greatest measure, the strength and increase of Christianity among neighboring peoples. We also assure those in whom you will find assistance, that their beneficence could not be bestowed better, since it is employed in aiding and in widening the influence of a College which experience has approved and still approves as the home of perfect ecclesiastical discipline.

And may the Apostolic Benediction, which We most lovingly, in the Lord, impart to you, Beloved Son, be an earnest of Divine favor and a testimony of Our Benevolence.

Given at Rome, at St. Peter's, the fifth day of April, nineteen hundred and eleven, in the eighth year of Our Pontificate.

PIUS PP. X.

SOCIOLOGY

We discussed lately the shark of the sea and the loan shark. The former is a creature of God and glorifies its Creator by exercising the functions of its nature. Man knows but little of the mysteries of the ocean and of what may be the place of the shark in the economy of the deep. Naturalists call it the scavenger of the sea, but other fishes perform that office too. We do know, however, that its devouring of man is purely accidental, and that, had it no other food, it would soon become extinct. Very different is the loan shark. As such he is not God's creature, neither has he any place in the beneficent plan of society, the work of nature. He devours men, not by accident, but as his ordinary food, and grows fat and multiplies by his feeding. He exists, nevertheless, because there is a demand for him. If men did not want to borrow,

he would not be here to lend. Moreover, if they did not wish to borrow in a peculiar way, in secret, without what is known in regular business as security, *i. e.*, a lien upon property, or a responsible guarantor, he would not be on hand to lend in that peculiar way. If, then, he is to become extinct, he must be deprived of his prey; and that this may be done, it is necessary to know the class of borrowers on whom he feeds.

In the first place we may mention honorable, upright men upon whom calamity has fallen. We mention them first to get them out of the way; for they bear to the loan shark the same relation that human beings do to the shark of the sea. They fall into his jaws, but only accidentally: they are not his regular food. The reason is clear. Calamity means generally loss of fortune, sickness or hard times, both of which result in loss of regular employment, or open embarrassments in business; and each of these takes its victim out of the category of the loan shark's ordinary prey, men who borrow secretly on their personal note, whose fear of discovery, which would deprive them of their otherwise assured position, is the lender's security, not so much for his principal as for a long-continued payment of usury, which soon amounts to far more than the sum lent.

Now, the ordinary prey borrow secretly because their embarrassments are secret; and these must be secret because, as a general rule, there is something disgraceful about them. The origins of disgraceful embarrassments are commonly betting, gambling, speculating in stocks, etc., and extravagant and immoral living, and the introduction to the loan shark too often follows the appropriation of another's money, by which one hoped to get out of his difficulties and make everything straight. Those four evils enter integrally into the life of our modern cities; they are the forms under which, for a large number of men, old as well as young, appear the concupiscence of the flesh, the concupiscence of the eyes and the pride of life, the three elements that make up the world. No individual is constrained to be a betting man, a gambler, a bucket-shop operator, or a prodigal, but so long as city life is what it is to-day, these four will abound, not only following their passions openly, but secretly also among respectable salaried and professional men; and if they abound, the loan shark will not be absent. There is this great advantage in making his existence difficult, that it would hasten the exposure of the double lives of men apparently respectable; and their disgrace might deter others from following their evil courses. But a radical reform calls for the elimination of the causes that produce him.

H. W.

ECCLESIASTICAL ITEMS

His Holiness, Pius X, in an autograph letter to the Apostolic Delegate, Mgr. Falconio, applauds the lead taken by the United States in the world-wide campaign for international peace. A copy of the letter was sent to the White House. The letter follows:—

To Our Venerable Brother, Diomede, Titular Archbishop of Larissa, Apostolic Delegate to the United States of America.

Venerable Brother: Health and apostolic benediction. We are happy to learn from you that in the United States of America, under the leadership of men enjoying the highest authority with the people, the more judicious members of the community are fervently desirous of maintaining the advantages of international peace. To compose differences, to restrain the outbreak of hostilities, to prevent the dangers of war, to remove even the anxieties of so-called armed peace is, indeed, most praiseworthy, and any effort in this cause, even although it may not immediately or wholly accomplish its purpose, manifests, nevertheless, a zeal which cannot but redound to the credit of its authors and be of benefit to the States.

This is especially true at the present day, when vast armies, instrumentalities most destructive to human life, and the advanced state of military science portend wars which must be a source of fear even to the most powerful rulers.

Wherefore, We most heartily commend the work already begun, which should be approved by all good men and especially by Us, holding, as We do, the supreme pontificate of the Church and representing Him who is both the God and the Prince of Peace; and We most gladly lend the weight of our authority to those who are striving to realize this most beneficent purpose.

For We do not doubt that the same distinguished men who possess so much ability and such wisdom in affairs of state will construct in behalf of a struggling age a royal road for the nations leading to peace and conciliation in accordance with the laws of justice and charity, which should be sacredly observed by all. For, inasmuch as peace consists in order, who will vainly think that it can be established unless he strives with all the force within him that due respect be everywhere given to those virtues which are the principles of order and its firmest foundation?

As for the remaining aspects of the matter, We recall to mind the example of so many of our illustrious predecessors, who, when the condition of the times permitted, rendered, in this very matter also, the most signal service to the cause of humanity

and to the stability of governments; but since the present age allows Us to aid in this cause only by pious prayers to God, We therefore most earnestly pray God, who knows the hearts of men and inclines them as He wills, that He may be gracious to those who are furthering peace among the peoples, and may grant to the nations which, with united purposes, are laboring to this end, that the destruction of war and its disasters being averted, they may at length find repose in the beauty of peace.

As a pledge of divine favor and a proof of our benevolence, We most lovingly grant you, venerable brother, the apostolic benediction.

Given at Rome, at St. Peter's, the eleventh day of June, 1911, and the eighth year of our Pontificate.

PIUS X.

A public statement has been made by the Right Rev. Louis S. Walsh, D.D., Bishop of Portland, Me., explaining the interdict issued against six laymen of the Portland diocese who introduced a bill in the Maine Legislature against the Bishop's control of church property as a corporation sole.

On June 23, 1911, feast of the Sacred Heart of Jesus, the Rev. Fabián Ruano celebrated his first holy Mass in the convent of the barefooted Franciscan nuns, Madrid. After a professorship of many years in the Institute of Salamanca, the incumbent became a widower only a few months ago. He then determined to enter the sacred ministry, for which he was already well qualified by his extensive studies. At his first Mass, one of his sons, the Rev. Juan Ruano y Corbo, S.J., officiated as assistant priest, and a little granddaughter of the celebrant made her first holy Communion. The choice of chapel was determined by the fact that the newly ordained priest had a daughter among the religious. Rev. Father Ruano was ordained at the age of sixty-four.

On the occasion of the centennial celebration of the Seminary of St. Hyacinth the "old boys" presented to their Alma Mater the handsome gift of \$80,000. The money will be spent in enlarging the physical cabinet, and in making improvements in various departments of the Seminary according to the judgment of the authorities of the institution.

The Right Rev. Thomas J. Daly, Vicar-General of the Archdiocese of Halifax, celebrated the golden jubilee of his ordination on July 9. Mgr. Daly was born in Halifax, in February, 1839, and was raised to the priesthood July 9, 1861. After his ordination he was appointed to a parish at Chezzetcook, at the same time acting as

secretary to his Grace Archbishop Connolly. On the death of the Archbishop, Mgr. Daly took charge of the parish at Windsor for several years, till he was appointed by the late Archbishop O'Brien Vicar-General, with the additional pastorate of St. Joseph's parish, where he still continues his zealous labors. The non-Catholic members of the community vied with their fellow-Catholic citizens in honoring the worthy priest.

Every Saturday morning the Aloysius Truth Society, of Washington, D. C., publishes, in a local daily paper, a column of Catholic notes and comments, and at various intervals prepares the publication of important Catholic items in the Sunday press. Its activities are extending in many directions. As a result of a recent meeting, the work of the Society is now divided among four committees:

The press committee, whose duties are to use every available means to refute such published articles as attack the true Faith or are subversive of Christian morality, and to publish in the public press important and instructive Catholic news.

The library committee, which seeks to stimulate a desire for higher education among the Catholic laity by printing and distributing lists of Catholic books, and otherwise encouraging the circulation and reading of standard Catholic literature.

The social studies committee, whose work is to assist in the dissemination of Catholic truth by means of lectures and conferences on social, moral and dogmatic subjects of special interest, and particularly by fostering the practice of yearly retreats among the laity of all classes.

The law committee, which aims to aid the society by its legal knowledge; to urge the strict enforcement of existing laws for the safeguarding of public morals, and, when necessary, to advocate new and more efficient civil legislation.

The President of the A. T. Society is the Rev. Augustus J. Duarte, S.J., of St. Aloysius' Church, Washington.

SCIENCE

The Bureau of Mines, in a brochure entitled "The Escape of Gas from Coal", gives the following interesting results of its investigation on American coals. Inflammable gas is not only liberated while they are being broken down in mining, but also for a considerable period thereafter. The escape of gas is at first quite rapid, but the rate diminishes, tending towards a final cessation in from 3 to 18 minutes. With the volume of the small lumps of coal taken as a unit of measurement, about $\frac{1}{4}$ volume of methane escapes during the crushing, and from $\frac{1}{2}$ to $1\frac{1}{2}$ volumes on continued exposure to the air. The final

loss consequent to this loss of gas is trifling, but the danger of accumulation of explosive gas from this source in mines and coal bunkers warrants its being taken into account in the ventilation of mines and in the storage of coal.

* * *

A recent boring made in the village of Czuchow, in Silesia, to a depth of 7,348 feet, has permitted of new earth-temperature determinations. Experiments up to date show that an increase of one degree Fahrenheit is had for every 58 feet of descent.

* * *

The latest investigation regarding the movement of soil material may be embodied in the following items:—The wind plays no minor rôle and is not the least of the great dynamic agents now recognized as affecting the soil. The older static conceptions are now untenable. In soil removal the wind is one of several agents (of which running water is probably the chief) which, by removing weathered soil material from the land surface into the sea, progressively expose the rocks beneath to the process of decay, enabling the maintenance of that balance upon which depends the permanence of the soil layer. Among these agents the wind is greatest only in areas of considerable aridity, and even there it is by no means the sole active factor. From our present viewpoint, the second or mixing action is of far greater and more general importance. The carrying of soil material from place to place across the land surface makes possible the existence in any particular soil of minerals not present in its parent rocks, and is one cause of the well-known and remarkable constancy with which the useful minerals occur in the soils of the world. In this action the wind shows its greatest effectiveness. As a mixer of soils already formed it yields to none. Nor is this action, like the former, confined to arid lands. Wind action, both in removal and transfer, must be regarded as an important item in the newly emphasized dynamic explanations of the soil and its fertility. (*Bureau of Soils, Bulletin No. 68.*)

F. A. TONDORF, S.J.

OBITUARY

The death is announced of Mother M. Rose Whitty, at Port Elizabeth, South Africa, on May 4. Mother Rose was born in Dublin, Ireland, November 24, 1831, and so at the time of her death was in her eightieth year. Less than a year ago she celebrated her diamond jubilee, the sixtieth anniversary of her religious profession, and received on that occasion a special blessing from the Holy Father. She was the foundress of the Dominican

convent in Port Elizabeth, and was its prioress for twenty-five years. Altogether her career was a remarkable one, as well in length as in labors, and should draw attention to the heroic and unremitting labors of the Sisterhoods in behalf of education in that far-off region.

The Rev. Gabriel A. Healy, Pastor for forty-one years of St. Bernard's Church, New York City, died in the rectory, on July 3. Father Healy was a priest for fifty-one years. As a boy he attended the schools of the Christian Brothers, and later the College of St. Francis Xavier, where he received the degree of A.B. in 1861. In the fall of the same year he presented himself as a candidate for the priesthood and was sent for his theological studies to the Grand Seminary in Montreal. At the end of his four years' course he was ordained in old St. Patrick's Cathedral, by Bishop James Roosevelt Bailey of Newark, afterwards Archbishop of Baltimore. Father Healy founded the parish and built the church over which he presided for so many years. His name will recall the memory of an exemplary priest and one who was known and loved by the Catholics of Manhattan.

Right Rev. Monsignor Dennis J. Flynn, LL.D., President Emeritus of Mount St. Mary's College, Emmitsburg, Md., and a well-known Catholic educator, died, July 7, at the institution of which he was for many years the head. Dr. Flynn had been ailing for the past eighteen months. He was born at Louisville, Ky., September 17, 1856, and after the usual preparatory studies in his native city, he entered Mount St. Mary's in 1877. Receiving his A.B. degree in 1880, and his A.M. in 1882, Monsignor Flynn was ordained priest in 1883. His first charge led him to Wilmington, Delaware, where his ministerial work during sixteen years was singularly successful. His appointment to Mount St. Mary's faculty dates from February, 1899. In June, 1904, Monsignor Flynn was elected to the important posts of Vice-President and Treasurer, and in June, 1905, he was further honored by being chosen President of that venerable institution. This charge he filled until failing health obliged him to retire as President Emeritus eighteen months ago.

Dr. Flynn received the honorary degree of LL.D. from his Alma Mater in 1897, and from Georgetown University in 1906. During the ceremony attending the dedication of the new chapel, attached to Mount St. Mary's College, on October 12 last, Cardinal Gibbons announced that Dr. Flynn had been created domestic prelate by Pope Pius X. The honor was conferred upon him at the special request of the Cardinal.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 15

(Price 10 Cents)

JULY 22, 1911

(\$3.00 a year)

Whole No. 119

CHRONICLE

Senate's Closing Program—Foreign Commerce Records — Dr. Wiley's Case — Suit Against Magazine Trust—New York Votes United States Income Tax—Japanese in the Northwest—Naval Base at Pearl Harbor—Disastrous Railway Wreck—Mexico—Canada—Great Britain—Ireland — France — Belgium — Germany — Austria-Hungary—Italy—Turkey337-340

QUESTIONS OF THE DAY

A Royal Recluse: Princess Clotilde—Economic Conditions of the German Catholics—Frequent Communion in Our Schools—Thackeray's Centenary341-347

CORRESPONDENCE

Italy and the Suffrage Question—Portuguese Politics—Madrid Congressists—Militant Young China347-349

EDITORIAL

Germany's Insurance of Workmen—Religion and Reforms—Is He Another Washington?—Protestant Hymns Again—Christian Socialists in Austria—To Censor Billboards.....350-352

LITERATURE

Lands of the Southern Cross—Saint Thomas Aquinas of the Order of Preachers—Saint Bonaventure, Minister General of the Franciscan Order—La Esclava del Santisimo, Venerable Madre Sacramento—The Practical Flower Garden—Jungle Trails and Jungle People—La Comunion y Diaria y la Primera Comunion segun las Enseñanzas y Prescripciones de Pio X—Books Received353-355

EDUCATION

Benefit of Catholic Institutions of Higher Learning and Advanced Training in Catholic Schools—Cost of Athletics—An Ill-Advised Ally for Simplified Spelling—Results of the New Education355-356

MUSIC

Non-Catholic Interest in Catholic Music...356-357

ECONOMICS

Depreciation in the Price of British Consols357

PULPIT, PRESS AND PLATFORM

Pontifical Letter to the Cardinal Legate to the Madrid Eucharistic Congress.....358

SCIENCE

What the Earth Consists of—Acid Soils More or Less Sterile—Sulphur as a Fertilizer—Color of Clothing and Heat Rays.....358-359

ECCLESIASTICAL ITEMS

Madrid's Eucharistic Congress—Convention of Pennsylvania's German Catholic Societies—Call for National Convention American Federation of Catholic Societies—Retreats for Laymen—St. Margaret's Hospital, Boston—Bishop Joseph Patrick Lynch—The Church in Korea.....359-360

PERSONAL

Bishop O'Dwyer of Limerick—Prelates Encourage Catholic Colonization.....360

OBITUARY

Marquis Charles J. de Bouthillier-Chauvigny..360

CHRONICLE

Senate's Closing Program.—The end of the present special session of Congress has come definitely into sight through the action of the Senate in fixing a time for voting on the five most important measures pending in that body. The vote on the reciprocity bill will be taken on Saturday, July 22; on the wool bill, passed by the House, on Thursday, July 27; on the Farmers' Free List, on Tuesday, August 1; on the reapportionment bill, on Thursday, August 3, and on the House joint resolution providing for the approval of the constitutions of New Mexico and Arizona, on Monday, August 7. With these measures disposed of adjournment may be expected shortly thereafter. President Taft, when informed of the Senate's program, expressed his gratification, particularly over the precedence given to the reciprocity bill.

Foreign Commerce Records.—Figures made public on July 15 by the Bureau of Statistics for the fiscal year which ended on June 30 show that the business transacted by the United States amounted to more than \$3,500,000,000. This exceeds the record year of 1907 by more than \$263,000,000. The country's exports for the first time exceeded \$2,000,000,000, while the imports were second only to last year's. The year ended with a trade balance of more than \$520,000,000 in favor of Americans. This is \$332,000,000 more than last year's business, but was exceeded in the record year of 1908 and the years 1901, 1900 and 1899. Fifty per cent. of the imports entered free of duty, being a greater amount than at any time in history, except in 1892-'93-'94, when sugar was

imported free under the McKinley tariff law. The total value of merchandise entering free, however, was larger than in any year heretofore.

Dr. Wiley's Case.—Dr. Harvey W. Wiley, pure food expert and Chief of the Bureau of Chemistry of the Department of Agriculture, and one of the most widely-known officials in the government service, has been condemned by a committee on personnel of the Department of Agriculture, with a recommendation to President Taft that he "be permitted to resign." Attorney-General Wickersham in submitting the case to the President recommends approval of the committee's action. The charge against Dr. Wiley is that he allowed two of his subordinates to fix a higher rate of compensation for the services of an expert pharmacologist than is warranted by law. The amount involved is only \$1,600, the expert's salary for one year. Dr. Wiley was so successful in his crusade against impure foods and fraudulent labelling that many look with suspicion on the request for his resignation, and in view of the army of enemies he has made are convinced that a technical violation is not the full and complete reason for the stand taken against him. The President has the matter under advisement, but it is unlikely that he will take any action.

Suit Against Magazine Trust.—The Government, through District-Attorney Wise, has brought a civil anti-trust suit against the Periodical Clearing House, charging unlawful combination and conspiracy to restrain interstate trade and foreign commerce in magazines and other periodicals. The Government's suit is the result of a

six months' investigation. It has been represented to the Department of Justice that the defendant association practically controls distribution of magazines and other periodicals, and that dealers who have not charged the prices prescribed by the Clearing House have been discriminated against. Mr. Houston, President of the Clearing House, declares that the association has "never sought to increase prices, but has pursued the directly opposite policy of trying to avoid reductions from the regular subscription price to the point of demoralization."

New York Votes United States Income Tax.—Following the action of the State Senate, the New York Assembly passed the proposed income tax amendment by a vote of 91 to 42. This brings up the number of ratifying states to thirty-one, within four of the number of assents necessary. Fifteen states have either defeated the amendment in one or both houses, or have adjourned without taking action, or having indorsed the measure in one branch, have adjourned with the other branch unrecorded in the matter. This accounts for all forty-six states to date. Eliminating Arkansas, whose Governor has raised a nice constitutional question by vetoing the indorsement of the amendment by both branches of the State's Legislature, only thirty votes in favor of the amendment remain. Further progress must await the convening of new legislatures.

Japanese in the Northwest.—The Japanese have secured possession of more than eighty-thousand acres of the richest land in the White River Valley, lying between Seattle and Tacoma, in the State of Washington. They have subdivided the land into five and ten acre ranches, and grow on it vegetables and fruit for the markets. The result has been to drive out the few white farmers who were there, and to make this great tract practically Japanese territory, where a white face is not seen nor the English language spoken.

Naval Base at Pearl Harbor.—The great drydock at Pearl Harbor, Hawaii, is nearing completion. It will be 831 feet long, 110 feet wide and 34 feet deep, and capable of accommodating any battleship now building or likely to be built in the near future. The total cost of the naval base at Pearl Harbor will approximate \$11,000,000, the greater part of which will be expended on the repair shops. Provision is also being made for marine barracks, a naval hospital and a coaling plant.

Disastrous Railway Wreck.—The Federal Express, one of the New Haven Railroad's fastest trains, jumped the tracks and tumbled down a twenty-foot embankment at Bridgeport, Conn. Fourteen persons, including the engineer, were killed in the wreck and forty-eight passengers more or less seriously injured. The train was running at sixty miles an hour over a "cross-

over switch," where the rules call for a speed of not more than fifteen miles an hour.

Mexico.—President de la Barra has paid short official visits to Veracruz and to his native city Querétaro. While on the way to the latter place, he and his suite heard Mass on Sunday in the town of San Juan del Rio. During the administration of former President Diaz, the only time that he appeared officially at Mass was at a requiem celebrated for Señor Pedro Montt, the deceased President of Chile.—Francisco I. Madero has retired to a country house, leaving the management of political affairs in the hands of a committee of five.—Forces hostile to the present régime are still under arms in six different states, including San Luis Potosí on the north and Chiapas in the extreme south. Several encounters have taken place, especially in Puebla, where there was a pitched battle, with considerable loss of life. The situation is further complicated by many strikes in all branches of industry. The state of mind of many of the lower class is typified by the action of a woman in Oaxaca, who went to a dentist and directed him to treat her teeth for nothing. She gave as a reason for her demand that, as the revolution had been undertaken for "freedom" and had been successful, everything, including dentistry, ought to be "free."—The government is face to face with a serious difficulty in rewarding and pensioning the revolutionary army, for many patriots took up arms and assumed military titles, including that of general, only after the Diaz administration had begun peace negotiations with the Maderists.

Canada.—Sir Frederick Borden, Minister of Militia, has been appointed High Commissioner in England, to succeed Lord Strathcona.—A general election in the autumn on the Reciprocity Agreement seems to be certain.—Great forest fires in the Porcupine District of Northern Ontario have destroyed much property and, it is believed, hundreds of lives.—The infant mortality in Montreal during the protracted hot weather has been very great.—The number of hands required for the harvest in the prairie provinces is so large that men are being sent, for the first time, from the Pacific Coast.—Commander Stewart of the Rainbow, the Canadian cruiser in the Pacific, has resigned. Opponents of the Government naval policy say he is dissatisfied with the conditions of his ship. There have been reports of discontent in its crew. The authorities in Ottawa say that he is leaving because his wife does not like living in Esquimalt.

Great Britain.—The Liberals retain the seat of West Ham and the Unionists that of Hull, both vacant by the unseating of members under the Corrupt Practices Act. The Protestant Alliance used against Baron de Forest, the successful candidate at West Ham, the fact that he is a Catholic. His majority, nevertheless, was greater

than that of the general election. Colonel Mark Sykes, who is also a Catholic, won at Hull with an increased majority. The Liberals also retain the Tradeston Division of Glasgow. The poll was small.—Lloyds quotes 25 per cent. to insure against a general election before the end of the year and business is being done, and a large insurance was taken out while the rate was only 20 per cent.—Newton, the attorney reported by the Bar Association, has been let off rather lightly with one year's suspension and payment of costs. In answering the court's decision the Judge spoke very severely of the part played by the newspapers. One of these was *John Bull*, the editor of which almost lives in the courts. He has just been condemned in damages of £50,000 for inveigling an old gentleman into bubble companies.—The Crystal Palace, Sydenham, is to be sold by auction to satisfy mortgages. It is the old Great Exhibition building of 1851, and a movement is on foot to acquire it as a national memorial.—Sir Eldon Gorst, late British Agent in Egypt, is dead. He succeeded Lord Cromer, and the decline in British authority in Egypt is attributed to him. Lord Kitchener has been appointed to succeed him and to restore the lost prestige.

Ireland.—The King and Queen visited Maynooth College, July 9, and were received by Cardinal Logue, Archbishop Walsh and other prelates. His Majesty's reply to the President's welcome was cordial and appropriate. Recalling King Edward's friendship for Ireland, he said: "It is my desire to follow in my father's footsteps, and to do everything that lies in my power to promote the happiness and general well-being of the Irish people." In his final message of acknowledgement of the hearty reception he had received in Ireland he wished "increased prosperity for your ancient capital and contentment and happiness for our Irish people," and promised to return at an early date. This is construed by some as an allusion to the inauguration of a Parliament in Dublin, especially as the Colonial Premiers, then visiting Dublin, had been talking freely of Home Rule. At a dinner given them by University College, Sir J. Molteno, of South Africa, attributed his country's prosperity to the free institutions which Ireland's sympathy had helped to win, and he trusted Ireland would be soon possessed of similar institutions. Mr. Oliver, alluding to Ireland's fitness for self-government, said that Irishmen in all parts of the Dominions had become Governors, Premiers, Judges, and attained high position in every department of public life. Mr. Warburton, of Canada, expected that Ireland, when mistress of her own educational system, would send forth learning to the world as of old; and Mr. Botha hoped to see scholars flocking to her again and, from within and without the Empire, completing their education in Ireland. Lord Aberdeen said the Cinderella of the Empire was increasingly assuming the desirable garments which, in the fable, she eventually acquired.—The main amendment of the Lords to the

Parliament Bill excluded Home Rule from its scope, but the tone of the debate showed that the Opposition had slight confidence of success. Lord Londonderry, one of the leaders in the Upper House, warned a great meeting of Belfast Orangemen, July 12, that "Home Rule was not to be defeated without the support of the people of Great Britain, and they would lose that support if they indulged in riot and bloodshed. They must oppose Home Rule only by legitimate means, obey the law and exercise self-restraint." Last year the talk was of "100,000 rifles" and revolt.—At the opening of the Summer Assizes in Leitrim, the judge was presented with white gloves, as there was no criminal business. Of the other assizes held thus far, there was only one case in Longford, and two each in Clare, Wexford and Louth. None was of a serious character.—By a friendly arrangement, Mr. T. M. Healy, Mr. Muldoon and Captain Donelan have been elected unopposed for North-East Cork, East Cork and Wicklow, respectively.

France.—In spite of the crushing majority in favor of Proportional Representation, the Cabinet itself, according to *La Croix*, is thus divided. For it: Caillaux, Delcassé, de Selves, Cruppi, Lebrun, Chaumet, Steeg and Messimy. Against it: Augagneur, Couyba, René Renoult, Dujardin-Beaumetz and Malvy. It is not yet determined how the problem of proportion is to be solved.—Outsiders have long been under the impression that there were no religious institutions left in France to be suppressed. On the contrary, during the short and inglorious reign of Monis he suppressed 499. Thus since July 7, 1904, 4,919 institutions have passed out of existence.—The cable of July 13 announced considerable excitement about the landing at Larache of 500 additional Spanish troops and six guns. The actions of the French and Spanish officers threaten serious trouble. French reinforcements are also arriving.—Parliament has adjourned and the Ministry of Caillaux is secure until October. Until then it will be occupied in settling the Morocco difficulty.—It took eight months to arrange the budget, which should have been disposed of at the end of last year. When it was at last taken up it was hurried through with alarming expedition.—On July 15 there was a celebration at St. Dié to commemorate the naming of America, which it is said was first made in that town. A tablet was erected on the house where the Vosgian Gynnasium, composed of Waldsemuller, Ringman, the Luds, and Basin met on April 25, 1507, and printed the name "America" on the *Cosmographie Introductio*. Portraits of the great geographers were given to the American Ambassador Bacon, who promised that they would be presented to New York. The only Americans present were the Ambassador and his secretary.

Belgium.—Van der Velde, the Socialist leader, has announced as his program (1) State control of all education. (2) Legislative reform for workingmen. (3)

Universal suffrage. The *Bien Public* declares that there is nothing to be feared in this declaration of war, because (1) Belgium will fight for educational freedom; (2) The Liberals are not in favor of Labor Reforms; (3) There will be a sufficient number of Catholics to offset by the one man one vote program all losses following on the rescinding of plural voting. The Liberals themselves have a large contingent of plural voters.

Germany.—Ambassador Hill's letter of recall had not arrived in Berlin up to the time of his departure for Switzerland, but he was advised that the document was on the way, and he has arranged to revisit Germany to present his letter to the Emperor. The date will depend on the pleasure of His Majesty—probably Dr. Hill will have his farewell audience at the end of July, after the Emperor's cruise to the North Cape.—Four hundred middies from Annapolis, making a training cruise in the ships Iowa, Massachusetts and Indiana, were warmly welcomed during their stay at Kiel. An interesting feature of their visit was the journey to the capital for a three days' sojourn. The appearance of the young men made a lively impression upon Berliners.—The Emperor has decided that the statue of General von Steuben, the German hero of the American revolution which the United States Congress presented to Germany, shall be erected in Potsdam, in the garden of the local military governor. It has been found necessary to reconstruct the garden and to remove a handsome marble fountain in order to give the von Steuben memorial a place befitting its monumental character.—Reports emanating from Paris that the United States authorities, through diplomatic channels, had represented their displeasure over the quasi-intervention of Germany in the Morocco troubles, alleging that American interests in Panama would be endangered were Germany to secure a naval base in South Morocco, were promptly denied in Berlin.—The Prussian Government made known to the committee of the Landtag now engaged in the second consideration of the study program for the compulsory secondary schools, its purpose to drop the law establishing these schools in case the matter of an obligatory course of religious instruction was insisted upon. The section of the bill favoring the course in these new schools had passed in the first discussion. The action of the Government led the Conservatives, who had hitherto stood with the Centrists in defense of religious instruction, to change their votes, and the course will not be obligatory. Good Christians, non-Catholics and Catholics alike, are aroused over the triumph of the Liberals. With their recent success in forcing the passage of the act favoring cremation, this victory marks a decided advance towards the goal of their anti-Christian aspirations.

Austria-Hungary.—An agreeable surprise came to the people with the announcement that Emperor Francis Joseph will preside over the great army maneuvers now

being planned for September and in which 90,000 troops of the different branches of the service will take part. Latest reports from specialists in attendance on His Majesty represent him as having fully recovered his strength, and the venerable monarch has caused to be clearly made evident his intention to attend fully to the duties that belong to him.—The new parliament, which began its sessions July 17, will speedily be called upon to act in a matter likely to create a sensation. The Socialists proclaim their purpose to impeach Baron von Bienenrth, the late Premier, and his associates in the cabinet recently resigned, because of his actions following the summary dissolution of the last parliament by imperial order. It will be remembered that von Bienenrth, appealing to the famous paragraph 14 of the constitution, which provides for needed administration in time of distress, took all necessary steps to govern the country without parliamentary sanction. His right to have done so is denied by the Socialists.—The Catholics of Hungary have not for years enjoyed the equitable treatment in religious legislation to which their prominence in the kingdom fairly entitles them. Despite their numbers, they have somehow been shoved far into the background when matters affecting Church and school came to the fore in parliament. They mean not to allow the unfairness to continue. Petitions are being actively prepared to present their just claims to the legislative body. A fair sample of the sentiment now strongly ruling among Catholics is that appearing in a speech made lately by Bishop Glattfelder at a reception of the Catholic Club of Temesvar. "We Catholics," said he, "demand to be considered a very important element in the life of the Hungarian people; the very right of numbers forbids that men attempt to push us aside and ignore our claims. We have no other purpose in view, however, in our present activity than the welfare of our people in a spiritual and moral sense. To this end we claim as a right that our people be considered in every relation that arises; we desire to quarrel with no one's just claims, and we propose to interfere with no one's rights, but we proclaim our fixed purpose to use every honorable and lawful means to conserve Christian and Catholic principle and influence in the kingdom."

Italy.—Giolitti's Electoral Reform Bill adds three and a half million voters to the register, bringing up the total to 7,701,000, or 82 per cent. of the male population over twenty-one years of age. This doubling the number of voters is due to the admission of illiterates over the age of thirty. Calculations as to the result of this increase upon the different parties are contradictory.

Turkey.—A state of anarchy prevails in the Muntifek district of Mesopotamia, where intermittent fighting among the tribes has been going on for six weeks. Four battalions are to be sent by the Sultan to Bagdad to quell the disorder.

QUESTIONS OF THE DAY

A Royal Recluse: Princess Clotilde

Just at the time when, in consequence of the weakness and folly of the republican government, certain French Monarchists are looking to Prince Victor Napoleon Bonaparte as the possible savior of their country, the Prince, whose marriage to Princess Clementina of Belgium recently brought him before the public, was watching by the deathbed of his mother, Princess Clotilde of Savoy, who breathed her last on June 25. The story of this royal lady is a pathetic one and, apart from the interest that is attached to her as the mother of the imperial candidate to the French throne, her personal character was one of rare beauty.

She was the daughter of Victor Emmanuel II, first King of Italy, and of Adelaide, Archduchess of Austria, and was born at Turin on March 2, 1843. Her mother died in 1855, leaving five young children, of whom Clotilde was the eldest, the others being Humbert, the future King of Italy; Amadeo, Duke of Aosta; Maria Pia, the queen dowager of Portugal, and a son who died in childhood. The Queen of Sardinia (Victor Emmanuel had not at that time laid violent hands on the independent states of Italy) was an exemplary wife and mother, and her orphan daughters were carefully educated by the attendants whom she had placed about them.

Never was a princess more ruthlessly sacrificed to political interests than the eldest princess of Savoy. When a mere child of sixteen, Clotilde was chosen to cement the alliance between France and Sardinia, and was promised in marriage to Prince Napoleon Jerome, nephew of Napoleon I and first cousin of Napoleon III, the reigning sovereign. Princess Clotilde was connected with the Bourbons, her very name was French and was given to her in memory of the French Princess Marie Clotilde, sister of Louis XVI, who married a King of Sardinia; but, allied as she was by close ties of blood to the Bourbons, she had nothing in common with the Bonapartes who occupied their place, and a more ill-assorted couple never existed than the middle-aged, violent, cynical and free-thinking Prince Napoleon and the daughter of the most ancient royal house in Europe, whose traditions and surroundings were strictly conservative and religious. Their marriage took place at Turin on January 30, 1859. The bride was sixteen and the bridegroom thirty-seven. He had a handsome presence and was intelligent and well informed, but neither his private life nor his freely expressed opinions on public matters made him estimable or lovable. His attitude with regard to his cousin, the Emperor, was one of constant opposition, and it was reported that his anti-religious views led him to take part in the banquets organized by a group of free thinkers on Good Friday. Under the Second Empire the French Government was officially

Catholic, and Prince Napoleon's hostile and aggressive attitude was pronounced ill-bred, if not worse. Throughout France he was distinctly unpopular.

The young bride, married to this unsympathetic nephew of the great Napoleon, probably had few illusions as to the sum of happiness that awaited her in her new home. There are still some old men living who remember her when she took possession of the Palais Royal, Prince Napoleon's Paris house: a slight, pale girl, with fluffy, fair hair and bright eyes, not pretty, but singularly attractive. Her high breeding stood her in good stead in the somewhat *parvenu* atmosphere of the Court of the Tuileries; she had a royal dignity all her own, and her simplicity of heart was combined with much quiet firmness. From the first she ordered her life according to the principles in which she had been educated. An early riser, even at the Palais Royal, she gave much time to prayer and to works of mercy, but her piety, says M. Emile Ollivier, a former minister of Napoleon III, "never made her tiresome or intolerant. She believed that the most useful sermon was the practice of the virtues that are taught by faith." Her husband, although so widely apart from her, acknowledged her goodness. "Clotilde is a saint," he sometimes said; "if there were many like her, I believe that I myself should end by becoming devout."

When the disastrous war of 1870 brought terror and shame upon France, the Princess was in Paris. During that fatal month of August every day came the news of a fresh defeat, and the revolution that was to break out on the 4th of September was already distinctly perceptible; the infuriated and terrified people made the imperial government responsible for the reverses that so keenly wounded their patriotic pride.

Princess Clotilde was alone at the Palais Royal; her husband was with the army, her three children she sent to Switzerland, where Prince Napoleon had an estate; but she steadily refused to leave Paris while the Empress Eugénie remained at the Tuileries. There was not much personal sympathy between the two; it was Princess Clotilde's feeling of loyalty that chained her to the post of danger as long as there was a semblance of imperial government in Paris.

In vain her husband wrote imperious messages bidding her join her children at Prangins; in vain her father sent the Marquis Spinola to Paris to escort her; the Princess, so yielding in everyday life, was unbending in her decision to remain at the palace as long as the lonely woman at the Tuileries was the nominal ruler of France; she had shared the splendors of the Empire, and it went against her noble spirit to desert the Empress.

The letter that this young woman, a stranger in a strange land, wrote her father on August 25, 1870, has been quoted by the French papers. It is a right royal letter, worthy of the daughter of kings:

"I am a French woman," she says. "I cannot desert my country. When I married, although so young,

I knew what I was doing, and if I did it, it was because I wished to do so. The interests of my husband, of my children and of my country require that I should remain here. The honor of my name, your honor, my dear father, and that of my country also demand it. Nothing will make me fail in what I believe to be my duty. I do not care for the world or for wealth; I never have cared; but I hold to fulfilling my duty to the end. . . . You know that the house of Savoy and fear have never gone together, and you would not wish that they should meet in my person."

At last, when the Empress was driven from her palace by the mob, the Princess considered that she was free to follow, but how different was the departure of the two women!

The brilliant and beautiful sovereign, closely disguised, was only able to leave Paris owing to the assistance of her American dentist, Dr. Evans; her young cousin made her exit as a princess. In an open carriage, accompanied by her lady in waiting, she drove to the railway station in broad daylight. The excited people, awed by her courage and dignity, saluted her as she passed out of their sight, a truly royal and saintly figure.

Princess Clotilde lived for some years at Prangins, near Geneva, where she devoted herself to the education of her three children; then, when her husband was allowed to return to France, the difficulties of her married life were such that by mutual consent she retired to the Castle of Moncalieri, near Turin, with her young daughter. Here, in the home of her childhood, she spent nearly forty years. They were years of peace, largely marked by sorrow. Four times only did she emerge from her retreat, once in January, 1878, when she heard that her father lay dangerously ill in Rome. She had suffered cruelly from the spoliation of the Holy See by the house of Savoy, and the remembrance of her father's part in the matter prompted her to fly to his bedside. On the way she heard that he was dead, and she sadly returned to Moncalieri. In 1891 she again started for Rome, this time to visit her husband, who lay dying at the Hotel de Russie. Those who saw the Princess during those solemn days can never forget her sweetness, earnestness and gentle patience. What passed between her and Prince Napoleon none can tell, but Cardinal Mermillod, a frequent visitor to the sick room, professed himself satisfied, after two private interviews, that the dying man was fully conscious. The Princess, whose married life, it is well known, had been a *via crucis*, remained near him to the end, praying incessantly for the soul that probably owes its salvation to her intercession. Again, in 1903 and in 1904, she left Moncalieri to visit her sister-in-law, Princess Mathilde Bonaparte, whose death-bed she attended.

Her life, as it neared the end, became more and more that of a recluse. Her sons lived their own lives in Brussels and in Russia; her daughter, having married a Prince of Savoy, was near to her, and their visits occasionally

brought an element of joy into the silent castle. Last autumn Prince Victor Napoleon's marriage to the Princess Clémentine of Belgium gladdened his mother's heart. It was celebrated at Moncalieri, and to those who attended the ceremony the most striking figure present was the slight, gray-haired lady, plainly dressed in black, whose eyes had the far-away look of those who are nearing the eternal shore. Even in the days of her youth Princess Clotilde's spirituality struck M. Emile Ollivier. It gave her, he says, a singular insight into all questions that touch on right and wrong; she possessed the gifts of the true mystics, "who judge human affairs with a clearness and rectitude born of detachment." Her chief link with the outer world during the long, silent years of old age was her love for the poor, to whom she gave royally, with a loving kindness that made her gifts more precious. Their grief was great when they heard of her death, and their prayers will follow her remains to the royal mausoleum of La Superga, near Turin, where the daughter of the Sardinian Kings sleeps with her ancestors.

ANGLO-FRENCH CATHOLIC.

Economic Conditions of the German Catholics

Numerically, the German Catholics are in the minority among their fellow-citizens, being twenty-three millions out of sixty-three, or 37 per cent. of the population. It is not generally known that as a class they are also less favored with temporal possessions. It may be of interest to see how *Der Aar*, a Catholic monthly, discusses both the causes and the extent of this economical inferiority. The article is written by Dr. Hans Rost, who is an authority on economical statistics.

The Peace of Westphalia in 1648 established a Germany which was almost equally divided into a Catholic and a non-Catholic section, with a preponderance of the former. The French wars at the end of the eighteenth century tore away for good the present Belgium, while Lorraine and other districts had already been lost many years before. Catholic Austria separated in 1866. But the number of Catholics was again increased when the Polish provinces of Prussia, Alsace and part of Lorraine were united with the new German Empire. These events brought the Catholics now under the sway of Emperor William II to their present number.

Heavy blows had fallen upon these Catholics in the beginning of the nineteenth century. Until then the bishops were still temporal rulers, and a large number of abbots and abbesses likewise enjoyed the privileges of sovereignty. The proverb, "*Unter dem Krummstab ist gut wohnen*" (good hap to live neath a prelate's crook), still testifies to the mild rule of these ecclesiastical monarchs. There was, besides, an endless number of other abbeys, convents, collegiate chapters and other Catholic institutions. In 1803 all these establishments, together with the ecclesiastical princedoms, were swept away. No charge of laxity was made the cloak of this wholesale

robbery. About the same time all the secular Catholic princes, with the exception of Bavaria, also lost their territories in favor of the Protestants. Jews and Protestants reaped an enormous harvest when the sacred vessels and other possessions of the convents and churches, together with the buildings and estates were sold, as, on the whole, the Catholics refrained from buying sacred property.

Other times now began for the Catholics. The Protestant owner came, with Protestant retainers and favorites; the Protestant sovereign placed officials of his own religion over his new Catholic subjects. Positions of any importance in the Catholic cities and regions, formerly filled by the children of the soil, now went to the Protestant stranger, who was often the first Protestant the place had ever seen. In consequence, the government contracts were preferably given to Protestants. The material loss of the Church, as such, was immense, something like three hundred million dollars; serious economical disadvantages for the individual Catholic naturally followed in its wake, but this policy of the new rulers did, perhaps, still more to impoverish the Catholic population, or, at least, to make material progress at equal steps with the Protestants impossible.

Up to 1803 Catholic Germany was well equipped with educational institutions. There were eighteen Catholic universities, liberally endowed, and a more than sufficient number of secondary schools, in very many of which instruction was given gratis. Many of the latter were now suppressed or their property was applied to non-Catholic institutions. All the Catholic universities disappeared. There were no longer the rich bishops and abbots, and the many priestly establishments, with their splendid patronage of arts and letters. The poorer student had lost his born protectors. The money was now turned to other uses or at best helped non-Catholic students.

To some extent natural conditions contributed not a little to make the material competition between the two denominations difficult for the Catholic side. Bavaria, for instance, before its rapid territorial increase in the period we speak of, was entirely Catholic, but, like most of the Catholic districts in Germany, it was chiefly an agricultural country. Now it acquired, together with other Catholic agricultural districts, also some populous Protestant cities. It is but natural that the latter could much more easily supply able officials for the administration of the kingdom than the Catholic farmers. But, even aside from this, the Catholics were not much better off under the Catholic King of Bavaria than under many Protestant rulers. Bavaria freely shared in the plunder of the Church. Under its prime minister, Mongelas, it enacted scenes of vandalism, by desecrating churches and scattering precious libraries, which vie with those recently witnessed in Portugal. Two Protestants were appointed to reorganize the educational system. There have nearly always been relatively more Protestants than Catholics among the higher and highest

Bavarian state functionaries; at times they had the majority in the cabinet.

In Protestant Prussia unfairness in official preferment has ever been a cherished practice. Under Frederick the Great no Catholic could obtain a position with a salary higher than two hundred and fifty dollars. The restriction was later on dropped, but what this means we see from the following notice in the memoirs of the Bishop of Breslau, written about 1820: "In Prussia, as in Ireland, there prevails the most pernicious system of Protestant preponderance; only on paper are our Catholics treated on equal footing with the Protestants, but not in reality." The system has not been changed since. The Royal Ministries and their staffs, the governorships of the eight, now twelve, provinces, the district presidents, some forty in number, are with almost no exception Protestants, though here and there some lukewarm Catholic with a Protestant wife and children was admitted. Numerous mixed marriages, purposely brought about by sending Catholic civil and military officers into Protestant districts and vice versa, and only too frequently resulting in the loss of the Catholic party and children, also turned a stream of Catholic money and influence into the Protestant camp. This has now been going on for a whole century, and it would be hard to estimate the millions which, as salaries and pensions and under other titles, have passed to Protestants, not to speak of the moral support they were, in their high positions, able to give to their friends and the government money they secured for Protestant business firms.

This unfairness is not confined to Prussia. "An observation trip through the cabinets of other German rulers," Dr. Rost quotes from the *Archiv für Katholisches Kirchenrecht*, "would prove very instructive. There is everywhere the same endeavor, the same systematic tendency to keep the Catholics out of all the influential positions." Nor did later years bring any change. "Never was this system so relentlessly carried out as during the first decade of the twentieth century; never were the Catholics so completely excluded." The solitary fact that the Catholic Baron Schorlemer, after being governor of the Rhine province was made Minister for agriculture, cannot change the situation.

No wonder that under these circumstances the German Catholics are not so rich as they ought to be. In Prussia they pay only one-seventh of the income taxes, though they are one-third of the population. However, they themselves are far from throwing the whole blame on the calamities they have suffered and the discrimination which is practised against them. For about a quarter of a century they have been examining their conscience, whether this financial inferiority is not perhaps partly their own fault, and they are both honest and ambitious enough to own that if they made better use of all their opportunities their condition would at least be considerably improved, though, of course, it could never be like that of the favored Protestants.

On June 12, 1907, a census was taken in the German empire of the avocations, trades, etc., of its inhabitants. It shows that the Catholics far outstrip the Protestants in agriculture, forestry and mining, but only in the socially lower ranks of workers, not among the higher managers, directors and owners. As the whole seacoast and most of the great rivers and lakes are in Protestant districts, the Catholics have small chance in the fishing business. In the building industry they fairly hold their own. But in nearly all other branches they are now represented in proportion to their standing in the population. In the chemical industry, among the manufacturers of instruments, the engravers, sculptors and other artists, the number of Catholics is very much below their normal percentage. A very honorable exception is the sacred ministry. Germany has 22,822 Protestant ministers and church officials, but 22,854 Catholic priests. This, indeed, shows a great amount of sound religious idealism—though there is still a crying need for more laborers in the Lord's vineyard.

All this is in keeping with a self-accusation which the Catholic press, especially the *Kölnische Volkszeitung*, has never ceased to voice, namely, that higher commercial and technical education is not sufficiently valued by the Catholics. Their sons crowd the humanistic *Gymnasien* fairly well, but they keep away from the *Realschulen*. This is partly so because the desire to see their children priests is for many Catholics the principal motive in giving them a higher education, and graduation from the commercial and technical schools, of course, does not admit to the study of theology. The generally greater poverty of the Catholics and the remoteness of many from educational opportunities is another reason. Yet competent judges hold, with the great Protestant educator, Paulsen, that "Catholics are less vividly convinced than Protestants of the importance of science as a factor in social and business life." A change for the better, however, is perceptible. The Albertus Magnus Society, founded expressly for the support of non-theological students, disburses thousands of marks every year. As far as the inferiority of the Catholics is caused by a greater contentment with their lot in this valley of tears or by their more careful choice of the means of acquisition—so far it will not cease except together with Catholicism.

Dr. Rost has treated the economical condition of the German Catholics in a book, entitled "Die Katholiken im Kultur- und Wirtschaftsleben," a second edition of which is soon to appear.

FRANCIS S. BETTEN, S.J.

Frequent Communion in Our Schools

At a time when so much is everywhere being accomplished for the physical and mental development of children, and when those without the pale of the Church are searching so eagerly, and yet so vainly, for the solution of that most vexed of all problems, the moral edu-

cation of the young, it would be a strange oversight on our part to neglect the consideration of the one supreme and divine factor in the development of child-character, the Holy Eucharist.

With every day we realize more perfectly that in this age of materialistic thought and socialistic revolution the true efficiency of our schools and colleges, all else considered, must be gauged by the frequency with which the Holy Eucharist is there received, by the ardor with which Eucharistic practices inflame the youthful minds and hearts, by the eagerness and joy with which the Eucharistic life is throbbing within their walls. To the Catholic-minded and intelligent student of the social questions of our day it becomes ever more evident that there is no more powerful remedy intended by Almighty God to cure the evils of our age than the Holy Eucharist. But it is in the school and in the class-room that the frequent and daily reception of the "Sacrament must be taught, and it is through the children that the parents themselves—who often are moved but slowly by the most earnest instructions of their pastors—must finally be brought to the acceptance of the decree of the Church. Already we can behold the truth of this in countless parishes where Communion on the workdays of the week was seldom, if ever, seen before, but where now the mothers often follow the little ones to the Holy Table, and where even the fathers come in great numbers to the reception of the Sacrament. The beautiful prophecy of the Scriptures has found, as it were, a new fulfillment: "A little child shall lead them."

That the decree on frequent and daily Communion, "*Sacra Tridentina Synodus*," applies to educational institutions in no ordinary way, but in a most especial manner, is clearly stated by the Holy Father. Article VII thus reads: "Frequent and daily Communion is to be promoted . . . especially . . . in all Christian establishments, of whatever kind, for the training of the young." Here, then, is the charter for our work. Here is the prospectus divinely inspired, whose wisdom it would be folly to doubt and rashness to neglect.

We all understand, moreover, how universal the application of this decree is: that it refers to all the classes of every school, and that not even the lowest grades are to be excepted. This is plain from many documents. One familiar instance will suffice. Article VI of the late legislation concerning the First Communion of children thus reads: "Those who have charge of children must take the utmost care that after their First Communion the said children should approach the Holy Table very often, and if possible, even daily, as Jesus Christ and our Holy Mother Church desire it, and that they should go with such devotion as their age allows." This age is defined in the decree as about the seventh year, somewhat earlier or somewhat later. As soon, namely, as the child is capable of committing a mortal sin it has a right and a need of receiving Holy Communion and of repeating this act, if possible, even daily. Such is the teaching of the

Holy Father, which no sophistry and no "explanation" can make void.

If at the present time it were possible for us to entertain any regret, it could only be that, unlike the fortunate little ones in our charge, we were not born to participate from earliest childhood in all this wondrous lavishness of God's greatest gift. But for us there has been reserved a joy peculiarly our own, and that is to extend this blessing to thousands of souls, to give to the Heart of our Master not merely the daily embrace of our own love, but to procure for Him the unnumbered Holy Communion of those beneath our charge and influence; to be, in a word, the first apostles in the great renewal of the world. The promise made by our Divine Saviour to that Good Shepherd nun, by whose instrumentality the world was consecrated to the Sacred Heart under Leo XIII, we may regard as made to us as well: that for every time she procured, even indirectly, His entrance into a heart, He would grant to her an increase of eternal glory.

Frequent and daily Communion alone can secure for us the happy result that from year's end to year's end the state of grace shall remain inviolate in the souls of our little ones; for this is the first effect of the Holy Eucharist: to preserve the life of grace, and in particular to protect the young from that sin of impurity which ever threatens them. Nothing but the Holy Eucharist can most effectually quench that fire within their veins and give to their hearts the strength to resist temptation—nothing but the wine that burgeons forth virgins. Think what it means to prevent one mortal sin, and then think what it means to prevent thousands, to prevent, it may be, tens of thousands, by our efforts. We are not speaking in figures, we are not dealing in exaggerations, but stating a plain, calm truth, magnificent though it is, of which every priest has experience. From all the world arises one voice of jubilation and wonder at the effects already produced by this most Blessed Sacrament, wherever the mandates of the Holy Father have been observed unquestioningly in any school—and, God be thanked! many are the instances we might mention where frequent and even daily Communion are the order of the day. As early as March, 12, 1909, Cardinal Mercier could write: "Already in Belgium an experience of two years, in the case of many parishes and most educational establishments, has proved that frequent Communion produces fruits of piety and morality which far exceed the expectations of the most sanguine directors of souls."

We are not stating the fact too strongly when we say that frequent and, if possible, daily Communion will supply in its fullest perfection the very primary condition for the attainment of the highest physical, mental and moral culture obtainable through education. By keeping pure and inviolate the lives of our students, Holy Communion preserves in them throughout their most trying years that joy of spirit and soundness of body which are God's dowry to a chaste generation. By

giving right direction to their thoughts and supernatural motives to their will it prepares them with the best equipment for true intellectual development, such as we often find wanting in men of the most brilliant parts. And, finally, by continuing unbroken in their souls the reign of sanctifying grace, it fills them with the divine life of Christ, into whose likeness they are daily more perfectly transformed, Who is the Brightness of Eternal Light, the unspotted Mirror of God's Majesty, and the Image of His Goodness.

What Catholic educator is not quickened to activity and sacrifice at the thought of these vast possibilities? Little, indeed, would he seem to have caught of the pentecostal fire who could not be moved by such considerations, who would not give to this greatest and most providential work of our time all the encouragement and personal support that God enables him to devote.

JOSEPH HUSSLEIN, S.J.

Thackeray's Centenary

Centenaries have their use. The observance of the centenary of a man of letters is his patent of peerage amongst those who have made a sufficiently enduring name. Many of Thackeray's contemporaries, enjoying a greater momentary favor than he, have not attained to the honor of the centenary. He, born a hundred years ago, on the eighteenth of this month, dying nearly fifty years ago in the prime of life, has reached it.

He had his weaknesses. The greatest was to set himself up as a *censor morum*, a rebuker of shams and of snobs. The purse-proud merchant, the professional man living beyond his means, the commercial traveler who would pass as a gentleman, the spendthrift man of fashion and his kinsman, the blackleg, the poor noble in the hands of the Jews, the worldly prelate of the Establishment, the Irish aristocrat—as if the suggestion of good Irish blood were an exquisite absurdity—are over and over again the objects of his satire. But the satire is of the cheapest kind. Call a man De Mogyns, Grig, Rag, Sniffle, the Right Honorable the Earl of Bareacres and Viscount Southdown, the Earl of Dorking and Viscount Rooster of Chanticleere Castle, the Lord Bishop of Bullocksmithy, Malony of Ballymalony, or somebody else of Ballybunnion or Booterstown, and the work is half done. Give a dog a bad name, and the subsequent hanging is easy. Call a little German duchy Pumpnickel or Potztausend-Donnerwetter, or a French noble Duc de la Jabotière, and the giggling public knows that the time to laugh has come.

There were those who declared Thackeray to have been himself a great snob. The question does not concern us. Thackeray, the censor of snobs, has been dead much more than half a century. He passed away with the publication of "Vanity Fair" fourteen years before the dawning Christmas Eve, 1862, saw the novelist struggling with sudden death. We are celebrating the centenary of this

Thackeray, with his fame resting secure on four great works: "Vanity Fair," "The Newcomes," "Henry Esmond," "The Virginians." With the first and second of these some bracket "Pendennis."

As for "Catherine," "Barry Lyndon" and books of their class, they interest us only as prologues to greater things. His last novel, "The Adventures of Philip," is but an echo of "Pendennis" and "The Newcomes," while its predecessor, "Lovel the Widower," is an unworthy return to his earlier method. His earliest work is so little known that not long since a storyteller could reproduce in no less a magazine than *Blackwood's*, undetected, apparently, by editors or readers, the extravagant plot of "Lords and Liveries," his parody of Mrs. Gore, a popular novelist, now forgotten.

The four great novels divide themselves into pairs: "Henry Esmond" and "The Virginians," dealing with the dead eighteenth century, and "Vanity Fair" and "The Newcomes" with that in which the author lived. Hence, an enormous advantage for these. Though, judged by the mechanical rules of art, "Esmond" is reckoned the most perfect work, neither in it nor in its companion have we the real people of the other two, but, rather, consummate actors presenting the teacup times of patch and skirt and hood. This may be merely an idea springing from our own limitations: we think, though, that it is the truth, that the author who could introduce to us the living found it beyond even his power to raise the dead.

Some complain of a recurrence of types in Thackeray. Lady Kew, they say, and Miss Crawley are virtually the same; Blanche Amory is compounded of Becky Sharp and the Duchesse d'Ivry, and so on. Yet, after all, is not human nature reducible to a very few types? Just as we divide mankind into the Caucasian, the Mongolian, the Semitic and one or two other races, the sanguine, the lymphatic, the bilious and the melancholic temperaments, so we can reduce to a few social types all the men and women with whom we live. But below the type come the species, with their specific differences, and below the lowest species the individuals with their individuating notes. Miss Crawley and Lady Kew belong to the class of worldly women; but unless one be very obtuse he must be able to distinguish in them specific differences and individuating notes, which make them as truly personalities as any two living worldly women. Such general resemblances, which in our own little circles we are always noting, instead of destroying verisimilitude, increase it. Moreover, Thackeray had sometimes good reasons for them. He was a moralist, not so much when moralizing as when leaving the reader to learn for himself the lessons always present in his mind. There is a strong likeness between Beatrix Esmond and Ethel Newcome. Beatrix, as the Baroness Bernstein, fell almost as low as the Duchesse d'Ivry and Becky Sharp, because she would not fight against her evil nature. Ethel had the grace to see her danger and overcome it, else she had been another Lady Kew.

Thackeray's good people vex us. So do the good people round about us. Colonel Newcome did foolishly in inviting Sir Bryan, Barnes and Sir Thomas de Boots to meet the first mate and the doctor. He had no right to seek Ethel for Clive, and Clive was utterly wrong in pursuing her while playing the artist in long hair and moustaches. Yet to call this inartistic is the height of error. "The Newcomes" is an epic, and the awful tragedies in which it involves its characters rightly find their causes, not only in the machinations of the wicked and the inevitable spinings of the Fates, but also in the defects of those who are to be brought low and purified to rise again. Another superficial remark is that Colonel Newcome was too perfect. Thackeray knew him better. His very virtues passed on to an excess and engendered vices. The tactlessness of his first dinner occasioned the first quarrel with Barnes: in the great breach he was wrong, as Pendennis and Sir Thomas told him; and so honesty, simplicity, generosity were smothered in a malignant hatred, which even Clive rebuked, and only ruin could dispel.

From the beginning some have disparaged Thackeray's good women. Amelia was priggish, the elder Mrs. Pendennis simple, and Laura a prude. But this was not always the popular mind. Thackeray and his contemporary, Trollope, won the hearts of their generation by their good women, not because they created new ones, but because they portrayed the tender, pure souls who peopled country, village and town in the middle nineteenth century. England loved Laura and Amelia and the Little Sister and Lily Dale and Lucy Robartes and Grace Crawley, for this especially: that each in his own circle, even in his own family, could find similar noble women. Sharps and Amorys and Desmolins and Beatrixes and Griselda Grantlys abounded, too; but there was no sympathy for them. Ethel Newcome was acceptable only as a brand plucked from the burning, but the heart did not go out to her as to the others. It has been reserved for the perverted sense of these later days to find the insipidity of the former class and the excellence of the latter. A well-known writer takes occasion from this centenary to attempt to rehabilitate Becky Sharp, to imagine her reconciliation with Dobbin. As F. B. says: "It mislikes me." We trust that the old breed of good women is not extinct; but one could desire no better augury for a renovated England, and America, too, than the return of the reading public to their loves of half a century ago.

We cannot close without a word on Thackeray's religion. He had no love for the Established Church. He believed in God and in prayer, which one may hope he used as did Colonel Newcome before passion had hardened his heart and after that heart had been purified in adversity. Nevertheless, his notions of faith and dogma were the narrowest. Positive religion, he seems to have thought, was for women: for men general goodness and uprightness sufficed. His men sinned grievously: their

reform, as in the case of old Osborne, Pendennis, Bayham, de Florac, Honeyman, in his way, and even Kew, consisted in the putting the past behind them, with remorse indeed, but not with supernatural sorrow. His attraction towards the Church is evident. The vulgar gibe and sneer were frequent in his earlier writing; but the noble character of Madame de Florac, steeped in Catholic piety, shows that light came towards evening, and the splendid passage in "The Newcomes" beginning: "There must be moments, in Rome especially, when every man of friendly heart who writes himself English and Protestant, must feel a pang at thinking that he and his countrymen are insulated from European Christendom" rings as almost a confession of faith. Alas! That word "insulated" is the key to what his mind was then, that between England and Rome spreads out an impassable intellectual ocean. A strange persuasion! Did he ever lose it in the light of God's grace? This is a secret reserved for the last day.

HENRY WOODS, S.J.

CORRESPONDENCE

Italy and the Suffrage Question.

ROME, July 2, 1911.

The week in the Italian Parliament was all life insurance. The opposition seeing Giolitti strong-set on his bill for the State monopoly took heart from some signs of defection among the followers of the Coalition first to argue and then to obstruct with multitudinous resolutions for the disposal of the bill. The Socialists, and Radicals all, on second thought, drawn by the bait of workmen's pensions and State control of wealth, have gotten together and stand as a unit for the bill. They have met parliamentary obstruction with obstruction of an unparliamentary kind, howling down the opposition speakers with taunts and obloquy. By the end of the week, what with the heat of the day and the greater heat of southern tempers, the Parliament chamber has been such a bedlam of turmoil as to renew one's suspicions that, after all, popular institutions thrive only in a northern clime. Yet there were great parliamentary debates here while all the north was still barbaric. Giolitti still stands fast, apparently convinced that there is no holding a majority without the Socialists, and no holding them without concessions; while he views this proposal of his Socialist confrère in the Ministry, Signor Nitti, as less dangerous than universal suffrage. A manhood suffrage would, perhaps, give the Socialists a Ministry entirely of their own; but suffrage is for the nonce forgotten.

By way of a counter attraction Rome has had a women's congress. From the days of the presidency of Mrs. Carrie Chapman Catt, women's congresses have been awesome things to behold. Here the good ladies militant stocked the convention with outsiders and passed resolutions calling for the exclusion of all religious teaching from the schools, for a constitutional amendment removing the clause of toleration of other religions because of its implication that the Catholic religion has the preference of the State, for female suffrage, and finally for a sweeping sanction of divorce. They naively justified carrying these resolutions against

the will of the majority of the delegates by the obsolete method of stuffing the convention, on the ground that the invitation to the public to attend the sessions of the convention, of course, carried with it the concession of a vote.

The respectable newspapers cut out most of the discussion on divorce for reason, as they averred, of its indecency. This condition of affairs in the congress invited an inquiry as to who was the ancient and venerable Roman matron or maid who presided over this witches' caldron. Her name is illuminating,—Irma Melany Scoduk. Ancient Rome rued the day she brought the alien from the east into her councils: modern Rome only views the matter as happily anti-clerical. Yet the other day in the Piazza di San Ignazio a tame jackdaw in clerical black put a temerarious cat to flight. What a pity we have passed the day of omens!

Italy, however, this week, is mourning the loss of a truly noble woman, the Princess Clotilde, eldest daughter of Victor Emmanuel II, widow of Prince Joseph Napoleon, the cousin of Napoleon III. After a life full of strong character, devotedness and charity, she died piously as she had lived, a fervent, humble child of the Catholic Church.

On the eve of the feast of Sts. Peter and Paul the Holy Father, as usual, made his visit of devotion to the tomb of the Apostles in St. Peter's. The basilica was fully illuminated, the pontifical gendarmes lined the way, the Swiss Guard led and closed the procession, and the Noble Guard surrounded His Holiness; while a full representation of the Vatican staff of state awaited his coming in St. Peter's. He prayed at the altar of the Blessed Sacrament, then in the chapel of the Confession, and before leaving paused to kiss the feet of the famous bronze statue of St. Peter, which on this occasion is clad in full pontificals. The following morning the Roman Primary Association for Catholic Interests placed on the tomb of St. Peter its annual offering of a silver chalice in the name of the people of Rome. On the previous morning Cardinal Merry del Val presented to the Holy Father the medal struck this year, as every year, in honor of the feast. The medal bears on the obverse side the face of the Pontiff with the inscription, "Pius X. Pont. Max. Anno VIII," and on the reverse an allegorical commemoration of the renovation of the Astronomical Observatory in the Vatican Gardens. The feast drew the usual great multitudes of the faithful to St. Peter's.

The Peace Letter of the Holy Father has been well received in all the great capitals of Europe, and the reports of the Eucharistic Congress in Madrid have brought great consolation to Rome. There is even a rumor from Spain that the Ministerial Council has decided to renew relations with the Vatican and to ask His Holiness to accept the nomination of the former Minister of Finance, Señor Reverter, as Spanish Ambassador to the Holy See. This will not move so fast.

After eight months the ringleader of the republican mob, which attacked Cardinal Agliardi in Marino in October on the occasion of his visit there to administer Confirmation, has been sentenced to three and a half months' imprisonment; this is a small mouse after mountainous labor on the part of the authorities.

The Anti-Ultramontane League of Berlin, founded some four and a half years ago, has recently demanded of the German Parliament the suppression of the Prussian Embassy to the Holy See, but the Chancellor declared that the government had clearly stated its position in the matter last March and saw no reason for re-

opening the question now. His attitude was supported by the Chamber.

It is not pleasant to have to add that the cholera seems more widespread and virulent than it was at this time last year. There are three or four hundred cases at Naples, sixty deaths a day at Palermo, twenty or thirty cases at Venice, the denial of the American consul to the contrary notwithstanding, and a rumor of cases at Genoa. The Venetian situation is well understood here at the American Embassy and has caused some indignation. Rome confesses to no cases; at least it is announced that the lazaretto is empty, but the announcement is not accepted as reassuring. Austria has declared a five-day quarantine against all comers from Italy, Switzerland three, while Malta has closed her port to all vessels touching Italian shores. C. M.

Portuguese Politics

MADRID, June 23, 1911.

Dexterously manipulated by the Carbonari and the Republicans, the telegraph has sent out from Lisbon the most edifying reports of the popular enthusiasm manifested on the opening of the Constituent Assembly; but the reality was very different from that fanciful picture. A lively indication of the general disorder was seen in the action of the troops, who marched through the streets after the first decree of the Assembly. The soldiers paraded in fatigue dress, with no regard for ranks or military formation; they gave no heed to their officers' commands, but stopped when they pleased to chat with members of the cabinet, or with whomever they took the fancy.

When the volunteer militia were on their way to their barracks, they chanced to pass a couple of officers of the regular lancers and some members of corps of engineers, not one of whom saluted the flag borne by the militiamen. The volunteers at once protested angrily. The regulars, without any formalities, threw themselves on the color-bearer, snatched away his flag, and tore it into ribbons. Finally, the provost marshal put in an appearance and placed the offenders under arrest. That same evening, their comrades held an indignation meeting and resolved to petition the government to set the prisoners free, and to muster out of the service all the volunteer militia! Such is the lack of discipline in the Portuguese army that every soldier, every corporal and every sergeant that took part in the October revolution feels as independent of every other member of the army as if he were a field marshal in the presence of the awkward squad. With the rank and file in such an unmilitary state of mind, it is no wonder that many self-respecting officers have handed in their resignations and have retired to private life, there to lament the disorganization that prevails in the whole army.

Even the members of the cabinet realize the difficulty of their position, and have on more than one occasion signified their preference for the "simple life." Lest this may seem a bit of Spanish prejudice, we quote from *A Fronteira*, a Portuguese newspaper that is the exponent of advanced and unqualified republicanism: "Politicians, like women, have their whims. Just now, the fashion is for these valiant and illustrious Republicans, when face to face with any petty contradiction, to announce their resignation. What beautiful examples of sacrifice and patriotism!"

It is true. The best servants of the republic, that is,

honorable and upright men who saw in the change of government the salvation and prosperity of their country, have become so embittered by the violence, the injustice, and the absurd methods of the new régime that they now curse the republic and have nothing to do with the tyrants and Carbonari who are at its head. Here is the way in which Dr. Julio A. Martins, the Mayor of Extremos, worded the resignation which he forwarded to the Minister of the Interior: "Grieving deeply over the money, the time, and the energy that I wasted for many years in striving to bring about the triumph of the Republican party, I hereby withdraw from it; for the present administration is but a discreditable mishmash of unsavory elements coming down from the old régime and others of the same brand skimmed from the new. From this moment I retire from the mayoralty, in which I did not practice favoritism, nor reward rogues, nor distort justice, nor sacrifice the dignity of my position by indulging in sharp practice for the sake of winning followers."

Senhor José Pereira Sampayo, another lifelong Republican and a writer of note, has also announced his withdrawal from all political activity, "for the republic as it exists in Portugal is not the republic of his dreams."

But what the mayor and the writer have to say about Portuguese republicanism is as hurtful to the administration as a dash of Cologne water or a shower of *confetti* on Shrove Tuesday when compared with the ringing words of Dr. Rodrigo Costa, another old line Republican (for Republicans, few but active and hopeful, there have long been in Portugal): "As an old campaigner in the Republican ranks, I wish to say that my feelings have been hurt at sight of the narrowminded, reactionary, and unpatriotic course that you have marked out. There is nobody of sound moral sense, or even possessed of an evenly balanced head, who is not indignant at the outrages which, with a supreme contempt for civilization and the progress of humanity, you authorize in the full light of the twentieth century. The clearest proof of your hypocrisy, of the unsoundness of your principles, and of the falsity of your ideals is seen in your having re-established the laws of the absolute and tyrannical governments of the eighteenth century. Instead of following in religious questions in the footsteps of modern and enlightened republics, such as the United States and Brazil, you have preferred to ape the French politicians who precipitated the Reign of Terror, and from that page of history, written in blood and filth, you have selected your principles of government." So think, so feel, so speak, those respectable Republicans, who toiled and suffered for the realization of an ideal, of which not even a suggestion is seen in the show which political mountebanks have put on the boards in Lisbon.

The convening of the Constituent Assembly has given all Lisbon an occasion for no little hilarity; for the importance of the matter in hand is out of all proportion to the importance of those who are to handle it. Among the delegates who are to formulate an organic law for a nation are men not only without culture, but even without education. Alcobaza is an insignificant little crossroads which could find a place only on some sectional map on a large scale; but it has a barber shop. Its present proprietor, since the day he was first able to grasp a snath, has known no other occupation than that of swinging a scythe through the stubble on the villagers' faces, the while he mastered the elements of ethics, economics, sociology, and statecraft, according to the time-honored custom in rural tontorial parlors, and others.

But he "looked good" to the provisional government, and lo! he is now manufacturing a Constitution while another wields the gleaming blade in the barber shop.

Is it at all wonderful, then, that the Lisbon cabinet, whose permanence rests upon a foundation of chronic unrest, is startled by a sneeze and terrified by a bray? Is it wonderful that the Spanish frontier is watched and that the steps of the exiled Portuguese are dogged? The fact is that Spanish sympathizers with the Lisbon government are giving them all possible aid and comfort; in a word, they are acting as a black guard to their Portuguese allies, and are making ready to stir up trouble in Spain. Premier Canalejas cannot be ignorant of the plots that are hatching, yet what is he doing? Conciliating the Portuguese and taking the rest cure, that's all.

NORBERTO TORCAL.

Madrid Congressists.

MADRID, June 30, 1911.

By desire of King Alfonso XIII, a special "royal train" was provided to convey the Papal Delegate, Cardinal Aguirre, Primate of Spain and Patriarch of the West Indies, from his residence in Toledo to the capital, where he arrived on June 22.

Cardinal Aguirre is a Franciscan. Born at Leon on March 12, 1835, he entered the Order in his early youth, and such were his merits, his piety and his learning that he found himself called upon to discharge the duties of several important offices. He spent a number of years as a missionary in the Philippines. His first episcopal charge was Lugo, from which he was promoted to the archdiocese of Burgos. He was created Cardinal in 1907 and was then translated to Toledo, the primatial see of Spain. Although he is in his seventy-seventh year, such is his vigor of body and mind that he shows none of the ailments and failings of old age. The venerable cardinal is very highly respected by all classes of Spanish Catholics, for he has held himself aloof from partisan politics and has observed a strict neutrality in all such matters.

The Infanta Isabel, President General of the Eucharistic Congress, is a sister of Alfonso XII, father of the present king. She was born in 1851 and became the wife of the Count of Girgenti. She is the most popular member of the Spanish royal family. Affable, communicative, and lighthearted, she lives close to the people, and is very dear to all classes. Her fondness for sports always takes her to every event of importance. Her two chief characteristics are her intense love of country and her deep religiousness.

Sharing with the Infanta the burden of the general presidency were the Right Reverend José María Salvador y Barrera, Bishop of Madrid-Alcalá, and the Right Reverend Jaime Cardona, titular Bishop of Sion. The former was a distinguished professor of the University of Sacro Monte, Granada, before being raised to the purple as Bishop of Tarazona. A prelate of vast and varied learning, he is not less well known for his great good sense in practical affairs. As a member of the senate, his speeches are always moderate and conciliatory in tone and beautifully reasoned out. He is not particularly beloved by the Jaimists and the Integrists, whom he has at times been forced to make the object of his pastoral admonitions. They therefore look upon him as a Liberal or little better. It is well to remark, however, that as often as such controversies have been carried to

Rome, the Vatican has always decided in favor of the bishop's stand.

The jurisdiction of the titular Bishop of Sion includes the royal palaces and the army. He has been for many years the most famous pulpit orator in Madrid, and the sermons that he has preached in the city churches are to be counted by the thousand.

Archbishop Enrique Almaraz of Seville is another brilliant speaker. He is simply enthusiastic in all Catholic social works, and is one of the mainstays of the Catholic press, for which he has been unremitting in his labors.

The most distinguished visitor from the Orient was his Beatitude, Paul Peter XIII, Patriarch of Cilicia of the Armenians. If not the longest, his journey to reach the Eucharistic Congress was most likely the most laborious and painful. With the exception of a few, who were incapacitated by advanced age or infirmity, the whole Spanish hierarchy attended the Congress. There were bishops, too, from North and South America and the Far East, not forgetting Archbishop Tritschler y Córdoba, of Mérida de Yucatan, who suffered shipwreck on the first stage of his journey. Yet the hospitality of the citizens of Madrid was equal to the occasion, for every visiting prelate, whether Spanish or foreign, was the honored guest of some private family.

May the outcome of the twenty-second Eucharistic Congress be the strengthening of the ties of brotherhood among all the faithful and an increase of zeal in the field of practical Catholicity!

NORBERTO TORCAL.

Militant Young China

SHANGHAI, May 28, 1911.

The Confucian scholar of the past was a placid, unemotional, dignified specimen of oriental humanity. Alas! he is fast disappearing in the upheaval of the present times and his place is taken by the "new student." The latter is rather excitable, turbulent, and curious to observe, imagines himself a full-fledged politician, able to handle all national and international problems which concern his country's welfare. Such matters, much more than his class-books, have a peculiar attraction for him, and whenever a treaty is to be signed, a loan raised or a frontier question to be settled, he has the mania of interfering and clamoring for "China's rights." The recent imbroglio between the "Dragon and the Grizzly" afforded many of these meddlesome politicians scope for airing their patriotic feelings, and urging their Government to engage in the dangerous tussle of warfare.

Chinese students in Germany were the first to send out to Peking the following telegram: "Russia is coercing us by military force to accede to her demands for treaty revision, acquisition of territory and invasion of rights. The moment is most critical. Other powers do not deem the Russian demands right. Government must not give in, but resist force by force." The students in the United States urge the same policy and excited by rumors of partition forward to Shanghai a message similar to that sent from Germany: "Partition imminent; rouse popular indignation; train citizen soldiers to die for their country." This was published in all native papers and made the round of the Empire, stirring up suspicion and trouble in many places. The latest move is that of the Chinese students in Japan, who have formed a "National Volunteer Society" for the purpose of rescuing their country from impending danger. M. KENNELLY, S.J.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 22, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Germany's Insurance of Workmen

Thirty years ago the insurance of working people against loss through accident and illness became a feature of the economic system established by the laws of the German Empire. The world has since heard much of its helpful results. The plan followed, in theory at least, is an eminently sound one. Governmental protection and regulation in the German system safeguard the insured by distributing the funds required according to accepted principles of insurance. In view of the popularity of the scheme, attested by the eagerness with which economists in other lands are preparing to introduce the insurance idea, as a partial measure of social relief, one regrets to learn that an eminent specialist in the German system finds reason to criticize the actual operation of the plan with a seriousness that casts much doubt upon its beneficent working.

The criticism occurs in a contribution to the *Zeitschrift für Politik*, by Ferdinand Friedenburg, who a short time since retired from the post of President of the Senate of the Imperial Insurance Office, after a service that had extended over twenty years. A correspondent of the London *Spectator* summarizes for the benefit of English readers, now deeply engrossed in the discussion of Lloyd George's insurance project, the charges bluntly formulated in the German official's paper. Mr. Friedenburg holds: *first*, that State insurance, though designed to do away with pauperism, is itself an ugly pauperism masquerading under a euphemistic name. "The workmen do not seek fair and honest action upon their claims. From the beginning they began to come as beggars, asking and expecting the insurance laws to be stretched in their favor." *Secondly*, the system has encouraged to an almost incredible extent the peculiarly German evil of bureaucratic precisianism, and, *thirdly*, it has become a hotbed of fraud and graft. As the New York *Times*

pointedly remarks in its comment on some of the incidents rehearsed by Mr. Friedenburg in illustration of his contentions, American readers of his papers will be reminded of the history of our Pension Office and pension laws.

The charges, to be sure, do not touch the principle of the system introduced in Germany to be a practical help in solving some of the blackest defects in present day social life. But we know by sad experience how intolerable a burden a wise and just provision for State aid to our veteran soldiers has grown to be through the corruption that fattens upon the opportunities it affords. It were sad to find restrictive measures forced upon the Germans in consequence of the evils Mr. Friedenburg exposes. The law itself is a splendid one, and its beneficent influence ought not to be destroyed through the viciousness of selfish men. However, as the *Times* observes, "the cause and principle of corruption in the German insurance system are essentially the same as in our own pension system, and the field of operation is far wider as well as more permanent."

Religion and Reforms

A lay sermon, delivered recently by Mr. Lloyd George to some of his Welsh compatriots in London, and translated in summary by the London *Times*, has caused that journal, which was wont to class him with the wickedest of radicals, to hail him in an approving editorial homily as a Saul among the prophets. Sincerity and disinterestedness, qualities he considers indispensable to a reformer, are accredited to the British Chancellor; and whatever may be the flaws, essential or incidental, in the comprehensive reforms he has inaugurated, this discourse bears evidence that he has a firm grasp on the fundamental principles that should govern reforms and reformers, and a clear perception of their source.

"It is necessary," he said, "to bring religion into the realm of statesmanship"; and he gives his reasons for this necessity. The first, though a local one appealing to national pride, has a general application. Other countries look on Britain as a Christian nation, "and if they see the country full of poverty, of unhappiness, of defilement, the responsibility is put upon religion, and also the disgrace." It is only religion pure and undefiled that can transform these conditions, and "therefore, for the good name of religion, religion must be the inspiration of every heart."

When he said, "all the poverty of London is at the door of religion," he overstated the case, for men in lust of gain can steel their hearts to Christian influences—even the personal influence of Christ did not extinguish the greed of Judas—but the basis of his statement is sound: "It is the responsibility of the Christian Church to look after the poor; that was the first thing Christianity did when established," and its success was measured by the unselfishness and sincerity of its ministers and members. We may add, it was the last thing the Church

was doing in England when men of Mr. George's persuasion disestablished it.

The measure then, he went on, is the measure now. No true reform, spiritual or temporal, was ever effected except by the help and leadership of the disinterested, of men who had nothing to gain and who profited nothing by their labors. "One of the mistakes of the Labor Party is in thinking they will win redress through the people who suffered only." The men who carried the reforms of the last few years did so, not for the benefit, but at heavy sacrifice of their personal interests. "Where does this self-sacrifice come from? From the Christian religion. It is our life; and that is why political principles must be interpreted in the light of religious principles."

Though politically dependent on the Labor Party, the British Chancellor is not afraid to stigmatize fundamental errors in that body. Some Laborites are closely allied to the Socialists, who have become very active of late in England, and to these he next addresses himself:

"There are political reformers who believe conscientiously they will never be able to save the people till they have destroyed religion from the world. There was never a more destructive mistake. If the Christian Church was destroyed the country would be turned into a burned-up wilderness, and there would be nothing between the people and force. What is this force? It is the spirit of despotism, the spirit of cruelty, the spirit of self-seeking. There is nothing between the people and tyranny but the spirit of the Christian Church."

We commend these words to American Socialists and their political congeners.

Is He Another Washington?

If Francisco I. Madero, the triumphant Mexican revolutionist, is indeed, as has been often asserted, a dreamer and an enthusiast, his manifesto to his countrymen is far from showing it. Addressing himself "to the long-suffering and laborious people," he tells them that he expects all things from their wisdom and prudence; he wishes them to look upon him as their best friend; and he urges them to make a moderate use of the liberty that they have won, to have faith in the uprightness of the new officials, to cooperate with them for the improvement of the country, and to strive to raise themselves in the social scale. If their political condition, he warns them, has undergone a radical change, for they have passed from the condition of outcasts and slaves to that of citizens, they are not to hope that their social and economic condition will undergo a like sudden transformation; for such a change cannot be brought about by decrees and laws, but is to be sought by the constant and laborious effort of all classes of society. "The laborer," he concludes, almost in the spirit of a homily, "will find happiness in himself, in the control of his passions and in mastering his vices; he will find prosperity and wealth by practising thrift and strengthening

his will by acting according to conscience and patriotism and by not following the alluring voice of passion."

There is nothing of the fanatic and frenzied partisan in such advice. If it makes itself heard and felt and heeded, it will accomplish more glorious victories than those which drove Porfirio Diaz into exile.

Protestant Hymns Again

Some weeks ago we tried to put the question of the use by Catholics of Protestant hymns on a sound basis. A correspondent, referring to our effort, asks: "Can Catholics use non-Catholic translations of Catholic hymns?" and: "What if the non-Catholic translators become converted?"

Let us apply the principles we laid down. The efficient cause of the translation is the translator who expresses with as much fidelity as the exigencies of metre and rhyme allow, the ideas of the original, which becomes the exemplary cause. The final cause is Protestant worship. Hence, considering the question as it is proposed, we should not like to say it is lawful to use such versions. Take a concrete example. The English Protestant version of the *Te Deum*—not the American—is sonorous, and though capable of improvement, is sufficiently faithful to the original. It has many excellent settings. Nevertheless, we should be shocked to hear it in a Catholic church. This is an extreme case; but the principles which would make it *rationally* scandalous, are applicable to any Protestant version of a Catholic hymn.

Should a non-Catholic translator become a Catholic, he may either put forward as a Catholic the works of his non-Catholic days, or he may not. In the former case they become the work of a Catholic translator; in the latter, they remain non-Catholic versions.

In the whole matter the principal part belongs to the formal cause, *i. e.*, the official approbation for Catholic worship of a hymn, no matter who its author is. If this be given—it cannot be given by publishers or choir-masters, or directors of sodalities, etc., not even by pastors—it would act with regard to non-Catholic versions as a sort of *sanatio in radice*, healing all defects of origin coming from the efficient and the final cause.

Christian Socialists in Austria

How did it happen? It is a question that springs to the lips of many, even here in America, when the story of the Waterloo in the recent Austrian elections is told. We in the United States had come to think that the vigorous Catholic party, organized and welded into shape through the indomitable energy of Lueger, could not be defeated. For years back victory after victory had been won by them; even in the stronghold of rampant liberalism, even in Vienna, for more than a decade and a half, Christian Socialism—one never quite fancies the name—had swept the polls in practically every election.

Only once, in 1900, has the party experienced a reverse worth the mention. How did it come about that the June parliamentary elections brought its representatives such overwhelming disaster?

A Vienna correspondent gives us some explanation of the puzzle. Writing a day or two after the elections, he calls attention to the fact that it was in Vienna only that the blow fell. With the exception of a few inconsiderable districts in lower Austria, where the party has never been sanguine of victory, in the entire Kingdom outside of Vienna, the Christian Socialists achieved their old success; aye, even in Tyrol, where certain local troubles worried party leaders, not a single Conservative was elected. The results in the capital city, then, alone need to be explained. These, he assures us, had been anticipated by the wise ones among politicians and could, nay would, have been openly predicted by the party press, had the gentlemen in charge not been fearful of the discouragement such predictions might have caused in voting districts outside of Vienna.

There is no reason why we should follow our correspondent through the entanglement of division and treachery that marks his story of the awful surprise in the outcome in Francis Joseph's capital. Many of its details are purely local and contain little to interest us in America. The narrative may be briefly summarized as follows:

The elections, following a rather unlooked dissolution of parliament, were fixed for too early a date to permit effective campaigning by the Christian Socialists. The organization, chosen to direct the party once swayed by the mighty Lueger, had not had time to take firm grasp of the reins. Their authority had not made itself felt. There was the more reason for this in the fact that their selection had not been without features internally injurious to party unity. There had been divisions, petty jealousies and misunderstandings, which the Liberal press took good care to foster through slanderous charges. There had been treachery and an ensuing breaking away of an element of the party, that might have wrought worse disaster had not the better disposed come to their senses in time. The defection caused the Christian Socialists to lose the aid of the *Volksblatt*; and the *Reichspost*, although a great journal and exceedingly well conducted, could not meet all the demands a heated campaign made upon its resources. In Austria, as everywhere, the press is potent for good and evil.

The catastrophe, a wretchedly unfortunate one though it be, will have its good effects. Catholic Socialists of Vienna, the real soldiers who bore the brunt of Lueger's valiant battles, are not at all minded to sink under the disaster. They will draw in their ranks and present again a united front to the enemy. Did they need inspiration, it is ready at hand. In an exultant paean of victory following the announcements of the Waterloo, the Liberal *Neue Freie Presse* proclaimed its conviction that Christian Socialism would soon lose the power it

still retains in the Austrian Landtag and in the Municipal Council of Vienna. "Then we shall speedily make an end," it says, "of the union of Church and State." It is the confident hope of the enemies of the Christian Socialists successfully to play in Austria the anti-Christian policy that has wrought such desperate havoc in France and Portugal, and they realize well that the destruction of Christian Socialism or an effectual weakening of its forces will make their purpose easy of accomplishment.

To Censor Billboards

The Associated Bill Posters of the United States and Canada held a three-day session at Asbury Park, July 11-13, for the purpose of forming an iron-bound league against theatrical managers and others who seek to display objectionable posters or suggestive reading matter. As the members of the association control practically all the billboard space in the country, they have the solution of the matter entirely in their own hands. They declared their intention of serving notice on the theatrical men at once. The matter of determining what is objectionable will be left to a censorship committee.

Quite recently the Committee on Public Morals of the American Federation of Catholic Societies addressed an open letter to the various theatrical producers and managers of plays in the United States requesting their assistance in the reformation of the stage and theatrical billboards. In the letter a demand, based on the sound principles of Christian morality, was made that vulgarity, indecency and immoral suggestions be eliminated from all plays, programs, advertisements and posters; and a special request was added to the Bill Posters' Union, in accordance with the promise made to the American Federation of Catholic Societies, to take notice of the demand. The energetic action of the Committee on Morals seems destined to bring about a speedy reform of the widespread evil.

In the famous international arbitration case King George has given the award in the Alsop claim to the United States. The award concedes \$935,000 to the American claimants. Last August the American Ambassador and the Chilean Minister in London presented to the British Foreign Office their respective cases on the Alsop claim, which had been submitted to King George as arbitrator. The claim was based on large sums of money advanced to the Bolivian government in 1874, Chile agreeing to assume the obligations of Bolivia to the company when Arica passed to Chile. The claim amounted to \$1,500,000, and the award is somewhat less than two-thirds. The United States and Chile agreed to submit the case to the late King Edward, and after his death, to his successor, King George. Chile deposited the amount claimed in London, to be paid over in case the award was in favor of the American claimants.

LITERATURE

Lands of the Southern Cross. A Visit to South America by REV. CHARLES WARREN CURRIER, Ph. D., Delegate of the United States to the International Congress of Americanists at Buenos Aires. Washington, D. C.: Spanish-American Publication Society.

Catholics who owe all the knowledge they have of Latin America to writers not of their faith should give a warm welcome to this excellent book by Father Currier. It is an instructive and entertaining account of a four-months' tour of the chief countries and cities of South America during which the author, though his stay in many places was necessarily brief, had exceptionally good opportunities, as an Americanist delegate and as a priest, of forming a correct judgment of all he saw, as those who remember the letters sent by the author to AMERICA last year can attest. For the common run of South American travelers, however good their will, are generally quite incapable of bearing true witness to the wonderful work the Church has done and is still doing to promote the happiness and prosperity of the millions of her children who live under the Southern Cross.

The book, though written in the easy, rambling style of a tourist, is so full of accurate information of all kinds that no one meditating a like journey could ask for a better guide than Father Currier. The chapters on Argentina and Chile, the antipodal counterparts of the United States, are particularly interesting. While describing the remarkable industrial and commercial progress of these lands, the author deplores the fact that American merchants and capitalists are not making more of their opportunities, and warns them to rid themselves at once of the idea that "any old thing will do for South America."

Father Currier naturally shows keen interest in the state of the Church in the countries he visited. He speaks highly of the zeal of the clergy and the piety of the people in the southern half of the continent, but in lands like Peru there seems to be something to be desired in this respect, chiefly because not all the religious orders are exacting enough in the requirements demanded of their candidates, and some of the bishops, in sore need of clergy, have been too ready to receive into their dioceses priests who left Spain to labor in the New World.

The author of "Lands of the Southern Cross" often finds occasion to pay enthusiastic tributes to the noble army of Dominicans, Jesuits, and Franciscans who evangelized the continent or built up the Church there, and gives many facts and figures that it will help those infected with the Anglo-Saxon fever to read; so many were the churches built, the schools opened and printing presses set up by those decadent Latins.

Protestant missionaries subsidized by their American brethren are reported to be quite active in many parts of South America, though the bishops seem to have little fear of the ministers being very successful. Father Currier warns these proselytisers that while "it is comparatively easy to take away Catholicity from the Latins, it is by no means an easy task to put any other form of Christianity in its stead. They ought, therefore, to weigh the tremendous responsibility they have assumed, and the danger they are running of working in harmony with infidelity, by robbing the people of their faith, without giving anything substantial to take its place. Of course, if their sole object is to destroy the Catholic faith, they will to a certain extent be successful; but such a negative work of destruction can only call forth the abhorrence of fair-minded men."

Besides being brimful of valuable information, Father

Currier's book has in it many little personal touches that add greatly to the charm of his story. When he tells us, for example, that while in the city of St. Rose, "a cablegram awaited me that, had I accepted the offer it bore, would have entirely turned the current of my life, giving me a commanding position in the Church and in society," Father Currier's friends will recall that he here alludes to his refusal of a bishopric. Some reminiscences, further on in the volume, of his childhood days in the island of St. Kitts also make pleasant reading. Catholics who feel the need of correcting their ideas about South America should read this book.

WALTER DWIGHT, S.J.

Saint Thomas Aquinas of the Order of Preachers. By FR. PLACID CONWAY, O.P.

Saint Bonaventure, Minister General of the Franciscan Order. By FR. LAWRENCE COSTELLOE, O.F.M. New York: Longmans, Green & Co.

These two dainty little books are the first volumes of the "Friar Saints" Series, which proposes to publish at intervals the lives of a Dominican and a Franciscan saint simultaneously.

He was a gracious soul who first suggested the plan of having the brethren dwell together in the hearts of the faithful. Material will not be lacking, and the attractiveness of these two brief biographies of the great Aquinas and Bonaventure ought to make the reading public ask for more information about these twin sanctities. It is a curious combination of opposites in this case; the princely Aquinas, to whose mother a prophet foretold her son's sanctity, and whom a Pope stood sponsor for at baptism, and the obscure Bonaventure, of whose early youth very little is known, not even the name of the Friary where he first put on the Franciscan habit. But both achieved a greater nobility than the world could give them. They knew and loved each other at Paris, and both rejoiced in the contumely meted out to them when Dominicans and Franciscans were driven out of the great university with kicks and curses. Fancy St. Thomas Aquinas being forbidden to teach! But that did not disturb him. He studied only the more diligently in his enforced solitude. We heartily wish for the success of the "Friar Saints" Series.

* * *

La Esclava del Santísimo, Venerable Madre Sacramento. Por el R. P. JUAN ANTONIO ZUGASTI, S. J. Madrid: Administración de Razón y Fe, Plaza de Santo Domingo, 14, bajo. Precio, 6 pesetas en rústica y 8 en tela inglesa.

Our first impulse is to wonder how a book of 762 pages, quarto, with two photo-engravings can be put on the market at such an insignificant price, \$1.20 in paper covers and \$1.60 in cloth binding. The object of the publication, we take it, is to make known the life of a remarkable woman and the religious institute that she founded. Doña Micaela Demasières y López de Dicastillo was born of noble parents at Madrid, Spain, in 1809, and died in Valencia in 1865. As Viscountess of Jorbalán, she was distinguished for her love of frequent Communion and for her tenderness towards friendless or fallen girls. Eventually she took the religious habit and became the foundress of a Congregation whose special practices of devotion and charity are those which she cultivated so sedulously while still in the world. Most of the houses of the Congregation are in Spain, there being but one in America, and that in Argentina.

The life of this "valiant woman," who forsook the world for the sake of devoting herself to those whom the world had forsaken, is the old and familiar story of misunderstandings with pious but narrowminded people, of persecution and calumny from perverse people, and of final triumph over ignorance, prejudice, and ill-will. Why is it that zealous souls are so often checked and thwarted by those on

whom they should naturally rely for help? It is that God's work may be glorified, for if He is pleased to communicate some little authority to man, He does not thereby lose control of His kingdom.

Need we say that the life of Madre Sacramento is distinctively a Spanish life? It ought to be, for her intention was to labor for Spanish children. For many years, while she was still groping in the dark, as it were, and uncertain of God's designs upon her, she enjoyed the counsel and direction of an illustrious Spanish Jesuit, Father Eduardo José Rodríguez de Carasa, to whom, as we read with some astonishment, she, while still a secular, had made a vow of obedience! While Jesuits have often enough lent the help of their advice in founding religious Congregations, it is surely an unusual thing for them to "admit the 'obedience' of any person."

As Viscountess of Jorbalán, Madre Sacramento had wonderful influence, even over those of her sex consecrated to God, in the way of exciting them to greater generosity in His service; as a religious, her winsome gentleness wrought prodigies in the callous hearts of the little human derelicts that came under her motherly care. Her life contains precious lessons, not only for those who are vowed to a life of zeal and charity, but also for the pious faithful whose vocation is in the world.

H. J. S.

The Practical Flower Garden. By HELENA RUTHERFURD ELY. With Illustrations. New York: The Macmillan Company. Price, \$2.00 net.

The cover is attractive; the frontispiece is a gem; the contents are a delight. The tired eye glowers at the man-made rocky mountains where people live in tiers; and it seems to say to the heat-breathing asphaltum, "I wish you were still in that seething Trinidad lake!" Ah, well! Let it find forgetfulness and rest by feasting on the floral good things that Mrs. Ely has spread for it. Bright bits of flower beds, velvety lawns and shady nooks all done in color, full-page half-tones by the dozen, smaller illustrations by the score, altogether, a floral feast in very truth!

Even a mere picture-book of flowers is worth having, for it must inspire elevating thoughts; but what is particularly attractive in "The Practical Flower Garden" is the amount of solid floral knowledge which it presents in a pleasant, chatty way. The hardy perennials, which so seldom get their due, receive the generous treatment that they deserve. Speaking of *Dianthus Barbatius*, whose blooming season is put at only three weeks, we have seen excellent results from shearing the flower stalks when they begin to look ragged; for the plant quickly puts forth another abundant crop of blossoms.

It is now eighteen years since we urged the manager of a large farm to plant black walnuts along the fences. If he could have seen any reason for doing so (and he couldn't) what an addition to the value of the property they would now be! We are glad, therefore, that Mrs. Ely comes out so strongly in favor of reforestation, even if on a modest scale, for the benefit of small rural possessions.

There is a chapter on fertilizers and plant remedies which is so detailed and explicit that even the strong commercial fertilizers will no longer, as has so often been the case, kill the plants that they are used to strengthen.

The final chapter, which ought to be well thumbed, contains a long list of shrubs, vines, plants, and bulbs with which the authoress has had good success. It is long enough and varied enough to suit all moderate needs; and the details of growing, blooming, and propagating make a selection a mere matter of choice.

For those who already have a fair knowledge of flowers, the chapter on color arrangements will furnish many helpful hints. Just one more word: We rejoice that she has restored the petunia to a place in her affections, and we also rejoice that she has thrown *rudbeckia* out of her garden.

* * *

Jungle Trails and Jungle People. By CASPAR WHITNEY. Illustrated. New York and London: Harper & Brothers. \$3.00 net.

Mr. Whitney needs no introduction to American readers, for his books of travel in various parts of the world have already made him well known; but the present volume deserves to be specially noted, for it takes us into the Far East, of which so little is known, where man and beast take on new forms and display novel qualities. Beginning with an elephant hunt, which seems easier than a cattle drive, the author describes, in his own inimitable way, his search for the rhinoceros, the buffalo, the tiger, and other denizens of Siam and the Malay peninsula, all of which is enough to enchant a sportsman or a lover of natural history; for not only are the difficulties of the hunt graphically portrayed, but the traits of the wild beasts and hardly less wild men that he met are brought out in a most informing way. We trust, however, for the sake of their feelings, that most of those odd people may never see what the author wrote about them. The excellence and the novelty of the illustrations make us regret with the author the loss of other films by the capsizing of his craft. We may read with avidity what is said of the seladang and the muntjac and the wa wa; but we may think that we have little to learn about the tiger, so long domesticated here. Let it not be thought! Great would be our error, as the closing chapter abundantly proves. Quite incidentally, as it were, the author points out why the English succeed, and why the French fail as colonizers, or rather, as administrators of colonies.

* * *

La Comunión Frecuente y Diaria y la Primera Comunión segun las Enseñanzas y Prescripciones de Pío X. Por el R. P. JUAN B. FERRERES, S. J. Barcelona: Gustavo Gili, Editor, Calle Universidad, 45.

No stronger commendation of this third (Spanish) edition of the exhaustive work of the distinguished moralist, Father Ferreres, can be found than that contained in a letter which His Holiness Pius X directed to be sent to the author; for to have caused "lively satisfaction" to the august Pontiff is in itself no small glory.

The decree on Frequent Communion "solves questions that have been debated for fifteen centuries by the most brilliant minds, and corrects in not a few points opinions that have been put forward by distinguished doctors and eminent saints." There is hardly a book on Moral Theology which has not to be revised, to bring it into conformity with the Pope's decree, and the same may be asserted of the greater part of the "rules, constitutions, spiritual directories, regulations, prayer books, and ascetic works where they treat or speak of frequent Communion." Finally, with regard to admitting children to the Holy Table, the decree "settles questions controverted for centuries, and corrects the opinions of the greater number of theologians and canonists, and reforms a very widespread practice which was in no slight degree harmful to souls."

In the course of his commentary, the author brings in not only much liturgical erudition but also many practical "cases of conscience" which are bound to rise in schools and colleges, etc.

* * *

BOOKS RECEIVED

The Practical Flower Garden. By Helena Rutherford Ely. New York: The Macmillan Co. Net \$2.
 Half a Man. The Status of the Negro in New York. By May White Ovington. New York: Longmans, Green & Co.

German Publication:

Das Originalregister Gregor's VII, im Vatikanischen Archiv. (Reg. Vat. 2) nebst Beiträgen zur Kenntnis der Originalregister Innozenz' III und Honorius' III (Reg. Vat. 4-11). Von Wilhelm M. Peitz, S.J. Vienna: Alfred Holder.

French Publication:

Les Cinq Républiques de l'Amérique Centrale. Par le Comte Maurice de Périgny. Paris: Pierre Roger et Cie., 54 Rue Jacob.

EDUCATION

It is to be hoped that the interest aroused by the discussion of the Carnegie Foundation, during the recent meeting of the Catholic Education Association, will not detract from the attention to be given to two other points very properly urged in the general resolutions adopted by the association. The reason impelling both recommendations is the necessity of safeguarding Catholics against the naturalistic tendencies prevailing in non-Catholic schools. The first of these suggestions strongly emphasizes the prudence of seeking advanced training under Catholic auspices. With the rapid development of our schools and colleges, Catholic teachers recognize the need of advanced training to make good our boast that educational work in institutions controlled by Catholics is no whit inferior to that done in State schools, or in private schools not directed by the Church. The desire is a healthy sign of progress among us and is to be heartily encouraged. The instruction required to achieve this advanced training should, however, be sought in such a manner as not to endanger the purity of one's Catholic faith and principle.

* * *

That grave danger confronts Catholics frequenting schools, members of whose faculties are known to be proponents of unsound economic and sociological theories, is a statement so plainly and obviously true as scarcely to need mention. The irreligious tendencies, too, which flourish in most of the big non-Catholic schools of to-day have been called to our attention in recent discussions of educational methods with a clearness that gives one every reason to question the wisdom of Catholics venturing within the pernicious influence they exert. Therefore does the association urge upon Catholic teachers the necessity of directing their pupils to Catholic institutions of higher learning.

* * *

Both of these recommendations are of prime importance. We have had occasion lately to comment editorially on the vigorous efforts being made by the Intercollegiate Socialist Society to promote the study of Socialism mainly through the formation of study groups in the colleges and universities. This is but one phase of the danger facing Catholics who seek instruction in schools other than their own. Some would hold it to be the least injurious phase of the experience certain to meet Catholics in such schools. Whatever be the measure of its harmful influence, it serves as an excellent illustration of conditions that make it imperative to use every argument with Catholics to induce them to seek what they wish among their own.

* * *

The warning contained in these two resolutions might very properly have been extended to the use of school journals, of which there are a multitude published to-day to meet every possible folly fostered by "experts" in education. Just

whilst penning the foregoing, the writer's attention was called to a series of articles on "State, Church and Schools in France," published in the *School Review* during the months of March, April, May, and June of the current year. This review is the official magazine of the College Teachers' National Association, and circulates largely amongst teachers in the public schools. It is backed, we understand, by the Chicago University. The articles, written by David S. Muzzey, have no proper place in a supposedly non-sectarian magazine. They are insulting to Catholics, and full of small, narrow bigotry that ill-beseems a journal claiming to subserve the broad interests of higher intellectual training. One is glad to know that a strong protest against the articles was forwarded by Catholic teachers of the High School of Lawrence, Mass.

* * *

Time was when a school fortunate enough to have an assured income of \$100,000 to meet the expenses of a full school year was considered an enviably prosperous institution. But we have changed all that. To-day our big schools find it possible to toss out that pittance for a phase of scholastic training almost unthought of in earlier days, and for one which, even to-day, directly benefits a very small number of the students registered in them. The report of the finances of the Yale University athletics for the year ended August 31, 1910, just made public, would have caused the eyes of early eighteenth century patrons of Old Eli to bulge with astonishment. The total cost of all university athletics was \$106,092, and the receipts were \$107,485, leaving a net profit of only \$1,393, a much smaller one, it is said, than that of the year before. Some of the expense items make interesting reading. It cost the baseball team \$2,075.50 to travel, \$3,514.31 for hotel accommodations and meals, and \$303.43 for shoes and repairs to same. The football men spent \$1,756.79 traveling, with \$5,440.18 for hotels and meals. To keep them well shod \$1,325.35 was expended for shoes and repairs; and doctors and medicines cost \$2,651.20. Baseball and football paid expenses, but their surplus was heavily drafted upon to meet the bills contracted by the rowing and track athletic associations.

* * *

The gentlemen making up the Simplified Spelling Board have gained another eminent ally. At the annual dinner of the Board, recently held in New York, Mr. Maxwell, the City Superintendent of the schools of Manhattan, admitted practically all they claimed as to the absurdity of our present spelling. His speech—simplifiedly spelled, of course—has been put in pamphlet form and sent all over the country, and the Board's members evidently think that it is going to advance their cause a lot. Mr. Maxwell went further than do most of the defenders of simplified spelling when he said: "The loss of time, bad as it is, is not the only evil which results to our public schools on account of our unscientific spelling. The memoriter process rendered necessary in learning to read and to spell produces disbelief in reasoning as a means of learning and a lack of confidence in inference. The result of falling into ridiculous mistakes by depending upon reasoning or analogy in spelling is to make the child timorous about reasoning in arithmetic, geography, history, and grammar. The habit of depending upon memory exclusively in spelling engenders the habit of depending on memory in every other study, and so retards progress in teaching children to think for themselves."

There are certain links in Mr. Maxwell's reasoning one is surprised to find him assuming as granted. Probably this is one reason why Manhattan's Superintendent is taken to task sharply for what he affirms. An editorial paragraph in the *New York Times* says, referring to this contention of Mr.

Maxwell: "Not all of that would be easy to prove. There is, indeed, more than excuse for gravely doubting whether any child ever questioned the rightness of any spelling or ever had his trust in reason, logic, or inference consciously weakened by our orthographic eccentricities. Children are not made that way and their minds do not work that way—or else the sad experience has left strangely few traces in the minds of some of us."

Writing to the School Editor of the New York *Globe* a well known teacher in one of Manhattan's public schools pokes fun at the advocates of the new education, who for more than a decade have been promising us a new "child" after "it" should have been educated, developed, evolved, etc., on the scientific plan, instead of the rule o' thumb plan. He quotes some recent answers to examination questions, which show "the child" of to-day to be very like his predecessors since creation's dawn. Pupils will no doubt frequently make ludicrous errors, as in the past, the New York Principal concedes, but he adds, "such errors were never more numerous than they have been since old-fashioned work and effort by 'the child' gave way to numberless 'methods' of curious titles in which every possible folly in education has been fostered by the 'experts.'"

These are some instances he quotes from recent examination papers:

"Tokio is in Ireland, according to one 'child' in 8B; according to another, southern Italy is in the central part of Rome, and the Pyrenees are in Egypt, are exactly square and took many years to build.

"Over one-third of a class of fifty recently wrote that the degrees of 'three-legged' are 'three-leggeder, three-legged-est'; and several, with formal steps in mind, said 'four-legged, five-legged.'

"Probably not fifty out of a thousand 8B pupils recently examined classified correctly ten words as to their parts of speech; few had even half of them right, and no small number had all wrong, every one of the ten, after eight years' schooling.

"A large number of pupils, developed during eight years by groupdops, formal steps, apperception, departmental teaching, and every other humbug, declared that 'five ways of sending money' included (1) bringing it yourself, (2) giving promissory notes, (3) by telephone, (4) horse and wagon, (5) by trolley, and many other such ways; one wise pupil who put an extra letter in 'send' said that five ways of 'spending' money were: (1) getting married, (2) gambling, (3) playing pool, (4) going to theatres, (5) fine clothes; surely a comprehensive view of life."

M. J. O'C.

MUSIC

NON-CATHOLIC INTEREST IN CATHOLIC MUSIC

To see ourselves as others see us does not tend, generally speaking, to increase our self satisfaction. The readjustment of our point of view is apt to be downward rather than upward. In the case of our Catholic music, however, the reverse is the case. Strange as it may seem, we Catholics are inclined to be overmodest in regard to the artistic supremacy of the Church. The most eloquent praise of our Catholic painting and sculpture has been wont to come from the lips of outsiders; and we ourselves, while adoring the Church's ideals in practice, have been more slow to appreciate their expression reflected in her Art. With those outside the Church the reverse seems to be true, and they are often enabled to grasp the spiritual beauty of our Catholic ideals through the medium of Catholic art. This has long been the case with our painting, sculpture and architecture,

but until recently our music has been comparatively neglected, especially in this country. It is true that the Musical Art Society, an organization directed by non-Catholics, has devoted its best efforts, ever since its inception some fifteen years ago, to rendering the music of Palestrina and his school. Much of our Holy Week music is given each year by this superb chorus, if not always with full artistic understanding at least with great sincerity of purpose, and the Concerts of the Society draw crowded houses from the most discriminating musical public of New York.

That the music of Palestrina should be wide in its appeal, however, is not surprising. Apart from its liturgical value and its potent Catholic flavor, it has a certain manner and form which more nearly approach the ordinary concept of music. But it is striking indeed to find outsiders turning with keen interest to the study of our Plain Chant. Here, it would seem, is a form of art so essentially a part of the Catholic liturgy, so intimate an expression of our own peculiar symbolism, as to be remote from the outside world. Not so, however. In a thick volume published by a non-Catholic firm for the use of non-Catholics, appears a large part of the Office of the Church translated into English, with the music of the Introits, Graduals, Alleluias and Sequences for the Sundays and principal feasts of the year; also the Vespers and many of the Breviary hymns, all in Gregorian notation. This is but a single example of the growing interest in Plain Chant. We find the modern school of composers taking their inspiration, to a large extent, from the long, undulating line of the Gregorian melodies. The formalism and inelasticity of our two modern scales, the major and the minor, are driving them to study the Gregorian modes with their variety, their freshness and spontaneity, and their emotional subtlety. But, above all, the mystic element in Plain Chant seems to make a potent appeal in a world where materialism starves the soul of the artist even as that of the Saint.

Some of the most beautiful performances of Gregorian music to be heard in this country have been given in late years at the little town of Medford, near Boston, by a non-Catholic; no less a light in the musical world than Loeffler, one of the most distinguished of the modern school of composers of which Caesar Frank might be said to be the master. Loeffler has always been a great student and lover of Plain Chant. When he settled at Medford a few years ago he conceived the idea of forming a boy choir and training them in the Gregorian modes and rhythm. He offered their services with his own to the parish priest, and for the past two years has prepared a high Mass for each of the principal feasts of the year, giving the full liturgy in pure Gregorian music, with a perfection of art and a depth of understanding and reverence which would be hard to surpass. The little church at Medford has become an artistic Mecca for the musical public of Boston, and three times a year Loeffler has been compelled to give a concert with his choir boys, the proceeds of which have gone to support the little church. He spent last summer at the Benedictine monastery of Maria Laach in order to reap the fruit of the researches of its inmates and impregnate himself to the full with the flavor of the art he loved. Nor does this love confine itself to the mere value of the music as music. Like all true artists he has penetrated beneath the surface and is growing to understand and revere that which the music expresses. A few days ago, as he was playing an accompaniment by Vincent d'Indy to the Introit for Easter, he stopped to exclaim: "Ah, how wonderfully that music expresses what the text can but vaguely suggest! Those serious, pensive Alleluias after each phrase bring before us so clearly the great price at which our redemption was purchased."

There has been no more striking instance in late years of the apostolic power of music than the conversion of Huyssmans. Here was a soul leading a life not of indifference only but of sin. He describes in his great book, "En Route," the irresistible charm which Gregorian Chant began to exercise upon him, and how he used to frequent the churches where it could be heard. Drawn by its deep spiritual beauty he began to analyze and finally to understand the spirit that gave it birth. Then he became disgusted with the life he was leading and indeed, in his bitterness, with all existence, "but stronger even than his distaste for life was his love of art, and the power of this irresistible love was at last to draw him back to God." He attended the office for Holy Week with its profound symbolism, and was deeply moved. "Grace seemed to be reaching him through the eloquent splendor of the liturgy, through the veiled sorrow of the voices, and he would leave these services exhausted in body but with his temptations against faith vanishing." To this artist's soul "the true proof of Catholicism could be found in the art to which it had given birth: The art of the Primitives in painting and sculpture, of the Mystics in poetry and prose, the Roman and Gothic in architecture, Plain Chant in music; and all these separate flames blazing, as it were, from a common centre, lighting a single altar, gave expression to a group of thoughts unique in character: reverence, adoration, service, that service which lays bare before the great Giver His own gifts—borrowed but kept immaculate—reflected in the souls of His creatures as in a faithful mirror. . . . This art, nourished by the Church, seemed to reach out to the very threshold of eternity and to God. . . ." At last one day, after listening to the *Credo* in Plain Chant, "he felt lifted out of himself and kept repeating over and over again: 'Can it be possible that a Faith which has created this musical certitude should be untrue in itself?'" During this crisis in his life, while his soul was wavering between the new beauty which he vaguely understood and loved, and the old way of living which held him as in a vise, one of his friends induced him to make a Retreat.

At a Trappist monastery near Paris this lover of the mystic element in art and literature came in contact for the first time with the life of mysticism. Here was the very spirit which he had so often tasted and relished in the great Mystics of the past, in Saint Teresa and Saint John of the Cross, in Ruysbroek and Saint Denys the Areopagite, in Saint Catherine of Genoa and the rest: here it was enacted before his very eyes, translated into real life. It made a profound impression upon him and before the end of the Retreat the prodigal had returned to his Father's House. What astonished many people at the time was the fact that Huyssmans' return proved to be no mere emotional conversion but a true regeneration of the whole man. He remained an ardent practising Catholic during the remaining years of his life, using his pen to extol the glories of the Church and of her art, that great winner of souls.

Is it strange that music should speak so plain a language, or that the Holy Ghost should choose this medium for approaching certain souls? To the writer it has always seemed quite natural, almost a deduction, indeed, from the fact that the Church has made music a part of her liturgical functions. Moreover, when the music that charms and converts souls is the very music of the liturgy itself, bone of its bone and flesh of its flesh, then in a true sense it is the very voice of the Church that speaks, and shares directly in the divine efficacy. On the other hand, how important it is that our music should be kept immaculate and should reflect the true spirit of Catholic prayer "as in a faithful mirror."

J. B. W.

ECONOMICS

"Consols. 78¼, the lowest quotation in eighty years." Consols, as our readers know, is the name used for the largest part of the British national debt. It is an abbreviation of Consolidated Annuities, a term introduced in 1751, when various debts at various rates of interest were brought into one definite form. The British public, accustomed for many years to see consols almost stationary at about par, has been agitated for some time over their persistent fall. Shareholders in financial corporations which invested their reserves largely in consols are not pleased at hearing in every general meeting that large sums, which otherwise could have been distributed, have been appropriated to write off depreciation in consols. The recent failure of the Birkbeck Bank, due to this depreciation, which it could not write off, has made the agitation acute, and the public is clamoring to know why consols have fallen.

It must be noted that consols, for many years a 3 per cent. stock, were reduced in 1887 to a 2¾, and in 1903 became a 2½ per cent. stock. Nevertheless this does not reassure the British public, for as a 2¾ per cent. stock they have stood at 113, and as a 2½ per cent. at over 92. Again, compared with other European stocks, consols stand high, only French stock equalling them. German 3 per cents are quoted at 82; to equal consols, they should be 93¾. Russian 4's are at 97; Spanish 4's at 94½; Hungarian 4's at 94¼; to equal consols they should be at 125. Neither does this console the British public, which has grown up in the belief that revolution and its consequence, a variable credit, is the lot assigned by a wise Providence to the continental nations of Europe, and that the same Providence has decreed the perfect stability of the British constitution and British consols.

Here we see a reason, generally unnoticed, of the depreciation of consols. The world is losing confidence in the British constitution and the British empire. The British people is pulling the constitution to pieces. It may make a better one; but in the meantime it must pay the price. Revolution, once almost unthinkable for England, is now as much taken into account in dealing with its stocks, as in dealing with those of any other European power. As for the Empire, British fatuity may imagine that England could survive it as the first commercial nation of the world; but other people see differently, and the probability of a general break up of the Empire at no distant date, which British statesmen seem to be working for, has its effect on British credit. This view of the matter is confirmed by the fact that while British stock is falling steadily, other stock, notably German, tends to rise.

Another cause of depreciation is the amount of the national and imperial debt. The national debt of Great Britain is about 800 million pounds. Since the establishment of local government by county councils, they have contracted debts amounting to about 500 million pounds, so that the total British debt is in round figures 1,300 million pounds. The Indian debt is about 225 millions, and the colonial, growing prodigiously, 130 millions sterling. A nation may be rich, but there is a limit to its borrowing power.

The Unionists are trying to make Lloyd George's financial policy responsible for the constant decline of British credit. This may be good politics; and there is no doubt that the policy of the Government has its share in the matter. The Boer War started the decline; naval expenditure helped it: but what about its persistence? The fundamental reasons are those we have assigned.

H. W.

PULPIT, PRESS AND PLATFORM

The following is the text of the Pontifical Letter on the Madrid Eucharistic Congress sent by the Pope to Cardinal Aguirre, Archbishop of Toledo:

Beloved Son, Health and the Apostolic Blessing.

With the deepest satisfaction We learn that the Catholics who are shortly to gather in Madrid from all parts of the world, to celebrate the solemn Eucharistic Congress over which you are to preside as Our Legate, are very numerous; and when We remember the zeal for religion and the faith which characterizes especially your own people, We find it easy to realize that honors of singular magnificence are being prepared among you for the Most August Sacrament.

In truth, if it be unfitting that the Spanish people be excelled by any other in aught appertaining to the Catholic profession, it were most unfitting of all that they should ever be excelled in the cult of Our Lord dwelling with us under the mystic veils, for it is the glory of Spain to have produced that Paschalis Baylon who, because of his striking zeal on behalf of this Sacrament, has been given as the heavenly patron of Eucharistic Leagues and sodalities.

We wish for you that the gathering may shine forth not only by the great numbers who take part in it and by the splendor of its ceremonies, but also and above all by the abundance of its fruits. For all your aims should be centred on that which forms the chief object of Our cares and thoughts: the bringing of men to a better knowledge and love of Jesus Christ and a closer communion with Him. You yourselves understand that all things are contained in the devout and religious communication of the life-giving Sacrament, and that for this reason it is of prime necessity that the frequent and so also the daily use of the Eucharist should thrive among Christians, and not merely among adults, but among all who have attained the use of reason.

You will have before your minds, therefore, first of all, the principal propositions regarding this matter which are contained in recent acts of the Apostolic See, viz., the Encyclical *Mirae caritatis* of Our illustrious Predecessor, and Our two Decrees *Sacra Tridentina Synodus* and *Quam Singulari*, so that you may consider the best means for giving them the fullest and most happy effect throughout the whole Catholic world. Moreover, it will be for your zeal and piety to propagate more and more widely all the means that have been providentially instituted for promoting devotion to the Eucharist. We greatly approve the custom that has grown up in many places of allowing no Sunday or Feast-day to pass without having Benediction of the

Blessed Sacrament for the congregation in all the churches and public oratories served by the clergy of both branches; and We would have it known that We greatly desire to see this custom introduced in other dioceses. You will also be doing something very pleasing to Us if you promote by all means in your power frequent salutations, perpetual adorations, solemn supplications to the Hidden God.

But chiefly turn your attention to a matter which no worshipper of the Divine Eucharist, duly solicitous for the eternal salvation of his brethren, has ever neglected. It is known to be a thing of too common occurrence that, on account of a false conception of humanity and kindness, a very ill service is done to the dying by not calling the priest until the last torpor of the senses has blunted the mind towards external things. Thus Christians are seen to pass away without being strengthened by the Body of Christ, the only viaticum for the heavenly country. Strive, therefore, with the utmost zeal to uproot this pernicious evil and insist with the people on this precept of true charity that those great aids to a better life be administered as soon as possible to those who are lying dangerously ill.

Finally, We heartily beseech the gifts of divine grace for your deliberations and undertakings, and as a pledge thereof and a token of Our special affection, We bestow the Apostolic Blessing most lovingly in the Lord on you Beloved Son and on all who take part in the Congress.

Given at Rome, at St. Peter's, June 5, 1911, in the eighth year of Our Pontificate.
PIUS PP. X.

SCIENCE

The varying velocity of earth tremors passing through the interior has led Professor Wiechert, of Göttingen, to the opinion that the earth consists of a central core of iron or steel, about 5,800 miles in diameter, enclosed in a stony shell 930 miles in thickness. Between the outer solid rim and the inner rock layer, covering the metallic core, he thinks there is a liquid or plastic material envelope, a trifle less than twenty miles below the earth's surface.

* * *

Statistics show that soils strongly acid are more or less sterile. This acidity, in part attributable to natural causes, is greatly increased by the use of commercial fertilizers; and students of agriculture realize the need of a reliable method for its quantitative determination. Chemical methods have been tried and found inadequate. Dr. Lipman, of Rutgers College, has suggested another and a novel test, based on certain bacteriological reactions. It is well known that the development of bacteria in culture mediums is affected by acidulation. When

a certain point is reached this development is either retarded or stopped. If, then, to a neutral medium increasing quantities of acid soil be added, a point will finally be reached when the acid of the soil would prevent further organism development. The quantity of acid in the soil is determined by comparison with a series of mediums of varying reaction. It is stated that the preliminary tests have shown this method far more reliable than chemical methods. Accumulated data only can establish its absolute practicability.

* * *

Japanese engineers are using volcanic ash in combination with Portland cement. The mixture, they claim, is particularly valuable for work submerged in saline waters. Besides, the combination is possessed of a greater tensile strength than ordinary cement and is far more dense. It is also more resistant to the percolation of water. If these claims prove true, they will mean much for those countries where such ashes abound.

* * *

The experiments of Professors Hart and Peterson, of the University of Wisconsin, show that sulphur in soils, hitherto considered of little importance, affects their fertility considerably, and that, on account of improper agricultural methods, it is being rapidly exhausted. These experimenters also indicate that the failure to recognize the rôle this element plays, as compared with phosphorus and nitrogen, in benefiting the soil was due to inaccurate determinations of the soil's sulphur contents. Continuous cultivation, with insufficient fertilization, results in a heavy loss of sulphur. This loss, together with that due to drainage and the low original contents of soil, cannot be compensated for by atmospheric deposits. Quantitative tests show that one hundred normal crops of barley will exhaust the necessary sulphur of eight inches of normal soil. The fact that the subsoil has a low sulphur content indicates that the capillary water cannot supply much sulphur to the surface. The conclusion is that it is necessary to apply fertilizers rich in sulphur.

* * *

In an attempt to diminish the death-rate from sunstroke in the tropics, the United States Army, on the assumption that heat prostrations are attributable more to the chemical than to the heat rays, has been carrying on a series of experiments with clothing lined with or made of a fabric of material which does not transmit these harmful rays. Captain Phalen, U. S. A., reports from the Philippines that his experience with orange-red underwear, a supposed absorber of chemical rays, has shown no beneficial effect whatever. On the contrary, it added to the burden of the heat of the system. He concludes by

stating that white and khaki clothing quite sufficiently exclude these troublesome rays.

* * *

The operation of the South Dakotan amblygonite mines has, during the past two years, reduced the price of lithium carbonate two hundred per cent. This compound is used extensively in storage batteries, in fireworks and in medicine.

F. TONDORF, S.J.

ECCLESIASTICAL ITEMS

A study made for the Eucharistic Congress at Madrid has brought out the interesting fact that the senior parish priest in active service in Spain is the Rev. Saturnino García y González, Pastor of Menaza, in the diocese of Burgos. He is now in his eighty-fifth year: After his ordination, he was sent as assistant to Menaza. Having served in that capacity for ten years, he became parish priest on March 5, 1851, and is still at his post. His priestly career of seventy years has been spent in one and the same parish, truly a rare, though not an unprecedented record.

The senior parish priest in point of years is the Rev. Sebastián de la Puente, of the diocese of Santander. He was born on October 13, 1811, and therefore is within a few months of his hundredth birthday. His first appointment was that of assistant in his native parish, of which he became pastor in 1841. He still holds the title of parish priest, but is relieved from all care and responsibility on account of his great age. He celebrates holy Mass, and recites the Divine Office daily; on pleasant days he enjoys a stroll, and occasionally even goes out on horseback.

Ireland was strongly represented at the Eucharistic Congress at Madrid and the papers read by the Irish delegates were among the most important assigned to the foreign sections. A remarkable incident occurred at the meeting of the Irish Section, July 4, when Dr. O'Doherty, late rector of Salamanca and Bishop-Elect of Zamboanga, the Philippines, read a paper on the Irish College of Salamanca, showing how it helped to maintain the continuity of the Eucharistic Sacrifice in Ireland during the dark days of persecution. On either side of him were sitting two distinguished general officers, and at the close of his lecture he introduced them as The O'Neill and The O'Donnell, lineal descendants of the princes of Tyrone and Tyrconnell, who made the last fight for Irish Catholic liberty. Priests, ladies and gentlemen rose to their feet and the hall resounded with Irish cheers. O'Donnell, Duke of Tetuan, assured his "old compatriots" of his inherited undying love for Ireland, the Catholic faith and the Irish people. Their blood was in his veins and he and his children, as his

forefathers had done, would ever cherish this love in their heart of hearts. The O'Neill recalled Ireland's struggles for the faith. The traditions of his fathers were handed down to him, and though in the lapse of ages they had become sons of Spain, he and The O'Donnell were Catholics first of all, and were proud to call themselves Irishmen. All the visitors were introduced to the two Irish princes and their families, and a body of priests sang "O'Donnell Aboo." Members of the Young Men's Spanish Catholic League responded with "The March of O'Donnell," one of the national songs of Spain.

The annual convention of the Pennsylvania State Federation of German Catholic Societies came to a close with the celebration of Solemn High Mass on July 11. All the delegates attended in a body. At the business meeting it was shown that the 275 societies included in the federation have 18,000 members, a large increase. Twenty-eight societies were organized during the year. Johnstown was chosen for the next annual meeting and Allentown for the convention in 1913. The resolutions adopted declare for: Fidelity to the Holy See and the Church authorities; higher purposes in the societies; support of the Catholic press; indissolubility of the marriage tie; religious training for the young; sympathy and legitimate efforts to better the condition of the working classes; condemnation of immoral plays and literature; perpetuation of the language of the Fatherland; strong opposition to the use of stimulants; pride in American citizenship.

The following is the official call for the coming convention of the American Federation of Catholic Societies:

The Tenth National Convention of the American Federation of Catholic Societies will be held in Columbus, Ohio, on August 20 to 23. The aim of Federation is Catholic unity. With a united Catholic laity the interests of our Church and our people will be safeguarded. The hope of Federation is for an exalted Catholic citizenship, which shall contribute to the prosperity of the land we love and to the perpetuity of our republican institutions.

We appeal to every National Catholic organization, Diocesan, State and County Federation to send representatives to the coming convention. Parish delegates, associate membership promoters, and representatives from individual societies where Federation is not organized will be welcomed. We request the bishops and priests of the country to attend the convention in person or to urge representative laymen to do so. Leo XIII and Pius X have approved and blessed the work of Federation. In order to secure the permanency of Federation we invite all Cath-

olics to become Associate Members thereof.

The Right Rev. Bishop Hartley, of Columbus, is a stalwart friend of Federation. We appeal to the Catholics of the United States, by their attendance, to aid in making the convention a success, so that the good Bishop may not be disappointed. The local committee has been active for several months in preparing for the reception of delegates, who will receive a most cordial welcome in the State capital of Ohio.

As the convention this year will be held at a central point, we look forward to the largest attendance in the history of Federation. Arrange your vacation so that you may participate in the great movement, which has for its shibboleth, "God and Country." Come to Columbus on August 20.

EDWARD FEENEY,

National President.

ANTHONY MATRE,

National Secretary.

The Catholic Laymen's League for Retreats and Social Studies will take title to its property, Fox Hill Villa, near Fort Wadsworth, Staten Island, on July 27. The first retreat will be held there Aug. 11-14. Meanwhile a moderate sum of money is being expended on the house, a very large one, so that it will accommodate forty to fifty guests. Lack of funds prevents some other improvements, but the place is most attractive as it is. The Social Studies classes will, it is announced, begin about October 15. An outline of the courses is now in preparation and will be issued by September 1. It is now planned that these studies will be conducted in the rooms of the Fordham University Law School. These rooms are to be changed from the present Vesey street address to new and larger quarters in Nassau street.

So far as the projectors know, this Laymen's League and its work are the first things of their type in this country. The Fox Hill site is not simply for New York City, nor is its accommodation exclusively for Catholic men. It is for the entire eastern part of the country, and the project has received the cordial approval of the authorities of the Brooklyn and Trenton dioceses as well as of New York. In retreats held on Keyser Island, Protestant laymen have taken part, and they are to be invited to the new Staten Island site.

The *Sacred Heart Review* devotes a page to a description of St. Margaret's Hospital, the latest addition to the many charities for which Boston is noted. The new hospital is the gift to the Boston archdiocese in memory of their mother, of the Rev. Peter Ronan, Pastor of St. Peter's Church, Dorchester, and the late Rev. Michael

Ronan, of Lowell. The hospital is open chiefly to maternity cases, but a limited number of surgical cases, such as appendicitis and the like, according as there may be room and conveniences for them, will be received. A special feature of the new hospital is the establishment of an "open staff," which allows each patient to have the services of her own family physician, and which also extends to any physician in good standing the privilege of caring for his own surgical or maternity cases.

Bishop-elect Joseph Patrick Lynch, of Dallas, Texas, was consecrated, July 12, in Dallas Cathedral, by Archbishop Blenk of New Orleans, assisted by Bishop Gallagher of Galveston and Bishop Morris of Little Rock. Very Rev. Michael F. Ryan, President of Kenrick Seminary, St. Louis, delivered the sermon. The civic officials and citizens of all denominations attended the functions and otherwise paid special tribute of respect to the newly consecrated prelate. An account of Bishop Lynch's career was published in *AMERICA*, March 11, the time of his appointment to succeed the late Bishop Dunne.

The promising outlook for the Church in Korea and the vast extent of that missionary field have impelled the Holy Father to create a new Vicariate Apostolic in the southern portion. The new division will embrace the civil prefectures of Kieng-Syang and Tiyen-la, and will henceforth be known as the Vicariate-Apostolic of Tai-Kou, the name of one of the cities in the south. The remaining territory will be known as the Vicariate-Apostolic of Seoul, which will be in charge of the former Vicar Apostolic of Korea, Mgr. Gustave Mutel, appointed by the Holy See in 1890. The new territory, like the rest of Korea, will be under the Fathers of the Foreign Mission of Paris, in recognition of their heroic labors and sacrifice during the eighty years of its missionary history. In 1866 the Christians of Korea numbered 25,000, who were ministered to by two bishops and ten missionaries. A terrible persecution then broke out; the two bishops and seven missionaries were taken and executed; numbers of the laity also suffered martyrdom, while others perished of hunger and distress in the mountains. The process, or formal declaration, of the martyrdom of the two bishops, of the seven missionaries, and of twenty of the principal Christians, was sent to the Congregation of Rites in 1901. The following statistics show the state of the missions in Korea in 1907: 1 bishop; 46 French missionaries; 10 Korean priests; 11 French Sisters; 41 Korean Sisters; 72 schools for boys, with 1,014 pupils; 5 schools for girls, with 191 pupils; 2 orphanages, with 28 boys and 261 girls; 379 orphans placed in families; 2 pharmacies;

1 seminary, with 22 preparatory students and 9 theological students; 48 churches or chapels; 48 districts; 931 Christian parishes; 63,340 baptized Christians, and 5,503 catechumens under instruction.

PERSONAL.

Dr. O'Dwyer, Bishop of Limerick, celebrated the Silver Jubilee of his Episcopate, June 29. At his request there was no public celebration, but all the corporate and educational bodies of the diocese sent him resolutions of congratulation. Born in Holycross, Tipperary, 1842, and educated in the Jesuit College, Limerick, and at Maynooth, Dr. O'Dwyer was a curate in Limerick when he was elected Bishop in 1886. He was never afraid to stigmatize actions and policies which he deemed injurious, but his zeal and ability as a churchman and educationalist, and his strong defence at critical times of Ireland's social and political rights have won him the respect of all classes and the affection of his people. His public addresses and trenchant articles in magazines and journals advocating a University for Catholics, and his evidence before the parliamentary commission had much influence in securing the Irish National University. In a Lenten Pastoral he urged, on Catholic grounds, the restoration of the Gaelic language and ideals, and he issued last year one of the most convincing expositions of the necessity for self-government, and, as a means thereto, of a party united in action and supported by the people.

Archbishops Quigley, Ireland, Messmer, and Glennon, with Bishop Schrembs of Grand Rapids, Rev. Julius E. De Vos, President of the Catholic Colonization Society, and a number of Western priests interested in colonization projects, met in Chicago on July 11 to inaugurate the recently formed Catholic Colonization Society of the United States.

"A national association such as we are working out is necessary because emigration affects every class of society," said Archbishop Messmer, in explanation of the meeting, "the workman as well as the professional man, the men working in factories as well as those upon the farms. It is a national movement, and will be conducted systematically in every diocese throughout this great country. It will be a potent factor in checking Socialism; it will eliminate evils which now confront many who come to our shores, and will have the cooperation of Catholic laymen as well as clergy."

"We are here," added Archbishop Glennon, "to work out a concrete plan of nation-wide Catholic colonizations. The colonization movement is not a land agency scheme or a speculative proposition.

Thousands of Catholics of the Latin and Slavonic nations come yearly to our shores from the most civilized agricultural regions in Europe. Our plan is to have them go directly to agricultural settlements instead of settling down in congested and crowded cities."

As a result of this meeting, the projectors announce, the business of building colonies throughout the United States along the lines laid down by the organization will soon begin and proceed as fast as the land can be examined and passed upon by agents of the Society and contracts drawn up and signed by the parties interested.

In the contracts made with the land companies provision will be made for church, house, school and sisters' residence, ground for cemetery, means for the support of a priest in charge of colony, and the covering of the expenses of the operation of the Society itself.

Opportunities will soon be afforded for the incoming Catholics to the United States, as well as for those already here and who wish to move from one place to another, to take up farm land and engage in agricultural industries, to find fruitful homes in all sections of the country. Varieties of soils, products and climates will be offered to suit the various people who form the colonies, the size of farms varying according to ability to purchase and the needs and requirements of those engaged in the industry of farming.

The best possible terms will be secured for the buyers of land, and with good soil, pure water, profitable products, sound title to land, church accommodations, school facilities and market conveniences, no one should be afraid to undertake the work of farming in a Catholic colony. Provision will be made in every colony for 100 families and 100 farms. The offices of the Society are at 314-315 The Temple Building, Chicago.

OBITUARY

The Marquis Charles J. de Bouthillier-Chauvigny died in Boston, July 8, aged fifty-four. About a year ago he was invited to give a lecture or conversazione at Harvard, where he made so favorable an impression that he was offered the position of lecturer on French history. Before accepting the offer he let it be understood that he would lecture from the Catholic viewpoint, which he held to be the only true one. President Lowell declared that he wished only the truth of history to be taught and with this understanding the position was accepted. The Marquis was a daily communicant. He was well known in Canada, where for 22 years he lectured on literature, French history, politics and educational subjects.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

Vol. V, No. 16

(Price 10 Cents)

JULY 29, 1911

(\$3.00 a year)

Whole No. 120

CHRONICLE

Reciprocity Bill Passed—Population Moving Westward—Dr. Wiley's Statement—Reading Railway Suit—Blue and Gray on Historic Field—Mexico—Canada—Great Britain—Ireland—Portugal—Spain—France—Germany—Austria—Hungary361-364

QUESTIONS OF THE DAY

The "Encyclopædia Britannica", II—Echoes of the Eucharistic Congress—A Famous Soldier—A Signal Failure in Higher Criticism....365-372

CORRESPONDENCE

Visitors to Italy in Spite of Cholera—China's New Railway Policy—Russian Converts...373-375

EDITORIAL

Religious vs. Lay Schools—Assassination of a People—Spain is Catholic—Dr. Wiley's Work—"Motivation," the Latest School Fad—Drive

Out the Little Sisters—A Royal Profession of Faith—Parental Ambition376-379

LITERATURE

The Summa Theologica of St. Thomas Aquinas—Switzerland To-Day—The Great Texts of the Bible—A True Hidalgo—Chapters in Christian Doctrine; Reason the Witness of Faith—The Little House Under the Hill—Les Cinq Républiques de l'Amérique Centrale—Books Received379-381

EDUCATION

Proselyting Summer Bible Schools—Catholic Obligation to Meet the Movements of Non-Catholic Charity Organizations—Sharp Arraignments of the Public School System—Teachers' Assembly at Manila.....381-382

SOCIOLOGY

Politics Following the Suffrage are Incompatible with Woman's Life Duty.....382

SCIENCE

A New Binding Agent for Briquets—Soldering for Aluminium—Action of Violet Rays on Rubber—Peat Fuel in Germany.....383

ECCLESIASTICAL ITEMS

Priest-Ridden—Summer Social Study Courses—New College Presidents—Catholic Conventions During August383-384

PERSONAL

Cardinal Gibbons' Birthday—Sir Henry Kane—Mgr. O. E. Mathieu—Judge John Gibbons...384

OBITUARY

Rev. Thomas J. M. Hanselman—Sister M. Cecilia O'Connor—Sister Madeline O'Brien—Sister M. Loyola Breareon.....384

CHRONICLE

Reciprocity Bill Passed.—By a vote of almost two to one the Senate, on July 22, passed the Canadian reciprocity bill without amendment. On the final roll-call the Senate stood 53 to 27, 32 Democrats and 21 Republicans voting for the bill, and 3 Democrats and 24 Republicans voting against it. Thus the establishment of reciprocal trade relations between the United States and Canada has been accomplished, so far as legislation in the United States can effect it. The Canadian enacting measure is still pending in the Parliament at Ottawa.

Population Moving Westward.—According to an announcement of the Census Bureau on July 17, the centre of population of the United States is four and one-quarter miles south of Unionville, Monroe County, Ind. Since 1900, when it was six miles southeast of Columbus, Ind., it has moved thirty-one miles westward and seven-tenths of a mile northward. The westward movement was more than twice that of the 1890-1900 decade. This acceleration of the westward movement is attributed by census officials principally to the growth of the Pacific and southwestern States. The geographical centre of the United States is in northern Kansas, so that the centre of population, therefore, is about 550 miles east of the geographical centre of the country.

Dr. Wiley's Statement.—Dr. Wiley's reply to the charges against him is in substance this: (1) That he did agree to pay Dr. Rusby, pharmacologist expert, \$50

a day for every day spent in court and \$20 a day for every day devoted to laboratory work. (2) That this agreement was approved by the Secretary of Agriculture and the Auditor, and that the Solicitor for the Department of Agriculture, George P. McCabe, had knowledge of it before it became effective. (3) That the law provides for the employment of help at \$1,600 a year, and that Dr. Rusby's contract provides that he was to work only the number of days at \$50 or \$20 a day which at the end of a year would bring his total salary up to \$1,600. In other words, that the law was not violated. (4) That the charge of technically violating the law is not the animus of the charges. (5) That the animus of the charges is a defined and concrete campaign on the part of certain officials of the Department of Agriculture to force him out of the service.

Secretary of Agriculture Wilson, in whose department the trouble arose, and who in the first instance presented the charges, with the findings of the "personnel board," to the President, has been directed by the President to pass upon the case. The President will not act until the Secretary of Agriculture assumes the responsibility in an episode which is admittedly one of the most embarrassing of Mr. Taft's administration.

Reading Railway Suit.—The Government filed a suit in the Federal Court, Philadelphia, to compel a bone fide dissociation of the Reading Railway Company from the Reading Coal Company. This is in line with the Government's determination to separate the coal carrying railroads from their virtual control of the coal business, and parallels its recent action against the Lehigh Valley.

As in the suit against the Lehigh Valley, the Government charges that the Reading Coal Company and its subsidiaries are buying anthracite from independent operators along the line of the Reading Railway, with the object of destroying competition, transporting it to market at a loss, and there regulating the selling price. The coal company loses on such transactions, the Government alleges, that the railway company may profit from the freight charges.

As additional proof that the coal company is not a bona fide corporation, but a mere adjunct of the railroad and a device for evading the commodities clause of the interstate commerce law, the Government charges that the officers of the railway company and the coal company are the same; that the railway company has advanced more than \$70,000,000 to the coal company, which is carried as an open charge. The Government cites that the railway company has paid as high as 4 per cent. for money for the coal company's operations, while the coal company has seldom paid any interest at all, and never more than 2 per cent. to the railway company.

Blue and Gray on Historic Field.—How far the animosities engendered by the Civil War are dying out was well exemplified by the unique observance of the fiftieth anniversary of the first battle of Bull Run. On July 21 veterans of the Union and the Confederate Armies met on the historic battle-field and fifty Union army men clasped hands with fifty former Confederates in picturesque greeting on the spot where they once fought. The presence of the official Commander-in-chief of the Army and Navy of the United States, President Taft, rendered the occasion still more impressive and significant. At the gathering were several United States Senators, the Solicitor General, 250 Confederate and 50 Union veterans, and some 3,000 Virginians and Washingtonians of later generations. Mr. Taft, in his address, took occasion to announce that England and France were ready to sign a universal arbitration treaty with the United States, that the treaty might be signed in ten days, and that at the end of that time he hoped to have three other countries join in the signing. He did not go so far as to indicate the nations that he had in mind, but it was generally believed that he referred to Germany, Italy and the Netherlands. Japan ultimately may come into the far-reaching peace pact, but the negotiations with that empire are said to be merely tentative.

Mexico.—Francisco I. Madero and his able assistant, Juan Sánchez Azcona, have received the thirty-third degree of Freemasonry, Scottish rite, the highest granted by the organization.—Owing to the corruption that had so long prevailed in judicial circles the portfolio of justice was the most important in the cabinet, for any attempt to bring the judges to an accounting depended upon the minister that held it. This important post

has been committed to Señor Calero, an ardent partisan of Diaz, whose antecedents indicate immunity for the rascals who have made a mockery of the law in their official actions. "The aurora of the leader has been eclipsed," is the comment of an observer.—The work of precipitating a counter-revolution is rapidly gaining ground. Some Diaz adherents have established headquarters in San Antonio, Texas, and have emissaries at work in Mexico. Consignments of arms and ammunition have been sent to Eagle Pass in such quantities that the press are advocating an appeal to Washington for the enforcement of the neutrality laws.—The frequent armed encounters in different parts of the republic have prompted Madero to say that President De la Barra permits them in order to discredit the revolution. The incident at Puebla was more serious than was at first believed, for the Federal troops fired upon unarmed Maderists. More regulars have been sent from the capital.—The return of General Reyes to his former post as Minister of War will tend, it is hoped, to quiet the widespread unrest. He had been assured of that position in case of the election of Madero. Bloody riots took place in Oaxaca between the partisans of the rival candidates for the governorship, Juárez and Díaz. The former had the support of the Indians, and the latter of the whites and mestizos. Neither candidate has the qualifications demanded by the Constitution of Oaxaca, and both have been requested to retire.

Canada.—The Builders' strike in Vancouver is over. Employers were willing to give an increase of wages, but insisted on an open shop. The strike has been settled on these conditions. The colliery strike in Alberta and Eastern British Columbia continues without prospect of settlement, and threatens serious evil for the coming winter.—Australian manufacturers are urging the Commonwealth Government to take up preferential trade with Canada.—It is reported that in view of the increase of trade in the Pacific after the completion of the Panama Canal, a company of French and German capitalists have taken an option on waterfront properties in Victoria and Vancouver for a million and a half dollars.—As usual, the newspapers exaggerated grossly the losses in the Porcupine district forest fires. The loss of life is fixed now at between 60 and 70, and the total responsibilities of insurance companies at \$250,000.—The Orangemen throughout Canada celebrated July 12 with enthusiasm. Their preachers addressed them vigorously on the "Ne temere" decree and the sins of the Pope. Our readers will not be surprised to learn that not a single one took for his text: "Thou shalt not bear false witness against thy neighbor."—Canada has had an international dispute all its own with no less a power than Germany. It seems that the first lieutenant of the Bremen, now at Montreal, spoke slightly of the fighting capacity of the Canadian navy, *i. e.*, the Niobe, and official Montreal took umbrage. The commander of the

Bremen explained, however, and Germany and Canada consider the incident closed.

Great Britain.—Local seamen's strikes occurring from time to time show that the matter is not fully settled, but rather that the sailors and their friends have made a truce only. Such a strike at Cardiff has made 6,000 dockers and seamen idle and detains a large number of ships. There has been rioting and police have been brought from London.—The naval airship, *Mayfly*, is justifying its name. In answer to a question put some ten days ago in parliament, the Government stated that it might fly in the course of the following week.—Lord Charles Beresford and his friends are attacking the Government on account of the unprotected condition of British commerce, which exposes the nation to the danger of having its food cut off. Mr. Balfour has identified himself with them in their demand for more cruisers, oblivious of the fact that the present situation is the result of the naval policy adopted by his administration. Anyhow, even if the cruisers existed, it is hard to see how they could be manned, as it is difficult to procure men sufficient for the existing navy.—Steps have been taken to amend the treaty with Japan, so as to exclude from its defensive provisions any nation with which England may conclude an arbitration treaty. As this concerns especially the United States, which, rightly or wrongly, many Japanese hold to be their most probable adversary, the amendment is not very pleasing to Japan. It is interesting, nevertheless, as showing how arbitration treaties may be wrecked.—The extreme Egyptian Nationalists resent the appointment of Lord Kitchener as British Agent, and their newspapers give way to loud revilings of him.—The Atlantic Steamship companies have raised first and second-class fares by 10 shillings, in order to provide for the increased wages promised the seamen in settlement of the strike.—Two valuable necklaces were stolen during the coronation festivities, one at the opera, and the other at the Duchess of Westminster's ball. In both cases ladies of social standing are suspected of the theft. The police are trying to get the jewels back. But, if they are unsuccessful, there may be some scandal, as they say they have certain clues.

Ireland.—The Committee appointed by the Irish Party to consider the National Insurance Bill submitted amendments on the following lines, which were approved: Separate Irish Insurance Fund, with separate Irish commissioners and administration. Elimination of the medical benefit, the Irish medical relief system being sufficient. A smaller contribution from employers and employed, as the majority affected are a "first-class risk." Exclusion of persons working for parents, migratory and casual laborers, home workers, and houses of refuge. Limitation of unemployment insurance to the county Boroughs, and local administration through the County Councils. The savings effected by these changes to be

credited to the Irish Insurance Fund. A resolution was passed condemning the *Independent*, the most widely circulated daily in Ireland, for insidious attacks on the Irish Party. The *Independent* insists that its criticism has been fair and honest, and that as a Nationalist journal it shall continue so to express itself on matters of prime importance to the nation.—Mr. Healy outlined at Mallow the attitude of the O'Brien following on Home Rule. If an inadequate measure was offered and the Irish members accepted it as a stepping-stone to better things, he would support them; but he would be no party to accepting any measure as a final settlement which did not give Ireland control of its own taxation, so that what was raised in Ireland should be spent in and on Ireland. The Irish Party was taunted with undue subjection to the Liberals just at the time that the Orange leaders were accusing the Government of "grovelling at the feet of Mr. Redmond." A striking pronouncement in favor of a strong Home Rule Bill was made by Sir Edward Morris, Premier of Newfoundland, at Galway, where he addressed a meeting advocating that port as the terminal of a line connecting Ireland with Canada. Ireland needed a measure that would enable her to protect and foster industries, whether by tariff laws or bounties, and give her everything short of separation from England, which would not be beneficial to either country.—King George made no visit to "the Dublin slums," as some American papers reported, but did enter an humble part of the city to open formally the P. F. Collier Memorial Tuberculosis Dispensary, erected by Mr. Robert J. Collier, of New York, in memory of his father. The King left \$5,000 for the Dublin poor, and appointed a committee for the apportionment among the city and county hospitals of \$250,000, donated for that purpose by Lord Iveagh. Lord Iveagh has also donated a site for the new buildings of the National University.

Portugal.—As a precaution against a possible monarchist invasion, the Government has a force of twenty-five thousand troops near the Spanish frontier.—After noisy and undignified protests, the Constituent Assembly adjourned for half an hour out of respect for the deceased Queen Maria Pia, grandmother of Manoel. Business is still in a panicky condition, the custom house receipts for the past month having fallen two hundred thousand dollars below the average.—In the diocese of Oporto two hundred and sixty-nine priests have rejected the proposed Government pensions and fifteen have accepted them. *O Grito do Povo*, a newspaper of the city, publishes the names of these fifteen "venerable brethren of the ecclesiastical [Carbonari] 'hut' of Oporto."—The aged Bishop of Vizeu, José Dias Correia de Carvalho, died on June 25, at the age of eighty-one. During his incumbency he raised the diocesan seminary to a high standard of excellence, built at his own expense a hall for the Catholic Circle, which he had founded, and estab-

lished a night refuge for the homeless.—In view of the attitude of passive resistance assumed by the bishops and most of the clergy towards the Separation Law, the administration has requested them to suggest such modifications in it as they deem necessary. This is through no love for religion, but, rather, because foreign powers, including even France, have signified that the so-called Separation Law will not be regarded, as far as it purposes to affect their citizens residing in Portugal.

Spain.—Twenty armed frontier guards belonging to Portugal penetrated to the Spanish town of Villar de Vos, two miles from the border, where they seized the Rev. Augusto C. Arpais, a Portuguese priest, whom they cruelly ill-used and carried off to Portugal. It is reported that he died in jail from the effects of their brutal treatment. Canalejas has ordered an investigation.—The Government has ordered the enlistment of a native regiment in Melilla.—The attitude of Germany towards French activity in Morocco leads Spain to hope that Morocco will remain independent, or that its territory will not go to France exclusively.—It is stated that along the route of the Eucharistic procession the only important edifice that showed no decorations and gave no sign of being inhabited was the Italian embassy. Señor Norberto Torcal, AMERICA's regular correspondent at Madrid, was appointed by Cardinal Aguirre to make out the report of the Eucharistic Congress which was sent to Rome.

France.—The French Consular Agent was arrested at El Ksar by a Spanish patrol, and explanations are being demanded. The French press was intensely excited until the Spanish Government sent its expression of regret.—M. Chéron, of the Budget Commission, placed a report before the Deputies showing an actual net shortage of 125,000,000 francs between revenues and expenditures, but he expressed the hope that later payments would reduce it to about 70,000,000. The last budget was rushed through in one night.—George Duruy, the son of ex-Minister Victor Duruy, who is regarded as the originator of the lay-school, says in the *Journal des Débats* that his illustrious father would be shocked at the lay-school such as it has become to-day. He would have never wished it to be anti-religious, as it is to-day. He makes this declaration in view of the lay-school centenary, which is about to be celebrated.

Germany.—The Catholic teachers of Germany may be relied upon to keep clearly before the people the stand the Church takes regarding lay or neutral or non-religious schools. In its recent well-attended congress in Kaiserslautern, in the Palatinate, the association of Catholic teachers of the empire renewed its strong expression of disapproval and condemnation of a school program in which religious instruction finds no place. In passing this resolution the association claimed to be but voicing the traditional policy of the German people in

the matter of state-aided schools. In the official program of studies for public or state schools religious instruction has always held an honored place, and it has always been reputed the most important branch in popular instruction. The association of Catholic teachers referred to was organized some years back to oppose the growing tendency to change this policy in the public schools. A league, composed of public or state school teachers avowedly in sympathy with lay or neutral instruction, is using every influence to have religious instruction barred from the school program. It was against the plotting of this latter body that the Bavarian Bishops issued their joint letter of protest some months ago. The Catholic Teachers' Association is a strong body. It numbers to-day 19,674 members, as opposed to 649, who composed its working body in 1890. It is particularly strong in Prussia and in North Germany, where 90 per cent. of the Catholics teaching in the State schools are on its register rolls. In South Germany, where, because of the Catholicity of the people, the need of organization was up to this not so severely felt, the association is not so strong. Recent tactics of the neutral school defenders in Bavaria, however, have given new impetus to the association's growth. The flourishing condition of the body gives excellent reason to feel assured that Catholics will not be found wanting in leadership when the fight against religion in the public schools shall have become hot. This all the more because the association makes its first rule of conduct that decree of Frederick the Great published November 3, 1765: "In the matter of religious instruction, Catholic teachers are obliged to conform to the regulations imposed by their bishops."

Austria-Hungary.—The new parliament began its sessions with the formal opening exercises at the Hofburg, Vienna, July eighteenth. Emperor Francis Joseph presided, and the customary elaborate ceremonial marked the occasion. All the archdukes were present, and a large gathering from both the upper and lower houses joined in the opening exercises. The Emperor read his speech from the throne in a strong, clear voice, and, to the delight of his people, showed little evidence of the wearing effect of his recent illness. His Majesty emphasized the necessity for the immediate reorganization of the army, to make good the deficiencies of the past and to keep pace with "the development of military forces which is everywhere progressing rapidly." He expressed the hope that the blessing of peace will continue assured to the dual kingdom, basing his trust on Austria-Hungary's "intimate relations with her allies, which are unalterably cordial, as well as upon the friendly relations which the monarchy is cultivating with all the powers." "The necessity for the creation of new financial resources was called to the attention of the new Reichsrath, and announcement was made that Government would give special consideration to the development of foreign commerce

QUESTIONS OF THE DAY

The "Encyclopædia Britannica"

II.

At the banquet given at Claridge's in London to celebrate the birth of the "Encyclopædia Britannica" the editor-in-chief, Mr. Hugh Chisholm, volunteered the information that he "did not think there was anything in the new edition which could reasonably be a cause of offense." Mr. Chisholm should be more apologetic in presenting such a conglomerate work to the public.

It is true that in all likelihood there will not be the slightest murmur of displeasure or disapproval from the enthusiastic Encyclopædia subscribers—lawyers, judges, senators, physicians, and even professors and presidents of colleges though they were—whose letters were not only published, but photographed, and who came to grief on the word *Britannica* itself, some insisting upon two *ts*, others on one *n*, and others again duplicating both consonants; nor from those who rejoiced in the fact that the great work had distinction of style and was going to give them a university education, which they evidently lacked, and of whose requirements they had no conception; nor from such profound scholars as "the two sets of ex-President Eliot's grandchildren," for whom he had "bought two copies and who were delighted with the book"; nor from those who agreed with the American Ambassador to Great Britain when he informed his hearers at the banquet that he "believed it was an American definition of education to know something about everything," which implies knowing nothing well; nor even from those who applauded his extraordinary laudation of the work when, with something like an acquired British hesitancy, he again "believed that it is the general judgment of the scholars and the investigators of the world that the one book to which they can go for the most complete, comprehensive, thorough, and absolutely precise statements of fact upon every subject of human interest is the 'Encyclopædia Britannica'"—an amazing pronouncement, which, in its dogmatic positiveness, its assumption of infallibility, and the amplitude and multitude of the articles of belief which it insists on our accepting, was never equaled by all the Popes and General Councils combined. With all due respect for our illustrious fellow-countryman, the utterance is a most superlative absurdity, unless it was intended to be an exercise of that playful and elusive American humor which the apperceptions of our English cousins so often fail to seize, much less appreciate.

It is unnecessary to state that there are at least some people in the world who will balk at the universal inerrancy and completeness claimed for the "Encyclopædia Britannica," and refuse to go to it for the most "comprehensive, thorough and absolutely precise statements on every subject of human interest."

The family of Thomas Carlyle, for instance, may be credited with not being unreasonable when they find fault with the incomplete and incorrect information vouchsafed about their distinguished relative. Writing to the *London Times*, their indignant representative informs the public that "the article was evidently written many years ago, before the comparatively recent publication of new and authentic material, and nothing has been done to bring it up to date." "As far as I know," he continues, "none of the original errors has been corrected, and many others of a worse nature have been added." The list of authorities on Carlyle's life affords evidence of ignorance or partisanship.

Evidently the great man's family, and the public in general, have a reasonable cause of offense, and they may also conclude that if the "Encyclopædia Britannica" can blunder and mislead when handling such an approachable and easy British subject as Carlyle, it can be reasonably expected to do worse on other matters which are not only absolutely foreign, but intensely distasteful to the uninformed and prejudiced scribes to whom they seem to be so frequently, if not systematically, assigned.

Another objection may be cited from one of the laudatory letters which the publishers have given to the world to advertise this vast commercial enterprise, namely, that "the point of view of the Encyclopædia is too rationalistic"—a serious objection, we submit, especially for clergymen, in this age of irreligion. Another finds fault with "the limited bibliography of the articles; there being an especial neglect of the more recent German literature." As the editor repeatedly insists that the "Encyclopædia Britannica" is absolutely up to date, and as a perfect bibliography is essential to an Encyclopedia of any pretence, this objection is serious and ought to commend itself for consideration to the Advisory Board on behalf of the Germans. The critic goes on to say: "I examined a good many of your articles and found them with the English and French bibliographies given undue place." No doubt the scholars of other nationalities will note this reprehensible limitation of the Encyclopædia's erudition. But these are venal offenses compared with what we have in mind, namely, the shocking manner in which Catholic subjects are handled by the "Enclopædia Britannica."

It is true that in the minds of some of their enemies especially in certain parts of the habitable globe, Catholics have no right to resent anything that is said of their practices and beliefs, no matter how false or grotesque such statements may be; and, consequently, we are not surprised at the assumption by the "Encyclopædia Britannica" of its usual contemptuous attitude. Thus, for instance, on turning to the articles "Casuistry" and "Roman Catholic Church" we find them signed "St. C." Naturally and supernaturally, to be under the guidance of a Saint C. or a Saint D. always inspires confidence in a Catholic; but this "St. C." turns out to be only the Viscount St. Cyres, a

scion of the noble house of Sir Stafford Northcote, the one time leader of the House of Commons, who died in 1887. In the Viscount's ancestral tree we notice that Sir Henry Stafford Northcote, first Baronet, has appended to his name the title "Prov. Master of Devonshire Freemasons." What "Prov." means we do not know, but we are satisfied with the remaining part of the description. The Viscount was educated at Eton, and Merton College, Oxford. He is a layman and a clubman, and as far as we know is not suspected of being a Catholic. A search in the "Who's Who?" failed to reveal anything on that point, though a glance at the articles over his name will dispense us from any worry about his religious status.

We naturally ask why he should have been chosen to enlighten the world on Catholic topics? "Because," says the Editor of the "Encyclopædia Britannica," complaining to AMERICA of certain strictures on the article "Jesuits" in the Encyclopædia, "the Viscount St. Cyres has probably more knowledge of the development of theology in the Roman Catholic Church than any other person in that Church."

We were unaware that the Church had at its disposal such a source of information. It will be news to many, but we are inclined to ask how the Viscount acquired that marvelous knowledge. It would require a life-long absorption in the study of divinity quite incompatible with the social duties of one of his station. Furthermore, we should like to know whence comes the competency of the Editor to decide on the ability of the Viscount, and to pass judgment on the correctness of his contribution? That also supposes an adequate knowledge of all the dogmatic, moral and mystic theologians ever wrote, a life-long training in the language and methods of the science, and a special intellectual aptitude to comprehend the sublime speculations of the Church's divines.

It will not be unkind to deny him such qualifications, especially now, for did he not tell his friends at the London banquet: "During all these [seven] years I have been busy in the blacksmith's shop [of the Editor's room] and I do not hear the noise that is made by the hammers all around me"—nor, it might be added, does he hear what is going on outside the "Britannica's" forge.

Meantime, we bespeak the attention of all the Catholic theologians in every part of the world to the preposterous invitation to come to hear the last word about "the development of theology" in the Roman Catholic Church from a scholar whose claim to theological distinction is that "he has written about Fénelon and Pascal." The "Britannica" shows scant respect to Catholic scholarship and Catholic intelligence.

Evidently no well-informed man will accept such an authority. Hence, only a few of his views may be quoted. He tells us, for instance, that the term "Romish Catholicism, which is as old as the days of

Queen Elizabeth, is *inoffensive* to Roman Catholics"; that "St. Alfonso Liguori won for himself a dubious reputation in the unsavory field of casuistry"; that under Pius IX "the faithful were encouraged to drown all tendency to thought in an ever increasing flood of sensuous emotionalism"; that "theologians might draw fine-spun distinctions about Infallibility, but Pius IX knew that loyal Catholic common sense would brush their technicalities aside and hold that on any conceivable question the pope was fifty times more likely to be right than any one else"; that Pius IX "had fed on inspirations"; that "Christian socialism becomes a real force when it translates itself into Anti-Semitism"; that "Modernism, which was condemned in bitter and scathing language, may yet prove the opening chapter of a mighty revolution within the Church of Rome"; that "once get a sinner to confession and the *magical* words of absolution would make him a new man. As for most penitents, all they cared for was to *scrape through by the skin of their teeth*." But enough of the Viscount.

In the article on the "Papacy," by another writer, we find such morsels as the following: "Leo XIII is distinguished by the great number of persecutions, prosecutions and injuries inflicted on Christian *savants*, from the prosecution of Antonio Rosmini down to the proscription directed against the heads of the American Church." "On surveying the situation, certain weak points in the policy of the Vatican under Leo XIII are manifest to a contemporary observer. (1) An unmistakable decline of religious fervor in church life. (2) The intensifying and nurturing of the passions and questionable practices which are so easily encouraged by practical politics. (3) An ever increasing displacement of all the refined, educated and nobler elements of society by such as are rude and uncultured." "The worship of Mary, largely developed during the reign of Pius IX, received further stimulus from Leo; nor did he do anything during his pontificate to correct the superstitions connected with popular beliefs concerning relics and indulgences."

In the article on "Celibacy," which is written by George Gordon Coulton, M.A., we are informed that the Catholic doctrine on celibacy "was more or less consciously influenced by the Manichæan tenet of the diabolical origin of matter, including the human body, but churchmen were also naturally tempted to compete in asceticism with many heretics who held this tenet and whose abstinence brought them so much popular consideration."

Of St. Catherine of Sienna we are told that "her innate humanity and sound sense led her to give up her life of seclusion and to return to her place in the family circle." With regard to her stigmata, "it should be remembered that she and her circle were Dominicans, and that the stigmata of St. Francis of Assisi were considered the exclusive boast of the Franciscans, and hence Sixtus IV, himself a Franciscan, issued a decree insisting that St. Francis had an exclusive monopoly of this

particular wonder." It would be hard to surpass that in mockery.

What Catholics will resent most of all relates to the Mother of Our Saviour. We cite a few examples, with apologies to our readers: "Of her parentage nothing is recorded in any extant document of the first century." "She became the mother of Jesus Christ and afterwards had other children." "Her perpetual virginity was of no importance in the eyes of the evangelists." "Many passages could be cited from the Fathers of the Church to show that her absolute sinlessness was originally quite unknown to Catholicism." As regards her title of Mother of God, "the religious instincts of mankind are very ready to pay worship in grosser or more refined forms to the ideas of womanhood. At all events, many pagans entered the Church with such instincts, derived from the nature worship in which they had been brought up, and the comparative colorlessness of the character of Mary left great scope to the untrammelled exercise of devout imagination."

Surely, this is more than sufficient, at least for the present, to show that Catholics have reason to protest against the "Encyclopædia Britannica." It is not up to date; it is not fair; it is not well-informed; it repeats old calumnies that have been a thousand times refuted, and it persistently selects the Church's enemies who hold her up to ridicule and contempt. We are sorry for those who have been lavish in their praises of a book which is so defective, so prejudiced, so misleading and so insulting. Many millions of Christians will consider some of its articles nothing less than blasphemous.

THE EDITOR.

Echoes of the Eucharistic Congress

No vocabulary can supply the words needed to describe fitly the grandeur, the solemnity, the pomp and the splendor of Madrid's Eucharistic celebration. Any attempt to picture it would fall so far short of the reality that we can simply say that everybody was disappointed. The anti-Catholics and the systematic slanderers of religion were dumb with astonishment, and we Catholics, believers in the Holy Eucharist, adorers of the Holy Eucharist, were lost in wonderment. We had hoped that the Congress would be something grand, something extraordinary, but we had not even dreamt that it would assume the magnitude that it reached.

Picture to yourselves a great city invaded by two hundred thousand strangers, representing all the provinces and towns of Spain and many foreign nations, each one wearing openly on his breast the medal and badge of the Congress, the torrents of humanity pouring through the streets and filling the churches, the capital itself in gala attire, the houses gay with bunting, the balconies hung with rich tapestry, the streets adorned

with Venetian masts and triumphal arches, the flags of the Pope, of Spain, and of all the nations represented at the Congress flung to the breeze; the Eucharistic symbols, the palm, emblem of victory, and the laurel, emblem of worth; but, above all, the intense earnestness of the faithful, dominated by the thought of the supernatural, of faith, of religious enthusiasm. Dwell in fancy upon those imposing assemblies where art, eloquence, religion, royalty, and the aristocracy of blood, of worth, of intellect and of wealth combined to honor and reverence the great mystery of faith. Venerable prelates, grandees of Spain, judges, soldiers, university professors—in a word, all that goes to make up the life, the strength, and the greatness of a nation—were there, united in the common bond of faith. As a frame for the picture, put a clear, sapphire sky, the sun in his glory, and the overflowing of life and joy in the hearts and souls of the people. Such would be a faint and imperfect sketch of Madrid during the Eucharistic week.

On the closing day, feast of SS. Peter and Paul, we may say with no exaggeration that all Spain, without distinction of social classes, took part in the solemn, majestic and imposing procession through the streets of the capital, and it was faithful Spain, believing Spain, that on that memorable day paid its homage of faith, adoration and love to the Blessed Sacrament. In perfect order, in a religious silence broken only by the notes of sacred songs, one hundred thousand men in ranks of ten or twelve abreast gave this public and solemn proof of their fidelity to the King of Kings and Lord of Lords. The route of the procession was strewn with flowers and sprinkled with rose-water.

A platoon of the civil guard opened the way, and was followed by the kettledrummers of the royal palace; then came, in seemingly endless succession, societies and confraternities of the laity. Next after the Society of St. Vincent de Paul marched Señor Maura, the Conservative leader, and many dignitaries who had held portfolios. Not one of the present Canalejas cabinet appeared. Immediately preceding the monstrance were twelve priests with fuming censers. The altar-like shrine in which it was placed was conveyed in an elaborately decorated coach drawn by twelve men in quaint medieval garb. As it approached flowers were rained down from the balconies, and many white doves were released. Some of these fluttered over the heads of the people and then alighted on the coach. His Eminence, Cardinal Aguirre, the papal legate, proceeded on foot the whole distance, although a sedan-chair was borne after him for his use should he be overcome by fatigue. The royal mahogany coach, drawn by eight gorgeously caparisoned horses, and the gala coaches of the grandees, which formed part of the procession, were simply for the solemnity of the occasion, and carried no guests.

At the corner of the Paseo del Prado and Calle de Alcalá a sumptuous altar had been erected. When the procession reached that point the monstrance was placed

on the altar and the ten *seises* of the Cathedral of Seville came forward and danced and sung before it. As the aged Cardinal was about to give benediction the bands played the royal march, and the guard of honor gathered round him. Besides the royal halberdiers, there were three captains general, Azcárraga, Primo de Ribera, and Polavieja; the dukes of Zaragoza and de Luna, the Marquis of Velilla de Ebro, the Count of Villar, and other personages equally distinguished in Spain's public life.

Although the procession had started at half-past three, it was nearly eight o'clock before the Host reached the armory square in front of the king's palace. The king, his queen, and the queen dowager, accompanied by all the members of the royal household, knelt with lighted candles to receive Our Lord as the venerable Cardinal bore the monstrance up the grand staircase and through the hall of columns to the throne room, where a temporary altar had been erected. Then, in the midst of the kneeling throng, Father Portius, ecclesiastical secretary of the Congress, read the act of consecration of Spain to the Holy Eucharist. The Host was then borne processionally to the altar of the royal chapel, where reposition took place.

We repeat that the unbelievers, the enemies of our Faith, "anticlericals," as they style themselves, have been humiliated and crushed. For some days before the procession they had been busy through their newspapers in endeavoring to intimidate and frighten the Catholics by talking about probable attacks and collisions if they ventured on an imposing public demonstration; but nobody was alarmed, nobody heeded them. The procession itself was conducted throughout with the greatest order and decorum. There were some starts and alarms, as was quite to be expected on an occasion which had drawn such a multitude together; but at no time was the slightest disorder produced in the ranks of the marching thousands. We verily believe that if a bomb had exploded in the midst of them it would not have produced a panic, for we know that in anticipation of some unforeseen and untoward event very many of them had offered to God the sacrifice of their lives in testimony to their Faith.

Aside from its spiritual aim, namely, to inflame the hearts of the faithful with a more ardent love for Jesus in the Blessed Sacrament, we feel confident that the Madrid Eucharistic Congress will have social and political consequences of the highest import to Spain. The public and solemn manifestation of religious feeling by our king in attending of his own accord the final session of the Congress in the church of San Francisco el Grande and the words he there uttered before Spain, before Europe, before the entire world, words which spoke of his devotedness to the Vicar of Christ, of his deep Catholic sentiments and of his devotion to the Holy Eucharist; the consecration of Spain to that most sacred Mystery, which was on his own initiative; the

journey of Queen Victoria Eugenia, who set out at two o'clock in the morning from the royal country house of La Granja that she might receive the Holy Communion from the hands of the legate in the monastery of the Escorial, where thousands of the faithful were spending the night in adoration; the active and earnest part which the Spanish court took in the work of the Congress—these and similar facts have tended to disarm those Catholics who thought they saw a certain incompatibility between Catholicism and the present reigning house.

The consequence is that an atmosphere of deep sympathy, great respect and fealty has developed around the young Spanish monarchs. Even the Catholics who are opposed to the present dynasty, as are the Jaimists, for example, feel disconcerted at these signs of piety and faith. Henceforth, we may safely say, the distrust and misgivings of certain Catholics about the reigning house will disappear or, at least, will lose all excuse for their existence. Premier Canalejas, on the other hand, and those who unite with him in appealing to "public desire" and "public opinion" as their justification in their policy of antagonizing the Church, have had set before their own eyes the proof that the one great, powerful and irresistible force in Spain is Catholicism, and that in the Spanish nation what is called "anticlericalism" is largely a fiction and, as far as it exists, is the stock in trade of a petty minority; and they must be convinced that it is a political blunder to wound the religious sensibilities of the nation by legislating and governing for the advancement of radicalism.

From this point of view the imposing religious manifestation on June 29 has an extraordinary significance and value, for from it are deduced two plain conclusions: First, if all those Catholics who united in a public procession to proclaim their religious belief could learn how to unite at the polls, and would do so, very different, indeed, would be the political life of their country; secondly, that the true Spain is not the turbulent, infidel, riotous and materialistic Spain that cries out against the religious Orders and the Pope, but the silent, pious, believing Spain, which assembles even from the remotest and lowliest hamlets of the kingdom to accompany the Sacramental Christ through the streets of Madrid.

The sight of this religious Spain, of this Eucharistic Spain, must have deeply moved Señor Canalejas, as it must have mightily strengthened the king, by placing before them the true spirit, aspirations and ideals of the Spanish people. The fact that this great event coincided with the appointment of an ambassador to the Holy See gives reason to think that the Canalejas ministry is desirous of renewing the interrupted diplomatic relations with the Vatican. For our part, it is our firm persuasion that in consequence of the Eucharistic Congress and in virtue of the same the politico-religious problem in Spain will undergo a fundamental change and will enter upon a new phase. Time will tell.

NORBERTO TORCAL.

A Famous Soldier*

Sir William Butler was a soldier of high achievement, a writer of exceptional brilliancy, and a Catholic of well-informed conviction, who illustrated his faith by practice and preachment in and out of uniform. From an historical and military viewpoint the story of his life is a valuable document; but the gift of style, pungent and picturesque, invests even note-book jottings and official reports with an interest and distinction that compel perusal. The individuality of the man is continually asserting its dominance over the soldier and traveler and, by reflection, inference, apothegm and incident, turning out from the most unlikely soil a golden nugget. He had read and traveled much, always with an observant eye, and pondered more; he had also written much, and in thought and style "he was," as he said of Gordon, "no man's copy; he was himself." He had a marvelous memory, an exquisite sense of proportion, the imagination of a poet united to the precision of a soldier; and the result is a masterpiece in autobiography.

Butler was a Celtic soul in a Norman setting. The Catholic Butlers of Tipperary had lost through the penal laws most of their heritage, and had saved the 1,100 acres of Ballycarron by the Suir only by their fighting qualities and their kinship with the equally combative O'Doghertys. The latter were of the Ulstermen who settled in Tipperary on the homeward march with O'Neill and O'Donnell from Kinsale. Clonoulty (Clan-Ultha or Clan-Ulster) is one of their settlements, and we heard a not too friendly neighbor describe its people as "fine fightin' min." Born in 1838, nine years after Emancipation, Butler had an object lesson among his O'Dogherty fighting cousins in the continuance of Catholic disabilities. Of two O'Dogherty brothers who entered the army, Theobald, a stout Catholic, had an unequalled record in a dozen Peninsular battles, and retired a Captain; Richard had seen only two engagements but, having dropped his religion with the "O" and "g," became General Sir Richard Doherty. Butler's instincts inclined him to a military career, though his father was not keen on a service in which lack of money was only offset by apostasy, but his home training and his education with the Jesuits of Tullabeg and at Dr. Quinn's Dublin Academy, a nursery of missionaries, had made Theobald rather than Richard his ideal.

He had weighted himself with other than Catholic disabilities. Old enough in 1847 to perceive the ravages of famine and pestilence on the Ballycarron peasantry, his father took him, in his twelfth year, to witness an eviction by the notorious "Crowbar brigade." "The thatched roofs were torn down, the earthen walls battered, the half-naked children, the paralyzed grandmother, the tottering grandfather were hauled out." The

hard bed-rock facts, he says, which the famine years implanted in his mind may have compensated for the loss of education which the strain on his family enforced, but "this one scene did more to shape the course of thought than years of study could have done." Thereafter he was an Irish Nationalist, and his sympathies were everywhere with the poor and the oppressed.

Writing of Butler in *AMERICA*, June, 1910, the month in which he died, we said, "wherever he served he was always in line of promotion." His abilities and services put him in the line, but, it transpires, he was fourteen years, 1858-1872, in reaching a captaincy. Seven times his juniors were advanced over his head for the sole reason that they had money and influence and he had not. Later, when he returned in wasted health from the Soudanese campaign, in which he had proved the one resourceful leader, he was denied promotion and retired on half-pay, on the stated grounds that his protests against the dilatory and stupid methods, which had needlessly sacrificed many lives and sealed the fate of Gordon, "were too many and too strong." It is notorious that he was summarily deposed from the South African command, to which compelling need of his services had raised him, because he continued to protest against similar stupidities and worse iniquities. "Young man," he advises, "if you would be happy in life, if you would die rich and respected, do not see too far ahead!"

Failure to utilize Butler's abilities and heed his foresight, though unfortunate for England, was fortunate for posterity. It gave him time to travel and to write. Looking out, 1867, on a Grand River sunset in Western Canada, he had resolved "to achieve a definite thing in life; and when that resolve is fixed deep and solid, the opportunity is sure to come." He had "learned more of the secret of life from the stories of the Red Man, the old French hunter and the old soldier" than from books, and he had "built himself a mental citadel into which, when fortune goes counter, he could retire." He had a good memory and "No possession or instinct belonging to man can touch that single gift. To look back, to remember, to be young when you are old, to see the dead, to paint a picture upon a prison wall, to have ways of escape; to be free—surely this was the 'breath of life' breathed into the brain of man when God gave him 'a living soul.' And yet there are people who say they cannot see the soul."

When Government made him no award for his civil or military services, he constructed in the citadel of memory stories of his travels and explorations—"The Great Lone Land," "The Wild North Land," "Far Out Rovings," and other books, that were more honorable to him and serviceable to the world than the winning of a gazette or a garter. His "Akim-foo, The History of a Failure," redeemed the sordidness of the Ashantee campaign, and when his frank advice precluded reward for his Soudanese achievements "The Campaign of the

*Sir William Butler: An Autobiography. By Lieut.-General Sir W. F. Butler, G.C.B. New York: Charles Scribner's Sons.

Cataracts" and the "Life of Gordon" gave him ample consolation. When his sword was idle his lives of Napier and Colley, essays on St. Patrick and Irish questions, and a large variety of other writings, gave more worthy employment to his pen.

His exposure of the weakness of the English army system, the incompetency of civil officials, the unprincipled ambitions of statesmen, and especially of "the organized campaign of unblushing falsehoods" and "the deluge of lies" that brought about the Boer War, which, after the waste of thousands of lives and millions of money, has left things "as we were," has caused a stir in political and military circles; but his appreciations of peoples and places, original, sound, pithy, graphic and instructive, will arrest attention when the politics of the day are forgotten. He loved nature and the people who are close to her, disliked cities—"Did not a son of Cain build the first city?"—and he abominated the artificial trappings and hypocrisies of what is called civilization. He took and made opportunity to know the common people in the many lands he visited, and everywhere he found them possessed of virtues commonly unrecognized. He found the Mahometan Arabs more Christian, or at least nearer to the spirit of the Old Testament, than Protestant Christianity. He shows a fine scorn for the Christian civilizers who, after pillaging, brutalizing and enslaving the African negro, are shocked because he distrusts them and lies in self-defence, and he eulogizes the bravery and patriotism of the Soudanese whom he had helped to conquer. The history and traditions of these peoples, he complains, are commonly ignored: "History began when the first English trader arrived. Before that there was a blank. The erection of Smith's shop marks the year 1." His "leetle anecdote" of the pious Scotch Presbyterian who had the Arabs "ganging doon alang by our reelway to Smeerna whippit," until they took passage on the railway and so enabled it to pay "a handsome deevadend," illustrates the commercial side of western "ceevilization" as Butler saw it propagated in the East. "O business! business!" he exclaims, "what crimes have been committed in thy name."

But "our wars of civilization" were still more criminal. Only one, he writes, in the long Victorian era had a worthy object, and that—for the rescue of Gordon—was an utter failure. This excepted, he stigmatizes all the African wars as manipulated by unscrupulous financiers and adventurers, who, by money and mendacity, made puppets of the politicians and the public, exposed and increased the weakness of the British Empire and imperilled her future. Yet he volunteered readily for whatever war came along. Holding that war against the Boers was iniquitous, he would have fought them vigorously if commanded to do so; and his daughter, who edits his memoirs, informs us that after he had been recalled in disgrace, he offered to serve in any capacity in order to retrieve the disasters which he felt to be deserved. Such action is, we presume, natural to

a soldier, but the strict moralist will find it difficult to straighten out.

Tired of "moving in a circle that ended nowhere," he had thought in the early seventies of settling on a Canadian ranch, to be stocked with United States cattle. In 1867 he had recognized the agricultural wealth of Western Canada and in an official report was the first to predict its future greatness. Having traveled much in the United States, he discerned the faults but also the sterling worth of our citizens, and entered into a partnership with one of them, which brought good returns at a critical time. The American's motto is, he says, "It's got to be done," and he does it. Such citizens will always provide "the rank and file of fighting men; and if America keeps her military school at West Point in the future as she has kept it in the past, she need not fear that either foreign or domestic wars will do her serious harm."

The Autobiography touches so many lands, peoples, wars, questions and policies, and has so much to say that is valuable, both for matter and manner, that an adequate review would fill a book as large as his own. The vital springs of his character, best revealed in thoughts on his land and religion in "The Light of the West," are epitomized in his poem published in the *June Catholic World*:

* * * * *

"I loved them all—the vale, the hill,
The moaning sea, the flagger-lilied rill,
The yellow furze, the lake-shore lone and still,
The wild bird's song;

"But more than hill or valley, bird or moor,
More than the green fields of my native Suir,
I loved those hapless ones, the Irish Poor,
All my life long.

"Little I did for them in outward deed,
And yet be unto *them* of praise the meed
For the stiff fight I waged 'gainst lust and greed:
I learnt it there.

"So give me Irish grave mid Irish air,
With Irish grass above it—anywhere;
And let some passing peasant give a prayer
For the soul there."

Similar sentiments are embodied in his tribute to Private Connor of Cork, who, having served him in many lands, died on the Plains of Abraham. Butler raised a stone to him and inscribed thereon: "His Master's Friend: His Friend's Servant." "No more faithful heart," he writes, "ever beat in body of man or master. It would be blasphemy to doubt of heaven while such souls are found on earth." Readers of Butler's story will find the saying applicable to its author.

M. KENNY, S.J.

A Signal Failure in Higher Criticism

Not long ago a jury of twelve men decided a man was sane, although a number of experts had testified to the insanity of the criminal. The experts were furious; the people heartily applauded the common sense of the jury, and jury and people were amply justified shortly after, when it turned out that the prisoner was shamming. Certain literary experts, called higher critics, have been busy for something more than a century dividing up ancient literature and distributing it among authors of their own creation. We are in a position now, owing to the recent publication of a book on Homer (*The Lay of Dolon: The Tenth Book of Homer's Iliad*, by Alex. Shewan; Macmillan and Co., 1911), to survey one such attempt at dissection and pigeon-holing. Professor Paul Shorey declared not long ago that the Homeric Question was a scandal in the world of scholars. Mr. Shewan has succeeded in proving that the higher criticism of Homer is a sham.

Experts, as a rule, agree upon one point only; they have supreme contempt for those not of their class. They intimidate the uninitiated with abstruse learning, inundate them with technicalities, and crush them with scarcely concealed disdain for the profound ignorance of inexpertness. But turn one expert against another, and the harmony of opinion is rudely disturbed. Mure, in his "History of Ancient Greek Literature," one of the best defenses of Homeric unity ever written and now, more than half a century after its publication, once again restored to its place of honor as an authority by Mr. Shewan, likened the Homeric critics to a famous band of outlaws, into which a new member could not be admitted except by proving he had murdered some one. It might be a near relative of another member; that mattered not, provided the murder could be established. To qualify as a Homeric critic one had to destroy part of Homer, even though it was a part dear to another.

Some higher critics of the Bible have printed what they styled a Polychrome Bible, and what others have called the "Rainbow Bible." They succeeded in controlling the arrangement of colors by putting only one expert to each part. The plan suggests a good way of realizing the discordant evidence of the literary experts in Homer. Bring out in different colors what each critic considered the proper distribution of the matter ascribed to the various authors of the poems, having, however, all of the critics editing in the same volume all of the books. Then there would be a glorious riot of colors. A wrecked dye-shop would be a spectrum in regularity when compared with a Variorum Polychrome Homer.

Another way to appreciate the failure of Higher Criticism is to read Mr. Shewan on the Tenth Book of the Iliad. Perhaps not many will follow this advice.

"The Lay of Dolon" is scientific and technical. Mr. Shewan has met the higher critics on their own ground.

Besides, he has chosen for his point of defence the most attacked part, perhaps, in all Homeric poetry. The Tenth Iliad has had few friends. Even Mr. Lang, a man of unimpeachable Homeric orthodoxy, wavered for a time and listened to the tempter, and seemed ready at the word of Monro to give over the Doloneia, unless this is a wrong view to take of Appendix B in "Homer and The Epic." It is difficult enough to get the higher critics to agree on any considerable part of Homer as original or as interpolated, but there was more agreement in the case of this book than of any other part. Mr. Shewan met the enemy at their strongest point, and took four years to write his book. So he says, but to amass the erudition of it would occupy the lifetime of an ordinary mortal. Higher criticism cannot sneer down Mr. Shewan. If they are expert, he is more expert. They count and manipulate statistics; he counts better and is a better statistician. They are minute in points of grammar; he is minuter. They use a microscope; he uses one of higher power. In one point he is clearly the superior of them all, in logical consistency.

In logic "The Lay of Dolon" scores its greatest success. Without any show of smartness or juggling, without mere mental gymnastics, but by plain and consistent reasoning, Mr. Shewan meets and overcomes every objection. Is it not the Scotch love of logic which has made its eminent Greek scholars such staunch defenders of the one Homer? Mure, Gladstone, Lang, and now Shewan are unwavering Unitarians, as they are called. Blackie is nearly orthodox. Monro is a Separatist, but not a Divisionist. Geddes might seem the only real heretic, but even he is not a Lachmannite or a Fragmentarian, if the term will be permitted. He is a follower of Grote and an advanced Expansionist, holding to one poet for all the Odyssey and some books of the Iliad. Jebb, too, a believer in the Grote theory of expansion from a nucleus, thinks it may be that the same poet wrote the nucleus and the expansion. A strange concession! The Scotch have done nobly by Homer, and Mr. Shewan is ably carrying on the traditions.

It is refreshing to see such an exhibition of accurate logic and cool common sense as displayed in his handling of the tests of the higher critics. Wolf, the arch-heretic of the Homeric Question, appealed to external *a priori* tests. He confessed that the apparent unity of Homer made him doubt his views. His tests were the absence of writing in the age of Homer and the barbarism of the age. The first of these tests has long ago been abandoned. The broken pottery dug up in Crete has completed the discomfiture of the "no-writing" test, and the civilization unearthed in the same place has almost destroyed the "primitive-barbarism" test. Homer is not a conglomerate of folk-lays which grew, like Topsy, without the preliminaries of parents. The Iliad and Odyssey are works of the highest art, and poems are even more exigent of progenitors than pickaninnies. A poem demands a poet.

There is another *a priori* test back of the Expansionists' theory, but the test has not been more felt than appealed to as a proof. The theory of expansion from an original nucleus is the evolution theory applied to Homer. A modification of the same test is now bidding for attention under the guise of comparative religion. Professor Murray is the exponent of a vaguer and more indefinite fragmentary hypothesis than Lachmann's. For him Homer did not evolve out of a nucleus or coagulate from fragments, but crystalized from a fluid state.

Mr. Shewan, however, briefly dismisses these antecedent prejudices and devotes most of his work to demolishing the tests drawn from the text. In chapter II he touches on the question of excellence as determined by individual taste, which is a test for many writers. The handling of this topic displays his vast information on the subject of his work. He quotes as many as forty different opinions about the artistic work of the Tenth Book. Nine find more to disapprove than approve; nineteen give approbation, but with some qualifications; twelve give unqualified approval.

He then takes up the various tests from language, versification, parallel passages, inconsistencies and affinities and the tests from life and archeology. The diagram, the article, the propositions, the iteratives, the quantities, the hiatus, the rare words, the archaic words, the armor, the characters, all are explained fully and thoroughly. Not a single point escapes his attention; not a single test eludes his destructive logic. Here his thoroughness is relentless. He will prove that the tests do not apply to the Tenth Book, and then he will deny the validity of the tests by citing side by side the conflicting opinions of the critics on the test or by showing the absurd consequences which would follow from its consistent application, and, finally accepting the test as valid, he successfully retorts it. Chapter XXV is a splendid example of the last process and deserves to take its place with Whately's well-known ironical application of the principles of skepticism, establishing from them the fact that Napoleon did not exist, or with Worm's less widely known application of Wolf's principles to proving ironically that Cicero did not write the speech for Ligarius. Mr. Shewan, by the use of the principles of Higher Criticism, cleverly shows that Homer did not write the first book of the Iliad.

Read one book of higher Homeric criticism and you will likely have your faith in Homer disturbed; read "The Lay of Dolon" and get a view of all the higher critics, with their mutual animosities and fratricidal wars, their contradictions and inconsistencies, their prejudices and blindnesses, their perverted ingenuities, and you will not wonder that the Homeric Question is a scandal, and you will be convinced that Higher Criticism is a failure, because a higher, saner, more reasonable criticism has shown it to be. Mr. Shewan does all this with confidence, with modesty. He is never unfair, never even triumphs over a fallen adversary. He is con-

tent with the negative verdict "not proved," although he would not go beyond the logic of his facts if he insisted on the positive verdict of proved innocent.

How rapidly things move in these our days! Seymour, in Harper's "Dictionary of Antiquities" (1896), could write: "Probably no one who has a right to an opinion on the subject now holds to the strict unity of the poems in the old sense." In his "Life in the Homeric Age" (1908) he is more reserved, and says: "These poems have such a unity as cannot be easily explained if they are the work of several poets." In his thorough examination of all the customs of both poems and splendid review of Homeric Antiquities he detects no noteworthy difference of civilization. "A Short History of Greek Literature" (Wright, 1907) declares that "all scholars are now chorizontes," believers in a separate authorship for the Iliad and Odyssey, and further predicts that all tests "tend to the disintegration of the present structure of the Homeric epic." "It is not easy," the author continues, "to imagine what convulsion of criticism should make that stream flow backward." The ways of the literary prophet are hard. That stream is now drying up. While Wright was composing his history, Blass, the greatest of modern Greek scholars, was issuing a defense of the unity of Homer. Two other German professors, Rothe and Mueller, who began as disbelievers in the unity, have both within the year issued books defending what they had disbelieved, and Rothe holds to the "strict unity in the old sense." Miss Stawell, in "Homer and the Iliad" (1909), reexamined the reasons for giving the Odyssey and Iliad to different authors, and found them unconvincing. Mr. Shewan completes the examination and confirms Miss Stawell, and the Higher Criticism of Homer is proved a failure in all its attempts, both at dividing either poem or of separating the poems in their authorship. Homer has experienced the fulfillment of the consolation of little Bo-peep; his poems have come home to him intact.

F. P. DONNELLY, S.J.

The hearing in the investigation of the cost of second-class mail matter by the commission appointed by President Taft has been adjourned to August 1, to permit the Post Office Department to prepare its evidence. The members of the commission are Charles E. Hughes, Associate Justice of the United States Supreme Court; A. Lawrence Lowell, president of Harvard University, and Harvey A. Wheeler, vice-president of the United States Trust Company of Chicago. Colley E. Bell is secretary. The commission will examine the reports of the Post Office Department, its officers, agents and employees, and the existing evidence taken in respect to the cost to the Government of the transportation and handling of all second-class mail matter, and such evidence as may be presented by persons having an interest in the rates to be fixed for second-class matter. The report is to be made on or before December 1.

CORRESPONDENCE

Visitors to Italy in Spite of Cholera

ROME, July 9th.

New York has had no monopoly of distressful heat. Rome for the last week has been hot, and in consequence the stranger within her gates has had to reduce his running about, or pay the penalty with a touch of Roman fever. Of course, the cholera has not lessened in Italy under the scorching sky, and that fact has brought its anxieties. The steamship lines have begun to cut out Naples and call on their southern passengers to take ship at Genoa. A citizens' committee has been pestering the local authorities at Naples against the precautions taken, loudly charging the Prefect of the city with injuring her sanitary good name (alack and a day!); but the doughty Prefect turns on them with a threat, in case they do not cease obstruction and complaint, to post a yellow flag at the harbor entrance and declare the port infected, thus effectually closing it to entrance and egress.

By what devious ways the truth will out! Down in the little watering-place of Nettuno, the villagers, who keep the winter wolf from the door with summer pickings from the city visitor, were so alarmed lest they lose their game, if not their prey, that they mobbed and seriously injured the government physician, who endeavored to isolate their cases of cholera. It was necessary to send down three companies of bersaglieri, the sturdiest of the Italian infantry, to restore order.

None the less the tourists flock to town, heat or no heat, cholera or gastro-enteritis. The Roman bureau of travel-information gives out the figures that for the month of June arrivals of strangers at Rome averaged ten thousand a day, and the cry is, "still they come." Many of these, of course, chiefly, no doubt from a spirit of faith and reverence, but a little, too, from curiosity, desire to see the Holy Father, and never pause to think that hard work and hot weather are burden enough for a man of seventy-six years, who had labored twenty-six years as a priest before he was made bishop, nine years as a bishop before becoming Cardinal Patriarch of Venice, and ten years before the Pontificate was laid upon his unwilling shoulders. The exclusion of public audiences at this time is more than reasonable, and yet the good old man has daily to meet, to hearten and to bless those who come from far-off lands to do reverence to the primacy of his See. So comes the Patriarch of the Syrian rite at Antioch, Mgr. Ignatius Rahmani, and later the Apostolic Delegate for the Orientals and vice-Patriarch for the Latins at Constantinople, Mgr. Vincent Sardi.

In Parliament the Insurance Monopoly is still going through ups and downs. At one moment it looked very much like what our wicked brethren in Albany call a "Strike Bill" (if my innocency rightly remembers the name of the foul proceeding), whereby the promoters of the bill were after immunity purchase; but the latest turn would seem to show the Prime Minister Giolitti mad clean through and set upon passing the bill at once, in the interest of the populace forsooth!

The ministerial bill for the modification, if not improvement, of secondary education, prepared after a voluminous report on the subject by a Royal Commission, has passed the Chamber of Deputies without amendment, and goes now to the Senate. It follows the modern

trend in France, Germany and America, eliminating Greek, for which a modern language is substituted, while adding technical and commercial studies, under the more or less universal superstition that a youth can be educated on the basis of an industrial unit without detriment to his development as a man of character and culture, as a citizen of sound principles and ennobling force. Meanwhile, the Commune of Venice, quite content with the results of religious teaching in the elementary schools during school hours, is contending against the threatened governmental change to an exclusion of religious exercises and teaching, if not totally, at least from the regular hours of school. The problem of the parent saving his child from the doctrinaire and from the irreligious experiments of an usurping state authority has the same ear-marks the world over.

A newspaper of Pisa, with the irrational sobriquet of *Reason*, has just met with an accounting. In November last some Fathers came to Molina di Quosa, at Pisa, to give a mission to the faithful. The parish priest, Padre Paoli Pizzo, asked the mill-owner, Count Pozzo di Borgo, to grant his workmen a half hour's grace at the opening morning hour, so that they might attend the morning exercises of the mission. The Count granted the request, and was straightway accused in the *Reason* of having constrained his employees to attend morning Mass, on penalty of the loss of a day's pay for refusal. The Count sued and won his case, the Court condemning the manager of the paper to a year and ten months' imprisonment, with a fine of a thousand lire, assigning the costs of the suit for payment jointly to the manager and the editor.

For next Sunday, the feast of Our Lady of Mt. Carmel, is announced the celebration of the jubilee of the priesthood of the former General of the Carmelites, the venerable Father Simon Bernardini, whose virtue and zeal are held in grateful memory among his religious brethren.

During the past week was celebrated in the Church of St. James, the national church of Spain in Rome, the Month's Mind for the late Spanish Ambassador to the Holy See, Señor Emilio de Ojeda, who died at Pau, in France, on the fourth of June last. He will be remembered in diplomatic circles in the United States as secretary of the Spanish legation at Washington in the seventies, as secretary-general of the Peace Commission at Paris after the Spanish War, and from 1898 to 1905 the Spanish Minister at Washington. In 1906 he came to Rome as Spanish Ambassador to the Holy See.

On Thursday died Queen Maria Pia, daughter of Victor Emmanuel II, and sister of the Princess Clotilde, who was buried last week. The Queen was a god-child of Pius IX. At the age of fifteen she was betrothed to Don Luiz of Braganza, King of Portugal, and later wedded to him with great pomp at Lisbon. She was the grandmother of young King Manuel, and fled with him from Lisbon on the occasion of the upheaval last fall. To her influence, while Queen, is attributed the abolition of slavery in the Portuguese colonies. She was visited during her last illness by Mgr. Castrale, the auxiliary Bishop of Turin, and received the last rites of the church from the hands of Mgr. Brielli. At her bedside were the Queen Mother Amelia of Portugal, the Queen Mother Marguerite of Italy, Queen Helena and the Duke of Oporto. King Manuel was not present, but was said to be on his way to Turin at the time.

Your readers, no doubt, will remember the assessor, Signor Rossi-Doria, who early in May swore on the heads of his five children to right the wrongs of the scavengers of the city, if they would return to work. They called off their strike at the time, but the succeeding two months have brought them no relief. Now they are up in brooms again demanding their bond—not the heads of the five children, but the righting of their wrongs. The President of the Chamber of Labor has promised them, in case next week shows no better result, to order a general strike in the city Sanitary Department. And the thermometer registers ninety degrees.

C. M.

China's New Railway Policy

SHANGHAI, June 15, 1911.

The struggle between the Central Government and the provinces in China has nowhere asserted itself so strenuously as in the matter of railway development, which it has retarded throughout the country. Funds were required to carry out the undertaking; China had not the money and could not raise it at home except at 30 per cent. interest, and the provinces were opposed to any foreign loans. In recent times, however, frontier defence on the south and west, the prevalence of plague and famine in various parts of the Empire, and the stagnant state of industry have impressed on the Central Government the necessity of breaking down provincial opposition and starting a new policy. This has now been done and may be stated briefly in the following words: "All trunk lines, past, present and future, must be State-owned," that is, the State may redeem all principal lines so far built by the provinces, and will henceforth construct and manage all future lines. The provinces may, however, build and work branch lines, as has been already declared by the Ministry of Posts and Communications to the Shanghai-Hangchow-Ningpo Railway Company.

The principle laid down above is a novel and important one, and if applied effectively immense advantages will accrue to the country. Foremost among these must be mentioned coordination and unity of scheme linking Peking with the remotest parts of the Empire; next, economy and efficiency, and finally the development of trade, so far in a backward state, owing to lack of proper communications. The full official document setting forth the new policy and the motives which have determined the Government to take this step deserve to be laid before the readers of AMERICA.

"The area of the Chinese Empire," says the Imperial decree, dated May 9, "is very extensive and its frontier territories are far apart, the distance in length reaching several tens of thousands of li (the Chinese mile, equal to one-third of an English mile), and requiring several months' time to cover it. Whenever the attention of the Throne is brought to the frontier defence we are troubled night and day. To control the defence effectively, the only means is the speedy construction of the railways. Moreover, for advice and consultation on Constitutional Government, for the transport and mobilization of troops, and delivery of native produce in cases of urgent need, we are here dependent upon facilities of communication before an improvement in our general welfare can be obtained. After careful and repeated deliberation we have resolved that the Nation must possess a complete system of trunk lines to and from the four quarters of

her territory, in order to administer the government by a firm connection with the central authority. Former arrangements were not perfectly thought out, there being no fixed policy, so that our railway system was complicated without distinction between trunk and branch lines. Nor was the people's financial ability taken into consideration. Permission was usually granted, upon receipt of a petition, for any line to be privately built.

"We have now seen that for several years the funds for the Canton-Hankow line have been only half raised, and no progress in construction has been made. As to the Hankow-Chentu line (through the provinces of Hupeh and Szechuan, westward along the Yangtse river), enormous capital was embezzled, and impeachment and pressure have failed to recover any part of it. In regard to Hupeh and Hunan, the offices have been opened for a number of years, only wasting money by inactivity, and thus exhausting the fat of millions of our people. We find, therefore, waste and extravagance in many cases, and embezzlement in others, so that it is feared the longer we wait, the heavier will be the burden on the people, and the greater the ill effects and consequences of such a system.

"We, therefore, wish to proclaim explicitly to the nation that henceforth all the trunk railways shall be State-owned, and this will be the fixed policy of the Government. Whatever trunk lines in the provinces have been granted three years back, but have not advanced in construction, shall immediately be taken over by the Government as State-owned, and their building shall be prosecuted with energy. As to branch lines, they shall be allowed to be undertaken by the people, according to their ability and resources.

"With regard to the manner of recovering trunk lines and cancelling former grants to the provinces, let the Ministries of Finance and of Posts and Communications undertake the work and devote their whole attention to carrying it out fully. If there be anyone who wilfully opposes this new railway policy, creates misgivings or excites to resistance, he shall be summarily dealt with in accordance with the penalty for disobedience to law. Let this be promulgated and made known to all."

In my last letter I mentioned the formation of the "National Volunteer Society" of Chinese students. The views of the members both on home and foreign questions deserve to be recorded, and will show readers of AMERICA what dangerous elements lurk within New China and may break out all of a sudden. The manifesto reads as follows:

"In presence of the utter powerlessness of our country as revealed by the recent Russian ultimatum, and in face of the appalling dangers and difficulties which confront her within and without, the time has come for every patriotic son of China to devote himself without reserve to the salvation of his native land. We know that no real progress can be made in the reform of our country until the three following defects are remedied. In the first place, the present corrupt and inefficient official system with its bribery, its insufficient salaries and unaudited accounts, its nepotism, its uncertain tenure of office, and its sinecure posts must be radically changed. Second, financial reform, unification of currency and abolition of "likin" must be introduced. To accomplish this and carry out many other necessary public works, loans must be raised. We are not opposed to such a policy, but we object to have them forced on us, or when contracted to go and enrich corrupt officials and be expended in unproductive ways. In the third place, our

Government must cease its temporizing policy of palliative half measures. A strong constructive policy must be outlined and carried out unflinchingly.

"We realize that should our country be partitioned, it will be because we have brought this disaster on ourselves."

"We believe, however, that the heart of our people is sound, but they lack knowledge and unity. What they need is to be awakened. To accomplish this is the aim of our 'National Society.' As a means to this end we want to establish a volunteer army throughout the country. At the same time we realize that there are grave dangers attending this scheme. The powers will consider the movement an occasion for raising riots against foreigners. We deprecate any such intention and are actuated only by a sincere desire to help our country. We have impressed this on our six delegates despatched, two to Manchuria, two to Central China and two to the Yunnan province.

"We call upon lovers of peace and justice in all lands; upon leaders of religion and education; upon all those interested in the peaceful development of industry and trade, to help us now and see that we have a fair opportunity, delivered from the menace of foreign aggression, to give ourselves unreservedly to the reform and regeneration of our ancient empire."

The danger of this military movement is obvious to every serious reader, despite the efforts taken to conceal its real purpose which is none else than a new phase of boxerism engineered by "Militant Young China" at home, and abroad. The Government, it is hoped, will act promptly, else trouble will ensue. Already a Censor has memorialized the Throne on the return of students from abroad for the purpose of organizing a citizen volunteer army. Such an army, says he, destitute of properly trained officers, funds and ammunition, would be a promiscuous crowd, the peace of the people would be disturbed and foreign antipathy aroused. The Censor begs that the scheme be suppressed rigorously and all well-wishers of China heartily endorse his enlightened petition.

M. KENNELLY, S.J.

Russian Converts

Catholicism is spreading in Russia, and, although zealous adherents of the Russian Church in its aspect of a national heritage will scarcely admit this, there is no better proof of the fact than that, of late, Russian journals are devoting many columns to the discussion of Catholic affairs in the land of the Czar. They are not at present concerned so much with the doings of the Polish priests, who are ever under the accusation of inciting their flocks to disloyalty and of carrying on a "Polonizing" campaign, but deal to a great extent with actual "Russian Catholicism." Apparently, there is not very much ill-feeling against those Russians who have found themselves in conscience bound to seek reunion with the West, but now and again there are open or covert warnings that Jesuit influence is becoming dangerous.

One journal, after printing a brief account of the personal experience of Jesuits by a Russian priest converted to the Church, adds: "this favorable statement about the Jesuits, made by a Roman Catholic priest, testifies but too evidently as to the source of Catholicism in

Russia." No doubts are expressed, however, as to the sincerity of the writer, and the following extracts from his account may prove instructive. "Much is said about the Jesuits," he writes, "yet what do we really know of them? A notion is current about these true disciples of Christ as of some diabolical type. There does not exist a more banal or a weaker sketch of anything than of the Jesuit's characteristics.

"A scoundrel, murderer, intriguer, and diplomat. That is all our information about the Jesuit. Well, then, if it is accurate, the Jesuit who reconciled me with the Church could not have been a Jesuit! He was a kindly, gentlemanly person; as we say in Russia, 'correct all round,' and with that he was extremely guileless. As a non-diplomat he resembles a great many real and not fictitious Jesuits." The writer then goes on to relate an amusing episode of his first meeting with the "enemy."

"He was one of a circle of friends at Nijni-Novgorod, who were all attracted to the Catholic Faith and were on the verge of making their submission. But there suddenly arrived a member of the dire society in their midst, and without any preliminaries he sprang the awful truth upon them that he was a Jesuit. This was certainly not a master stroke of diplomacy, and the news of a plague epidemic could not have created a greater panic than this announcement."

The little party broke up, and only three of its members had the courage to allow the Jesuit Father to receive them into the Church. The writer states in conclusion that during a period of residence at the Jesuit College he had ample opportunities of studying the Order, and that he was greatly edified by everything he saw.

Again, on the subject of Russian Catholicism, the same journal gives the following sympathetic pen picture of a certain Russian priest who made his submission some years ago:

"A vigorous old man with a fine face and long hair, at first sight, one would scarcely guess that on his shoulders he bears the burden of a wife's and children's curses. They broke off with him as soon as they learned that, as father and priest, he had betrayed the faith of his ancestors. At times a look of unspeakable sadness comes over his countenance, but only speak to him of the one subject and he becomes a different man. His language assumes a tone as of a tried warrior on a familiar field, and his eyes sparkle as lightning flashes in the night. Calmly and methodically he unfolds the reasons which made him take the great step."

A keen student all his life, his desire to solve the great problems of the church increased as he grew older. There were some difficulties which appeared insoluble; to refer them to one's ecclesiastical authorities was useless; he was requested not to argue, and that was all the satisfaction to be had. Those of the clergy who were too much given to arguing and inclined to heresy would be dispatched to some lonely parish far removed from the city. And so this priest, after perusing the works of the Fathers and reading all the great theologians, gradually, as he says, saw his intellectual horizon broaden and the difficulties of the Schismatic Church increased, until he was finally compelled to acknowledge the truth of the teaching of the Church of Rome.

He made the step in spite of all the trials that it implied, and is displaying that heroism which only faith in Jesus Christ can give.

A. C.

A M E R I C A

A • CATHOLIC • REVIEW • OF • THE • WEEK

SATURDAY, JULY 29, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

Religious vs. Lay Schools

The *Rivista Pedagogica* is a well-known anti-clerical publication of Italy. It is, of course, not necessary to add that it ardently supports the "lay" or neutral school as opposed to the school dominated by religious influences. Yet it sometimes permits itself so generous a measure of fairness that one is tempted to express the hope it is not an unknown educational publication in certain circles here in America.

There recently appeared in its columns a remarkable compliment to the teachers of Catholic schools, all the more worthy of our appreciation because it is penned by a professor prominent in the ranks of lay school defenders. The *London Catholic Times* quotes our professor in its Rome correspondence:

"Note," he says, "that the national boarding school is inferior to the majority of the clerical ones. These have the great advantage of being directed to a definite end; the question whether this is good or bad need not now be discussed, but there is always in the system a completeness adapted to give order to the action of the educated and the educator. It is undeniable that the religious in general show in this field a technical ability of which the lay teachers have never given proof. The reason is precisely this, viz., that they know what they aim at, and they can, therefore, ardently seek to attain it; whereas we, with all our shouting about lay education, positive pedagogy and the natural formation of character, have never succeeded in getting beyond vague and undeterminate negotiations."

Nor is the writer satisfied with this generalization. When we recall the campaign of calumny which swept over Italy in recent years, directed with especial virulence against certain religious bodies eminent in school work, it is a decidedly agreeable surprise to find this contention in the professor's article:

"The Salesians know how to found boarding schools for the people that are true models of their kind." And "no one can compare the lay schools . . . with those founded by the Jesuits for the upper classes."

This is praise, indeed, and we recommend the honest expression of our "lay" professor's sentiment to those among us who deem successful school management to be beyond the powers of men controlled by religion in their teaching.

Assassination of a People

Such are the words used by a correspondent of the *London Times* to describe the actual condition of affairs in Albania, where the Young Turks, who were supposed to be the harbingers of a new era in Turkey, are trampling under their bloody feet the unfortunate Christians subject to them. The country is lighted up with the glare of burning villages, and men, women and children are being ruthlessly massacred. It is the old war that was thought to have ended forever, of the Crescent against the Cross. People of other religions, or of none, are spared, but the Christian tribes and people are being annihilated.

There was a time when all Christendom would have leaped to its feet to put an end to these atrocities. Even Napoleon III hurried troops to Syria to check and avenge the massacres of Christians in that unhappy land, for there were still some religion and humanity left in the Governments of the world. But now we listen in vain for some protest from the kings or emperors, or presidents of the nations against these acts of savagery. Not a sound is heard, not even from the Peace Congressists, who are proclaiming so vociferously the advent of the time when the nations will disband their armies and arbitration take the place of war. Politics and commerce now dictate the course of the nations. Humanity or religion no longer counts.

Spain is Catholic

The recent Eucharistic Congress, celebrated with a pomp and circumstance nowhere possible out of Catholic Spain, was in itself and of itself a purely religious matter, yet contributing circumstances have given to it a political significance and importance acknowledged all over the Continent. The enthusiasm manifested by the Spanish people and the eagerness with which they labored to make the Congress a notable one in the history of these gatherings, has opened the eyes of the world to the crass falsehoods contained in the reports sent out from Spain for two years and more. Spain is not ready to break with Rome, Spain is Catholic to the core, despite the anti-clerical attitude the country is represented to have assumed of recent years.

Of course, the enemies of the Church, in Spain and

out, the freethinking Liberals and the Ferrer following, rage and meditate vain things. But their planning and plotting will avail them nought. Alfonso's filial declaration of his respect and devoted submission to the Church's head, the magnificent public homage of Alfonso's Catholic people, which the petty efforts of a few miscreants sought in vain to disturb, the announcement speedily following the Congress of a reopening of diplomatic relations with the Vatican, all tend to show how wide from the truth have been the exultant judgments of the Church's foes. Spain is not yet prepared to imitate the folly of Portugal.

Dr. Wiley's Work

The late P. T. Barnum was charged with saying that Americans find pleasure in being humbugged. Whether or not he said it is a trivial matter, but his long and picturesque career as a showman proves quite clearly that if such was indeed his persuasion, the dear soul did all he could to give pleasure to his patrons. We recall the woolly horse, discovered by Frémont (as the Pathfinder learned long after and much to his surprise); the African cannibals and the South Sea islanders, who returned together to the bagasse after the season was over; the "talking machine," which was a wonderful contrivance of the *neuter* gender; the "missing link," of which dozens could be found on any old plantation. But why continue the enumeration of means that the amiable P. T. B. used to please his patrons?

Barnum's creations were agreeable and inexpensive, wherein they differed from furniture of the colonial period (manufactured at Grand Rapids, Mich.) and old masters that came into existence after the war of 1812; but there were other creations which did not stop at merely tickling the fancy or lightening the purse. There were creations that undermined the lives and perverted the conscience of the people. Such were the nostrums widely advertised as cures for drug addiction, and others for the relief of that nondescript ailment, "headache," a symptom which may spring from causes as varied as too little sleep and too much of it. With nothing on the boxes or bottles to indicate the nature of their contents, good people went on dosing and drenching themselves in blissful ignorance of the fact that they were "curing" their drug addiction with copious doses of the drug. The story is told of a highly respected individual who, for various cogent motives, did not touch wine or beer, much less whiskey or gin; yet his childlike trust in certain patent medicines as health restorers and life preservers was as phenomenal as it was disastrous, for his tongue became as thick and his knees as wobbly and his general expression as idiotic as if his bottled "non-alcoholic strength for the feeble" had been plainly labeled "extract of sod-corn," as it truly was.

By directing attention to the ingredients of many so-

called "cures" and headache mixtures, Dr. Wiley has made deception, whether self-inflicted or otherwise, a much more difficult matter. He saw that among Americans life was held too cheap and he sounded the alarm. Many conscienceless dealers, and users, too, perhaps, would like to make him hold his peace, for the truth is often the most unpalatable of viands. The way of the reformer is hard.

"Motivation"—the Latest School Fad

How tremendously backward we were a generation or two ago in educational matters! One wonders how boys and girls of those days made any progress at all in intellectual development. School equipment was of the simplest, text-books were not changed at yearly or six monthly time periods, there were few fads, and teachers were agreed that the "royal road to knowledge" necessarily carried one through the thorny way of earnest and serious and long continued hard work. Yet there were good results achieved in those cramped and uncomfortable school-houses of a generation or two ago. One wonders how, when one listens to the elaborate schedule of imperatively needed educational aids and helps rehearsed by the up-to-date teacher of to-day.

Two weeks ago, in one of the sessions of the great National Education Association's Congress in San Francisco, a certain Superintendent of Schools from Illinois presented his committee's report on "Motivation of the Children's Work in the Elementary Schools." Newspaper reports tell us that, after refreshing the minds of the audience as to the meaning of motivation, the Superintendent's paper showed what things are meaningful and significant to the children of the elementary schools in their various stages of development. He explained that motivation of work is accomplished even though the motive does not operate with the same degree of intensity throughout the time a class is working on a problem; the relation of motivation to rote and systematic drill; and the effect of motivating work in securing general training. He emphasized in the light of recent studies in formal discipline that general training will result from solving specific problems to the degree in which they are motivated.

What does it all mean? the old-fashioned teacher, with his sturdy common sense and his exquisite charm of sweet and simple English, will ask in amazement. The worthy Superintendent is not proposing an abstruse problem in psychology to a university class of Hegelians; he is addressing himself, mind you, to teachers who have to deal with toddlers, or with children of the elementary grades. We may well wonder what inspiration "motivated" him to analyze for such teachers "the effects of motivation on the child, to show that it focuses his apperceptive capital upon the problems he desires to solve; develops ardor in his work; results in his manifesting more originality, greater initiative and

larger independence in attacking his work and stimulates him to the attainment of greater results in all fields of endeavor." He is suggesting helps, again be it remembered, to teachers who have to train children ranging from six to thirteen or fourteen years of age!

One is tempted to ask whether, after all, Dr. Osler's suggestion had better not be followed in the case of the "old-fashioned" teacher. He himself must see how sadly out of joint he is with the progress of the day. Why should he attempt to plod along in the course dear to him, simply because it happens to be his life work? Why should he block the way which eager enthusiasts of younger years and up-to-date methods are "motivated" to tread?

Drive Out the Little Sisters

Impelled by curiosity, and also by a desire to get at the facts of the case, an Englishman named Bland, who tells his story in the *Nineteenth Century*, made his way to Lisbon, and among other feats, interviewed Senhor Bernardino Machado, the Minister of Foreign Affairs, whom they call in Portugal "Papa Machado," probably because the little man had been described by Costa, the Provisional President of that exquisitely funny republic, as "a fine fellow of universal paternity."

Machado looks as if he were mild mannered, but it is in appearance only; for he is possessed of a "torrential verbosity, a fierce impatience of argument or questioning, an unconscious vanity and a naïve inconsequence" of thought.

While the bold Briton was bearding the lion in his den and hearing him thunder at the venal press of Europe for telling so many lies about Portugal, a secretary entered without knocking, made his way to the Minister's desk, and without saying by your leave, or apologizing for interrupting the conversation, took himself off again, no doubt intending to show the inquiring Englishman how democratic everything had suddenly become in Portugal.

The interviewer thought it was a good chance to get in a word at that moment about the harsh treatment of the Little Sisters of the Poor. At the mention of the name His Excellency bounced from his chair: "The Little Sisters of the Poor!" he cried, "good women, no doubt, but you must know that the Republic has an unconquerable aversion to religious orders of every kind. And the good people of the North, who, above all, cherish the love of hearth and home, I assure you that whenever they see a Little Sister they say to themselves instinctively: 'she will entice away our daughters, she will break up the family.' If these poor deluded religious leave their families and abandon their domestic duties, it is simply a result of feminine weakness and impulsiveness, a longing for spiritual emotion, a desire to spread themselves, but their proper place is home."

"Look at me," he continued with a pathetic wail. "I am compelled to forsake the delights and duties of my peaceful home because of my devotion to the Republic."

Why not then expel Machado himself? Otherwise he may be a temptation to some one to leave the delights of home, and become a Cabinet Minister. But though you can abandon family and friends for politics, it is quite another thing when there is question of God Almighty or the poor.

A Royal Profession of Faith

The King of Spain was the first monarch to take part in a Eucharistic Congress. His present Government and a small, though noisy and politically important section of his people, are hostile to religion, and therefore it required no slight moral courage for Alfonso to make such open profession of his faith. His address of welcome to the Congress, written we are told by his own hand, has the true Catholic ring. Having declared that "he and all the royal family join in this tribute of faith and love to Jesus Christ in the august Sacrament of the Altar," he concluded: "May God bless this illustrious assembly, so that its labors may prove fruitful and may extend more and more throughout the world the worship of Jesus in the Sacrament of the Altar, and may tend to establish among all peoples that sacred fraternity which, without interfering with their patriotism or the glorious traditions that each preserves as a treasure, unites them all in one love and one faith, within one fold and under one pastor." The special thanks and blessing which the Holy Father sent to the King for his services to the Congress were well deserved.

Parental Ambition

The cost of maintaining Harvard University during the fiscal year 1908-1909 was, according to a news item, \$2,678,936.

The current expenses of Harvard are presumably paid from its income. The amount referred to above, whatever may be its source, is equivalent to the income accruing from \$65,000,000 invested at 4 per cent. The number of students then at Harvard was about four thousand. To educate these young men during a scholastic year of approximately nine months this vast expenditure was required. The amount of money in circulation about the university must have been a considerably larger sum than these figures indicate. Each student expended for his own support, and perhaps for the good things of life, an amount which was not reported to the university. In addition, athletics required large receipts and disbursements. This glance at the cost of maintaining Harvard enables us to understand the slang of the Boston tradesmen, who refer to America's richest university as "the Harvard gold coast."

Catholic parents, who forgetful of their church, send their sons to the great Protestant universities to enable them to become acquainted with wealthy young men, should consider the matter carefully. The gilded non-Catholic youth are quick to discover the aims of those whose proper place is at centres of Catholic education. Catholics are made to pay royally for the joys of Protestant society. Unless a Catholic young man is unusually well endowed with mental or physical gifts, the strength of the friendship which he forms is in exact proportion to the length of his purse. Even the most ambitious Catholic parent will admit that it is desirable for his son as a part of his education to master the difficult art of keeping money. To do this in what has been aptly termed "an atmosphere of banknotes and gold," and at the same time make friends among men of expensive habits, requires strength of character which few students possess. The net results of parental ambition in this field are usually an education without religious foundation, extravagant habits formed during an impressionable age, and a few friendships based upon monetary considerations.

We have sent to Paris for the official details of the recent marriage there of two opera singers, both previously divorced. Until these details are received it is useless to try to deal with the incident, except to state the obvious fact that, if a marriage was contracted in a church within the jurisdiction of the Archbishop of Paris, all the laws of the Church in regard to a Catholic matrimonial union must have been complied with.

LITERATURE

The Summa Theologica of St. Thomas Aquinas. Part I. Literally Translated by FATHERS OF THE ENGLISH DOMINICAN PROVINCE. First Number (QQ. I—XXVI). New York: Benziger Bros.

"Here is one of the greatest books in the world; a book which has formed universities, nourished doctors and presided at councils." For this masterpiece of "the Angelical" is the most remarkable teaching work of its kind ever put forth by mortal man; its influence on the learned is shown by the number and prominence of its commentators, and the high place it holds in the Church by the fact that at Trent, the "Summa" lay on the altar beside the Holy Scriptures and the decrees of the Supreme Pontiffs.

The work is prefaced by Pope Leo's encyclical in praise of St. Thomas, and by excellent essays on the Scholastic Philosophy, the method of St. Thomas, the nature of the "Summa" and the character of this translation. The English readers, to whom the Latin of St. Thomas is a silent tongue, can get some idea of the thoroughness and depth of the Angel of the Schools by reading from this volume a few chapters on the nature and attributes of God. "Is this so?" "Why?" St. Thomas is constantly asking. Yet he never leaves his questions unanswered. He advances in all their strength 10,000 objections against the Christian religion, but conclusively meets them all. What intellectual drudgery must not this have entailed! No one surely but a saint could have borne it. When asked, near the end of his life, what he con-

sidered the choicest grace he had received, Aquinas is said to have answered: "The grace of understanding whatever I read." A grace indeed. For the office of St. Thomas was to show how highly rational religion is, by drawing from faith the intellectuality enshrined in it. Nowadays uncertainty is considered the work of a sound mind, but in the Catholic thirteenth century the sane were those who were certain.

Even in English the "Summa" is hardly a volume that will be eagerly bought at railway stations, nor is it likely to be widely read as a vacation book. But Catholics who wish to know how one of the world's greatest intellects found reasons for the faith he had, or non-Catholics who are curious to see with their own eyes whether it is really true, as their most approved authors assert, that the scholastic theologians were mainly occupied in inquiring as to how many angels can dance on the point of a needle, might profitably read this English "Summa." WALTER DWIGHT, S.J.

Switzerland To-day. A Study in Social Progress. By VIRGINIA M. CRAWFORD. London: Sands & Co. St. Louis: B. Herder. 30 cents.

The author of this little book is greatly interested in the social questions of the working classes. We suspect that her sympathy runs to the organizing of Catholics for social reform, with all sorts and conditions of men and women outside the Church, rather than to the restraining of their activity within its limits. The question is a knotty one, not to be settled except by competent authority, those whom the Holy Ghost has set to rule the Church of God with Peter speaking the last word. We think we see indications of what the decision will be, but it is not for us to forestall it.

The story of the rosy hopes of Dr. Decurtins, of the failure of his schemes and of his withdrawal from the field of social action is instructive. Indeed, all that is purely historical in Mrs. Crawford's book is such. When, however, she undertakes to deal with doctrinal matters, we can not but feel that she is going out of her province and attempting things too high for her, not without danger for herself and her readers. On page 23 we read that Dr. Decurtins "based his whole policy of social reform on the principle enunciated by St. Thomas Aquinas, that men have no absolute personal rights over their property, that they are but stewards of their wealth, and must administer it for the common good." The doctrine of St. Thomas on the subject of property cannot be summed up in three lines and a half of Mrs. Crawford's book, nor do we think her capable of summarizing it. Once a similar attempt was made to summarize his doctrine regarding the ownership of land, and it was disastrous.

Mrs. Crawford seems to think that Leo XIII approved congresses in which Catholics, Protestants and Atheists come together to discuss labor questions, giving as proof his letter to Dr. Decurtins on the meeting of the Arbeiterbund at Bienne in 1893. Such letters need careful study. They are official documents of which every word has been weighed carefully. The letter in question is both commendatory and directive. The Pope commends the Arbeiterbund meeting because Dr. Decurtins had told him that it had received the encyclical, "Rerum Novarum," with signal approval and commendation, and because it had paved the way to another congress to promote international legislation for the protection of women workers and children, and the carrying out of the ideas of the "Rerum Novarum." The directive part is more important. Leo XIII had treated the whole labor question exhaustively in the "Rerum Novarum," and he required this to be the handbook of every Catholic social worker. In a word, he approved all social action of which it should be the guide: he reprobated

any social action on other lines, and foretold for it disaster. We may say here that no document, perhaps, has been more abused than this great encyclical. Within and without the Church are those who praise it. Many pick from it, here and there, what they fancy supports their own theories and ideas. Comparatively few, even among Catholic sociologists study it with absolute docility, taking it in its entire scope as their guide.

The chapters on "Recent Catholic Organization" and "Feminine Activities" are informing. It is, however, unfortunate that Switzerland is unique among the countries of the world. Mrs. Crawford says very truly that its lessons may be studied with profit. On the other hand, she evidently recognizes that the situation in England is very different, and its problems are more complex. The same is true of America.

The Great Texts of the Bible. Edited by the Rev. JAMES HASTINGS, D.D. Genesis to Numbers; Acts and Romans I-VIII. 2 vols. New York: Charles Scribner's Sons.

It is refreshing to find amongst the dreary crowd of Protestant writers publishing shallow blasphemies with tiresome persistency an author maintaining the old evangelical traditions. The former are heading straight for hell and dragging with them their foolish readers. The latter gives imperfectly, it is true, and mixed with many errors, what God's mercy can use for salvation, the divinity of Christ and His atonement for sin. Generally Dr. Hastings speaks with no uncertain sound: sometimes, unfortunately, he is overpowered with his environment, especially when he quotes and follows authors who, even among Protestants, have no reputation for orthodoxy. For one thing he deserves praise. He is not afraid of Rationalistic abusers of God's Word; and if his readers got from his books this certain truth, that all such are petty charlatans, making up by pride and noisy arrogance for their lack of wisdom and sound judgment, they will have got something worth having.

Like Protestant ministers generally, Dr. Hastings, despite his degree in theology, is sadly deficient in sacred science. To take one example of many, he attempts to discuss the image of God in man, as found in the intellect and will, without saying a word of the pure intellect and its adequate object, the True, and ignoring utterly the will with its adequate object, the Good.

Of course there can be no thought of commending to Catholics a work which, no matter how good its author's intention may be, is necessarily full of errors against the Catholic Faith.

H. W.

A True Hidalgo. By Don LUIS COLÓMA. Translated from the Spanish by HAROLD BINNS. St. Louis: B. Herder.

All the other stories of this Jesuit novelist are powerfully written, and this book is no exception to the rule. Taking for a text the warning: "Two women should have a place in a man's life: his mother, and the mother of his children; these two sacred and stainless affections apart, all others bring guilt or peril," Father Coloma introduces us to the tarnished hero of the story, the Count de Baza, at a masquerade ball, and soon leads us into the thick of a plot based on an intrigue and a mysterious murder, and keeps us in suspense till the tragic death of "Boy" in the last chapter. The author is a master of character portrayal; with a few deft touches he can give his readers a picture they will remember. The book sparkles with wit and so abounds in recondite literary and historical allusions that the translator has thoughtfully appended here and there illuminating foot notes which might profitably have been more numerous still. Mr. Binns has turned the Spanish into English so well that

scarcely a trace of the original idiom survives, though the expression "to take preparations" should be corrected. If readers of modern novels in which illicit passion is condoned or defended have so vitiated their taste and defiled their imagination that stories by Catholic authors are now tame and insipid, would take up some of Father Coloma's books, they would see that even a novel pervaded by a Catholic atmosphere and driving home a strong moral lesson can be made interesting, for his heroines do not invariably end by taking the veil, nor do his heroes always find peace in a monastery. Are the publishers of Padre Coloma's translated works aware that "Don" is not the proper title for a religious priest?

Chapters in Christian Doctrine; Reason the Witness of Faith. New York: Frederick Pustet & Co.

This book, as the anonymous author puts it, is designed to bring out "the absolute harmony of Religion with Reason," and to arm Catholics against "the ever-ready ridicule of apparent discrepancies between their distinctive views of life and the current views of the world," that they may "turn a bolder front not only towards ignorant imputations, but also towards the liberalizing tendencies of their own hearts." The chapters are thrown into catechetical form because a "well-pointed question is worth nine-tenths of the answer"; and the questioning is admirably done, for not a word the young would find it hard to understand is allowed to pass unexplained, even if the answer seems to carry the author away from his subject. The chapters on the Mission and Work of Jesus, on Truth and Essentials, and on Purity are particularly well done, for the constitution of the Church and the philosophy of objective truth are brought down to the comprehension of children, and the necessity and nature of cleanness of heart, with some practical counsels on how the young should show their love for the beauty of God's house, are plainly but prudently set forth. The book will also clear the ideas on religious subjects of many Catholics who are children no longer.

The Little House Under the Hill. By CLARA MULHOLLAND. New York: Benziger Bros.

This is a story for school girls, by one of their favorite authors. Reverses of fortune have forced the Eastman family to give up their big town house and rent a little cottage in the country, where four girls undertake to draw their pin money from a kitchen garden. But instead of buying pins, they benevolently give a fortnight's outing to Tessy and Phillis, two poor city girls of their acquaintance. A sophisticated reader of course can see all along that Mr. Pembroke will turn out to be the rich cousin of the two orphans, and that the vain and disobedient Phillis is to be well humbled before the book ends, but little maids of twelve will doubtless read this story to the last page with breathless interest.

W. D.

Les Cinq Républiques de l'Amérique Centrale. Par le Cte. M. de PERIGNY. Paris: Pierre Roger et Cie. Editeurs.

M. de Perigny has written this sketch of the five republics of Central America for the purpose of interesting Frenchmen commercially in that remote, and, as far as France is concerned, that unknown part of the world. The United States is rapidly taking possession of it, and the absolute possession of the Isthmus will forestall any union of Mexico and these republics with the countries of South America. The statistics agricultural, industrial and otherwise are an appeal to business men not to neglect the opportunity which is yet available.

* * *

BOOKS RECEIVED

The Summa Theologica of St. Thomas Aquinas. Part I. Literally Translated by Fathers of the English Dominican Province. First number. New York: Benziger Brothers.
 Thoughts of a Catholic Anatomist. By Thomas Dwight, M.D. New York: Longmans, Green & Co. Net \$1.
 Switzerland To-day. A Study in Social Progress. By Virginia M. Crawford. St. Louis: B. Herder. Net 30 cents.
 The Little House Under the Hill. By Clara Mulholland. New York: Benziger Brothers. Net 75 cents.
 A True Hidalgo. Translated from the Spanish Novel "Boy," by Harold Binns. St. Louis: B. Herder. Net \$1.35.

French Publications:

Conférences à la Jeunesse des Écoles. Three volumes. Par Ch. Vandepitte, D. H. Paris: P. Téqui, 82 rue Bonaparte. Net 6 fr.
 Les Femmes du Monde. Par Joseph Tissier. Paris: P. Téqui.
 Petit Catéchisme de la Grâce. Par Ch. Vandepitte, D. H. Paris: P. Téqui.

EDUCATION

One does not like to appear to criticize what will be very generally held to be a deserving charity, yet it is not mere unreasonable fault-finding to suggest that Catholics, interested in safeguarding the poor and dependent little ones of their Church, should give vigilant heed to a movement that is spreading rapidly in many of the larger cities of the country. The New York press recently gave appreciative notice of its progress in the metropolis. Summer schools, we were told, were opened in thirty Protestant churches in New York City. For five days a week during the summer, parish houses and cool church basements will be kept open for two hours every morning, and 15,000 poor children of the East and West side, it is expected, will attend. They will be taught singing by girls from Barnard, Vassar, Bryn Mawr, Wellesley, and other women's colleges, and students of many universities and divinity schools will teach the boys basket making, weaving, hammock making, and other useful arts. Behind the movement, although their names were not made public, are some wealthy young women, who have given generous financial support. The active leaders in the work are Protestant students of theology and representative men of various Young Men's Christian Association centres. Prominent pastors of Protestant churches are enthusiastic in commending the enterprise.

* * *

Of course the old assuring word is passed about that the movement is essentially non-sectarian. "We do not emphasize the religious side of the schools," naively remarks Mr. W. F. L. Edwards, a Yale man and the superintendent of the schools in the New York City district. Yet after an auto bus, a forceful argument for attendance and an entirely new alluring feature in church and mission work, has made its rounds to gather up the little ones through the congested district and to give them a free ride to the school in the cool church basement, one notices that the program calls for a fifteen minutes' religious exercise as an introduction to the school work. A Catholic will not need to be reminded of the danger emerging from the well-intentioned charity of those in charge of the plan. Children are ruled by instincts, and childhood is the formative period, in which is laid the foundation of the later life of habit. Given the attractive setting arranged for the school work, the agreeable features of unwonted refinement, and kindness on the part of those in charge, the alluring temptations of a free ride, perhaps of an appetizing little luncheon, of the singing and games—the non-sectarian religious exercise is certain to impress the child-mind, and the good people engaged in the cause will use, despite every protestation they make to the contrary, the charm of it all to draw our little ones away from us.

* * *

Perhaps they have no intention to proselytize,—one may be generous and accept their assurance of this, but staid

old experience assures us quite as strongly that work such as is done in these schools is bound injuriously to affect the Catholic child allowed to share in it. And, unfortunately, the congested districts of the East and West sides of New York City contain a multitude of Catholic children. Very probably the bulk of the 15,000 already drawn to these summer schools are Catholics. To be sure, worldliness will object to our implied criticism that we should be loath to deny these poor outcasts of the slums the refining influences the schools afford unless we are ready to do something equally good to help them. A Catholic might answer: it is written, "seek ye first the kingdom of heaven," and affirm that, even in the lack of the like material attractions, Catholic children should be urged to keep away from the allurements that will surely dim the priceless lustre of their faith, even if they do not entirely destroy it.

* * *

But we have a better suggestion. Why may we not imitate an example which, in many aspects, is worthy of unstinted praise? Mr. Edwards vouches for it that there are Catholics among the volunteer teachers recruited for his schools from the college men and college women eager to help in a good cause. Why may not these and others be invited to serve under the flag of their own Church? We have commodious schools, vacant in the summer time,—we have cool church basements. We have charitably disposed rich coreligionists, who would, one may believe, readily contribute the financial assistance the work demands. No doubt it would not be impossible to obtain an auto bus in which the little ones might enjoy their free ride. All that is needful, then, to equip and start summer schools for our own children is an organization eager to safeguard Catholic interests and to meet the purposes of non-Catholic philanthropists, who, while protesting the purest sentiments, very effectually conspire to do just what they claim they are in nowise minded to accomplish.

* * *

A writer in the Boston *Pilot*, speaking of another matter, recently said: "The union of Catholic and non-Catholic is, in itself, unnatural and unwelcome. In nine cases out of ten it leads to perversion of the Catholic party, not to speak of the irreligion of the children." The loss to the Church by reason of mixed marriages may be exaggerated by the writer—the phrase "nine out of ten" is probably a mere rhetorical turn—but surely such unions are productive of distressing lapses. Just as surely may one note perversion and irreligion among the results wrought by the many presumed well-intended movements of non-Catholic charity organizations, which offer their non-sectarian helpfulness to the needy and dependent among Catholics. But mere theory will not cure the evil. Our Catholic people—thank God the day has passed when the means at our disposal forbade the attempt—must generously meet the plans of those outside the Church and do for their poor what these cannot do for them without perilous consequences to Catholics who accept their largesses.

Catholics are blamed because of the sharp note characterizing their criticism of the public school system. They have been affirmed to be disloyal and un-American because they use the privilege conceded to every citizen to point out defects in existing civic methods, and to secure reforms which they believe to be suggested by prudent forethought for the country's welfare. One wonders what they who attack us will have to say to the criticism of public schools made in the very home of its closest friends and supporters. It will be difficult to discover more pointed and emphatic

disapproval of public school instruction than that pronounced by prominent leaders of the system recently foregathered in San Francisco. "Civic sloth and depravity are general throughout the country because the schools fail to train for citizenship," was a charge made by one representative from New York. "The present pressing problem in education is to arouse in the life of each person dealing with children the conviction that *the moral and religious* development of the child is an immediate necessity," is a contention put forward by C. E. Hugh, associate professor of education at the University of California. Henry H. Goddard, of the school for the feeble-minded at Vineland, N. J., brought the startling charge against our modern educational practices that the blame for backwardness among school children and mental deficiency was due to the crowded and elaborate school curricula which have been current in our schools in late years. Finally, in one of the strongest criticisms of the tendency of American educational ideals and aims, Mrs. Emmons Blaine, of Chicago, called upon the teachers of the National Association to turn from the "bread and butter" attitude, with which too many of them, she affirmed, viewed their profession. She urged the imperative need to turn to higher ideals, to combat the influence of a growing materialistic age, and to teach a higher citizenship.

M. J. O'C.

This year for the first time the large building of the Manila Observatory was placed at the disposal of the young men attending the Teachers' Assembly in Manila. More than a hundred teachers took advantage of this exceptional opportunity offered them and took up their residence in the Observatory. The large grounds offered ample opportunity for athletic sports. Several illustrated lectures were given by Father Finegan, who looked after the comfort of the teachers during the entire period of the Assembly. Among the means of recreation and instruction provided by the American Jesuit was an excursion to Cavite. A member of the marine corps assigned as guide to the teachers pointed out the various objects of interest in the Arsenal. Another excursion was made to the Laguna on Labor Day, May 1st. The launch made a landing at Fort McKinley to enable the teachers to visit this immense military reservation, the largest under the American flag. The teachers attended Mass on Sundays in the Seminary chapel, a choir was organized and the congregational singing was excellent. The feast of the Patronage of St. Joseph, May 7, was observed as a day of General Communion. A few days before the end of the Assembly, the teachers invited their friends to an entertainment which was given in the Observatory garden. Hundreds of Japanese lanterns strung from tree to tree gave a new charm to the section of the garden selected for the entertainment. The program was literary and musical and met with hearty applause from the large gathering present. The teachers expressed their regret that the closing of the Assembly forced them to leave the Observatory building, where they had passed a profitable and pleasant month. These interesting items are culled from the June number of the *Little Messenger of the Sacred Heart*, published in Manila.

SOCIOLOGY

Female suffrage has become in a surprisingly short time a real political question. Not so long ago ridicule was the only argument its opponents used against it. This no longer suffices when in England, where the agitation is most acute, some of the most influential women of the country support it. Nor can a general female incapacity be alleged any longer; for if peaceful politics be considered, it appears that in county councils and

school boards women have not shown themselves inferior to men, while for violent agitation they have shown in the suffrage movement a very remarkable talent. The right to vote and to be voted for is not necessarily inherent in the people, and when granted in modern times, it is granted in a way provided for in the constitution of the state. But the granting supposes a capacity in the recipient; and women ask, what capacity have men that they do not possess? They have property which they administer. They pay taxes. They are workers, both skilled and unskilled. They are in the professions. They are authors and artists. They are teachers in every grade from elementary to university. Moreover, in times past women have played a very important part in public life. In old feudal days a woman could be a tenant of the crown, enjoying within her domain all a tenant's rights and privileges. The limiting of succession to heirs male came later; so that if one hears that in England or Scotland a woman has succeeded to a barony in her own right, one may take it for granted that the barony is of very ancient date. Among sovereigns the proportion of women who have surpassed a political mediocrity is greater than that of men; the empress Pulcheria; Eleanor, mother of Henry II. of England; Isabella of Castile; Blanche of France; Matilda of Tuscany; Elizabeth and Catharine II of Russia, occur to the mind at once. In England four queens have reigned; two are put in the front rank by universal consent, and Mary would hold a place hardly inferior were she as well known.

Nevertheless, it must be noted that such women were exceptions, brought by special circumstances into the position they occupied; and that though they exercised executive power freely and ably, women have never been called to the deliberations of the legislative power. A woman might be tenant-in-chief of the crown, but she was never summoned to parliament; and it is the legislative power they now ask. Now, women excel in a sort of practical intuition. They often see instinctively the right thing to be done but they do not so readily evolve the reasons of its rightness, so as to persuade others. Again, women are pertinacious and pushing. They have, too, a peculiar fortitude of their own; and all these qualities find their scope in executive administration; they do not qualify one for legislation. That some women have succeeded in county councils and school boards proves very little. These are few, and, as a rule, are masculine women, combining certain mental qualities of men with the pertinacity of women. They do not push their way into society, because they do not care to be there: they do wish to be in the council and the board, and so they get there.

Women are easily excited, and in the turmoil of political discussion, whether in meetings or in the streets, they lose that self control which is absolutely necessary for those who take part in legislative deliberations. We have seen this in the suffragist agitation. We know how in the French Revolution respectable old women with their knitting were transformed into furies clamoring for blood in the galleries of the Convention and the Assembly, and revelling in it at the foot of the guillotine. Every chief of police will tell us how enormously the danger of a mob of men increases when a few maddened women are in it; and any physician will bear witness to the physical evils of such excitement.

"*Non omnia possumus omnes.*" This is the great argument against female suffrage. A parish priest feels that he has within him another Nelson, another Napoleon. But he will never lead army or fleet to victory. His state of life, his lifelong duties forbid it. A lawyer has in his soul music that Wagner would have envied. It will remain buried there. He has his family to support; for he has given hostages to fortune. Woman has her life duty laid on her by God. Politics, following the suffrage, are incompatible with it. Hence, even though she had a real capacity for them, woman as a class is excluded from them by the higher functions God requires of her.

H. W.

SCIENCE

During some years past many patents for the improving of coal briquets have been granted at home and abroad, but few have proved to be of commercial importance. A new binding agent, sulphite pitch, lately discovered in Germany, is said to have proved efficient. It is described as intensely gelatinous, of a very high binding power, burning without smoke or odor, not softening under heat, and consumed at a very high temperature. It can be manufactured as a powder, or can be ground to any degree of fineness. A great advantage of this substance is that it is manufactured from the troublesome by-products of paper mills. Its analysis is as follows: Fixed carbon 25 to 35 per cent., volatile matter 50 to 60 per cent., ash 8 to 12 per cent., and water 10 to 15 per cent.

An English patent, granted to L. Maitre, covers a new process for the soldering of aluminium. A thin layer of iron is deposited on the surface of the aluminium, which is plunged successively into boiling and cold water. It is then heated until the deposit has assumed a bluish tint, when it is again immersed in cold water, the method being akin to the hardening of steel. The result is that the iron adheres more closely to the aluminium base. On removing the film of bluish oxide with fine emery cloth, the metal will yield to any regular soldering method.

A recent study of the action of ultra-violet rays on rubber has disclosed the following facts: On rubber of the raw Para type they have no effect. A slight decomposition is noticed in plantation rubber, in others elasticity is entirely destroyed, and the gum becomes very sticky. Vulcanization greatly increases the resistance to these rays, as does the addition of mineral matter. The fact that the rubber is unaffected by this light when exposed in a vacuum indicates that the action is one of oxidization. The rays possessing the largest coefficient of refraction are the most active. These observations have a special importance in regard to aeronautics where rubber coverings are used; for it is a well-established fact that the higher atmospheric regions abound in ultra-violet rays.

It is proposed to utilize the immense peat deposits in the north-western part of Germany as fuel to be employed in the development of electrical energy for agricultural purposes. A conservative estimate places the horse power hours derivable from a ton of peat at 600. Ammonia may also be obtained in considerable quantities.

F. A. TONDORF, S.J.

ECCLESIASTICAL ITEMS

The Right Rev. Joseph Schrembs, Auxiliary Bishop of Grand Rapids, Mich., preached an eloquent sermon at the laying of the corner-stone of the new St. Anne's Church, Lenox, Mass., on July 16. In answer to the charge that Catholics are a priest-ridden people, he said in his sermon: "Well, let us see. The New York *Independent*, a leading Protestant weekly journal, shall give us the answer to this objection. Here is what it says: 'From the elaborate statistics of the diverse Christian denominations published, we gather the result that the adjective, "priest-ridden" attaches not to Catholics, but in its fullest sense to Protestant denominations. These very statistics show that the Catholic priests have the largest parishes, and the Baptists the smallest; that the Methodists have four times as many churches and three times as many ministers; the Baptists nearly five times as many ministers as there are Catholic priests in the country, although they have little more than one-half the communicants. The result is that there are only 90 Baptists on an average to one of the churches; 110 Methodists to each of their congregations while the average number of Catholics to one church is not less than 763.'"

The Central Bureau of the Catholic Central-Verein has arranged for the summer two programs for Social Study Courses, one of which will be carried out at Fordham University, N. Y., the other at the Western Catholic Chautauqua, Spring Bank, Wisconsin. The courses will be held from July 31 to August 4. The programs are as follows:

At Fordham.—Dr. C. Bruehl, Prof. of Dogmatic Theology at St. Francis' Seminary, St. Francis, Wis., 5 lectures on "Constructive Social Reform": (1) "The Meaning of Riches and Their Necessary Limitations", (2) "The Social Aspect of Labor and Solidarity", (3) "A Living Wage", (4) "Labor Legislation", (5) "Unionism and Co-operation as a Means of Material Betterment and Social Education."

Rev. Dr. J. J. Fox, Catholic University, 5 lectures on Socialism: (1) "Early Socialistic Ideas and Essays", (2) "The Rise and Progress of Contemporary Socialism—Marx, The Bible of Socialism", (3) "Economic Difficulties of Socialism", (4) "The Socialist Movement and Doctrines in their Bearing on Religion and Morals", (5) "How is the Socialist Movement to be Successfully Opposed?"

Mr. Peter W. Collins, Sec. International Brotherhood of Electrical Workers, 2 lectures on: (1) "The Catholic Workingman and the Trade Union Movement";

(2) "His Duty in the Trade Union Movement."

Applications should be addressed to Mr. Joseph Frey, 71 S. Washington Square, New York City or to the Central Bureau of the Central-Verein, 18 S. 6th St., St. Louis, Mo.

At Spring Bank, Wis.—Dr. Frank O'Hara, Catholic University, 5 lectures on "Labor Legislation": (1) "Employers' Liability", (2) "Workingmen's Compensation", (3) "Industrial Accidents and Occupational Diseases", (4) "Women and Children in Industry", (5) "The Minimum Wage and Other Labor Problems."

Rev. W. F. Robinson, S. J., St. Louis University, one lecture on "The Ethical Foundation of Civil Society."

Rev. W. Engelen, S. J., recently returned from Japan, now of the St. Louis University, one lecture on "A Test Case of Catholic Social Reform."

Rev. Joseph Wentker, St. Louis, one lecture on "An Outline of a Program of Social Reform."

Mr. Peter W. Collins two lectures on: (1) "The Catholic Workingman and the Trade Union Movement," and (2) "His Duty in the Trade Union Movement." Applications for the Spring Bank course are to be addressed to the Central Bureau only.

Sunday, July 16, the Feast of our Lady of Mount Carmel was made memorable in the history of the Diocese of Springfield, Mass., by the laying of the corner-stone of two fine churches. One of these is for the Italian Catholics of Springfield and will be known as the church of Our Lady of Mount Carmel, of which the Rev. Anthony Della Porta is the first pastor. The ceremony was performed by the Right Rev. Thomas D. Beavan, Bishop of Springfield, and was attended by the rectors of all the Catholic churches in the city. On the same day, at Lenox, Mass., in the extreme western limit of the diocese, the corner-stone of St. Anne's was laid by the Right Rev. Joseph Schrembs, D.D. The design of the new church as given in the Springfield *Republican* shows that the church as projected will be one of the most beautiful ecclesiastical edifices in New England. The Rev. William F. Grace is pastor.

The Rev. Joseph Grimmelsman, S.J., former president of St. Louis University, and later provincial of the Missouri Province of the Society of Jesus, has been appointed president of Marquette University, Milwaukee. The presidency of St. Xavier's College, Cincinnati, which Father Grimmelsman vacates, will be filled by the Rev. Francis Heiermann, S.J., recently president of St. John's College, Toledo. The Rev. John A. Weiland, of Chicago, has been made president of St. John's College, Toledo.

and the Rev. William F. Dooley, S.J., president of Detroit College, Detroit.

August promises to be a very busy month for the members of the leading Catholic societies. According to the programs now arranged, these gatherings will be held:

1-4. National Convention Catholic Order of Foresters, Cleveland, Ohio. 1, 2 and 3. National Convention of the Knights of Columbus, Detroit, Mich. 8-11: The Forty-First National Convention of the Catholic Total Abstinence Union of America, Scranton, Pa. 20-24. National Convention of the American Federation of Catholic Societies, Columbus, Ohio, followed by a conference of the editors of the Catholic papers.

PERSONAL.

Apropos of the seventy-seventh birthday of Cardinal Gibbons, the Baltimore *Sun*, July 22, touches interestingly on the life story and daily habits of His Eminence.

"Cardinal Gibbons will be seventy-seven years old to-morrow. Away from the city's strife and among friends at a beautiful spot about fifty miles from Baltimore he will spend the day quietly. There will be no observance of the event by the venerable prelate.

"To see the Cardinal stepping along the streets of Baltimore, with his cheeks aglow with the joy of living and with his bright eyes bespeaking his keen observance of the things about him, one would scarcely believe that the leading representative of the Catholic Church in this country is a near-octogenarian. His life, however, has been spent in such strict observance of those laws which are conducive to health that time rests lightly on his shoulders. As a young curate, the Cardinal was delicate, and grave fears were entertained by his parishioners lest he break down under the strain of work. Memories of those days bring smiles to the Cardinal's countenance.

"The Cardinal was the eldest son of Mr. Thomas and Mrs. Bridget Gibbons, and was born on Gay Street, near Fayette Street, July 23, 1834. At that time the residential section centered about the neighborhood in which he was born, and Baltimore was an entirely different city from the Baltimore of to-day. When he was four days old he was taken to the Cathedral, the future scene of the many notable events in his life, and was there baptized by Rev. Dr. Charles I. White, whose funeral sermon was preached by Archbishop Gibbons just forty-four years afterward.

"The Cardinal went to Ireland with his parents when three years old, returning to this country with his mother after his father's death, about ten years later.

"After working for some time in a grocery at New Orleans the Cardinal entered St. Charles' College, and then began his long career crowded with honors. The Cardinal has always taken the same interest in wholesome recreations as he did in boyhood days, and is now one of the leading advocates of clean, healthy sports. A sound mind in a sound body has been a maxim successfully followed by him."

Of the Knighthoods conferred on the occasion of the coronation of George V, one that will interest Americans is that bestowed on Vice-Admiral Sir Henry Kane, who, as Captain Kane, saved a large number of American sailors in Hawaiian waters twenty-two years ago. A terrible storm, which wrecked three German and three American cruisers then in port, burst on Apia harbor, and Captain Kane, seeing that no anchor or mooring would hold, sailed out in the teeth of the storm, saved his ship, and rescued the survivors of two American vessels, while his ship's band played, by his order, "The Star Spangled Banner." Admiral Kane is a brother of Brother Kane, Superior of La Salle Institute, Waterford, who spent several years as an architect in the United States before he entered the Christian Brother congregation; and a first cousin of Fathers Robert, Patrick and William Kane, of the Irish province of the Society of Jesus.

Right Rev. Mgr. O. E. Mathieu, D.D., former rector of Laval University, has been appointed first Bishop of Regina, the new see that takes its title from Saskatchewan's capital.

Judge John Gibbons of the Circuit Court of Chicago is quoted as declaring that he will never again perform a marriage ceremony. He is a Catholic and gives as his reason that marriage belongs to the Church. "I am weary," he adds, "of all this turmoil and trouble which the daily grind of divorce cases has unfolded to me. No judge or jurist can stand on the bench from which he may some day grant a divorce to one of the parties to a marriage and lend the proper sanctity to a marriage ceremony. If every marriage were performed with church rites the divorce evil would become an occasional marital tragedy instead of a national disease."

OBITUARY

The Rev. Thomas J. M. Hanselman, rector of St. Mary's Church, Jamaica, L. I., was run down by an automobile on Wednesday, July 19, and, as a result of his injuries, died two days later at St. Mary's Hospital, Jamaica. At his bedside when

he breathed his last were his brother, the Rev. Joseph F. Hanselman, S.J., Provincial of the Maryland-New York Jesuits; Sister Vincent of the Order of St. Dominick of Brooklyn and Sister Thomasine, a member of the Order of Sisters of Christian Charity, of the Bronx, sisters of the dying priest. Father Hanselman was born in Brooklyn on March 11, 1868, and was educated at St. John's College, Brooklyn. He was raised to the priesthood in 1893. Eight years ago he was put in charge of St. Mary's at Jamaica, where he built up one of the largest and most flourishing parishes in the diocese. There were originally six brothers and two sisters in the Hanselman family, five of the brothers becoming priests and the two sisters nuns. The Rev. George M. Hanselman, who died in 1887, was assistant at the Church of the Holy Trinity, Brooklyn. The Rev. John M. Hanselman, rector of the Church of St. Benedict, died in 1906. The Rev. James J. Hanselman is pastor of St. Barbara's Church, Brooklyn. Father Thomas was the youngest of the priests, and regret over his untimely death as well as sympathy for the surviving members of the family is widespread.

Sister M. Cecilia O'Connor died at the mother house of the Sisters of Mercy, New York, on July 20. Sister Cecilia took the religious habit in 1858, when the mother house was in Houston Street, New York, and was professed two years later by Archbishop Hughes. She was elected Mother Superior in 1882. An accomplished musician, Sister Cecilia was still more remarkable for her deep humility and childlike simplicity. The Rt. Rev. Mgr. Mooney, V.G., said the Mass at her funeral, assisted by the Rt. Rev. Mgr. Edwards, V.G., and the Rt. Rev. Mgr. McGean. The deceased religious leaves in the community a surviving sister, who is also a golden jubilarian. The late Rev. Charles O'Connor, S.J., for many years connected with St. Francis Xavier's, New York, was her brother. Another brother, Edward, who had also joined the Society of Jesus, died many years ago.

Sister Madeline O'Brien, for forty years one of the prominent teachers at St. Joseph's Academy, Emmitsburgh, Md., died in Baltimore on July 9th. She was seventy-three years old and rounded out a religious career of more than half a century.

The death at Hot Springs, Ark., is announced of Sister Mary Loyola Breareton, one of the oldest members of the Sisters of Mercy. Sister Loyola was eighty-six years of age and had been in the convent for fifty-five years.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 17

(Price 10 Cents)

AUGUST 5, 1911

(\$3.00 a year)

Whole No. 121

CHRONICLE

President Praises Democrats—Pelagic Sealing Prohibited—Sweeping Rate Decision—Wreck of Battleship Maine—Mexico—Canada—Great Britain—Ireland—France—Portugal—Germany—Austria-Hungary385-388

QUESTIONS OF THE DAY

What the Japanese Think of Universal Suffrage—Frequent Communion Guild—Catholic Holland and the Holy See—The Way to Do It, 389-395

CORRESPONDENCE

Holy Days of Obligation—Socialism in Holland—Protestant Notice of Catholicity.....395-397

EDITORIAL

The Nation's Shame—Peace Among Nations—Federation's Opportunity—The Pope and the

Aviators—Training the Harvesters—Railroad Massacres—A Marriage Lottery.....398-401

LITERATURE

Fogazzaro and His Novels—Leaves from My Diary—St. Cecilia's Hymn Book, with Music—Life and Letters of John Lingard—Books Received401-408

EDUCATION

Profession and Practice of Religion has not Grown with the Spread of the American Public School—Awakening Sense of the Fundamental Defect of the Non-Religious School System—Education Without Religion a Diabolical Misfortune408-405

ECONOMICS

Evil Results of the Continuous Fall of Consols. 405

PULPIT, PRESS AND PLATFORM

The Situation in Albania.....406

ECCELESIASTICAL ITEMS

Educational Work of the Church in India—New Superiors for Several Religious Communities—Archbishop Prendergast Enthroned—Sisters Visit the White House—A World Federation of Catholic Societies406-407

PERSONAL

Archbishop Keane—Father Bernard Vaughan, S.J.—Cardinal Gibbons' Jubilee—Lady Outram—Archbishop Bruchési407-408

SCIENCE

Variation of Latitude—Rotation of a Star on Its Axis—The Moon's Distance.....408

OBITUARY

Very Rev. Joseph Butler, O.F.M.....408

CHRONICLE

President Praises Democrats.—President Taft, in his first authoritative statement on the passage of the reciprocity agreement by Congress, makes full acknowledgment of the part played by the Democratic party in working and voting for the agreement. "I should be wanting in straightforward speaking," says Mr. Taft, "if I did not freely acknowledge the credit that belongs to the Democratic majority in the House and the Democratic minority in the Senate for their consistent support of the measure in an earnest and sincere desire to secure its passage. Without this reciprocity would have been impossible. It would not have been difficult for them to fasten upon the bill amendments affecting the tariff generally in such a way as to embarrass the Executive and to make it doubtful whether he could sign the bill, and yet to claim popular approval for their support of reciprocity in its defeat. In other words, the Democrats did not 'play politics,' in the colloquial sense in which those words are used, but they followed the dictates of a higher policy." This manly and candid declaration, whatever be the outcome of the arbitration pact, is another proof of the President's determination to rise above party interests and party policy whenever the greater good of the greater number appeals to his high sense of duty, and his feeling of responsibility as Chief Executive of the nation.

Pelagic Sealing Prohibited.—The fur seal treaty to which the United States, England, Russia and Japan are party is in a fair way to become effective by December

15, the date set for its coming into operation. The Committee on Foreign Relations was unanimous in reporting it favorably, and the Senate ratified it without asking a question relative to the terms of the agreement. Under the terms of the pact the killing of seals in the open sea, known as pelagic sealing, is absolutely prohibited, north of the thirtieth degree of north latitude, for fifteen years, and the various Governments are given power to regulate and even to stop seal-killing on the islands within their jurisdiction. The treaty does not go into effect until ratified by all the signatory Powers. Neither delay nor failure is anticipated.

Sweeping Rate Decision.—Decisions have been handed down by the Interstate Commerce Commission affecting all freight rates between the Atlantic Ocean and the Pacific Coast. The Commission lays down the principle that hereafter railroads will not be permitted to fix arbitrarily market limits, and that for the future commercial conditions rather than the will of railroad traffic managers shall control rates on transcontinental transportation. In the Spokane-Reno-Pacific Coast cases the Commission orders material reduction in freight rates from the East to points between Denver and the Western terminals of the great transcontinental railroads. The Commission recognizes the right of a railroad to meet water competition to Pacific Coast points, but practically wipes out the back haul charges from the Coast to stations along the line. It lays down what in the West it considers would be fair and just rates to various freight zones, and gives the railroads until October 15 to adjust their tariff accordingly.

Wreck of Battleship Maine.—The work of clearing the wreck of the Maine continues unabated. On July 25 the remains of three or four bodies were uncovered, piled in a confused heap. They were all found lying near the place where recently were discovered remains of other members of the crew, who are supposed to have been sleeping on the open deck on the night of the explosion. The forward part of the battleship is a confused mass of ruins, but there is now fairly good reason to hope that the main bulkhead immediately aft of the central superstructure of the ship, and constituting one-third of its total length, may be floated. Derricks are being erected above the wreck for the purpose of removing the masses of metal as fast as they are dissected by hydro-acetylene blasts, which will shortly be put into operation.

Mexico.—Deputy José M. Gamboa lodged with the permanent committee of the Mexican Congress a formal complaint against President De la Barra and his cabinet, the object being impeachment proceedings. The committee ignored the complaint and passed a resolution of confidence in the President. Gamboa's motive seems to have been a desire to see his name in print.—The proprietors of a cotton mill in Guerrero have asked the President for an armed guard. Their establishment was sacked last April, and they have been unable to resume work, owing to the continued presence in the immediate neighborhood of the armed men who were guilty of the outrage.—The Government reports that the number of soldiers "killed, wounded or missing" during the revolution was eight thousand; in other words, fully one-half of the Federal army, which, when hostilities began, numbered sixteen thousand men in all.—The employees of the custom house at Ciudad Juárez under the Diaz régime escaped to the American side of the river, taking with them all the public funds, when they saw that the city was in danger of falling into the hands of the Maderists. Their places were at once taken by sympathizers with the revolution. Now that peace (?) has been restored they clamor for their former positions, but the substitutes prefer to retain them. A petition has been sent to the Government to secure their return.—Signs of a widespread conspiracy to discredit the administration of De la Barra are looked upon as an attempt to bring about his resignation before the election. This would leave the country with no legal executive, and would pave the way to an uprising of the Diaz faction and to the so-called election of a member of the old régime. Answering the question, Why did Diaz resign? *El Tiempo* says that it was not to save the country but to save his own life, and adds that if he had waited twenty-four hours longer he would have been killed, and his corpse would have been torn to pieces by the infuriated people.

Canada.—The elections overshadow everything else. Parliament was dissolved July 29, and polling is set for Sept. 21. Should the Nationalists prove strong in Quebec, they may hold the balance of power.—

The Bank of Montreal has added \$1,600,000 to its capital stock, which now becomes \$16,000,000.—A cold wave had the extraordinary effect of causing snow on July 25 in some parts of Ontario and in Western Quebec. Ottawa was among the places in which it fell.—The railway companies propose to bring harvest laborers from England, provided the Government will suspend in favor of these the immigration law requiring all entering the Dominion to have a certain sum of money.—The report on the Chinese immigration frauds at Vancouver shows that there has been for a long time great laxity in the administration of the law. It is tender, however, when it comes to charging corruption against officials.—A large field of very pure magnetic iron ore has been discovered in Vancouver Island, and a strong company, chiefly American, has been formed to work it.—The Canadian Pacific steamer, *Empress of China*, is ashore near Yokohama. The company has been operating the Pacific line for twenty-five years and this is its first wreck.

Great Britain.—Notwithstanding the grave constitutional crisis, the by-elections are singularly uninteresting. Liberal succeeds Liberal; and Unionist, Unionist, with very little change in the votes. The Unionists retain West Somersetshire by 204, on a poll of 9,446.—In the Trades' Union Congress next September, one of the chief subjects under discussion will be the army. Socialists wish it to be replaced with a citizen army, which will defend them and those carrying their ideas into practice, but will do nothing for others, capitalists especially. The breaking of railway strikes in France and Italy by the recalling of reservists to the colors, and the use made of soldiers in the South Wales strikes, move them to indignation.—The *Review of Reviews* has published an interview with Mr. Fisher, Premier of the Australian Commonwealth, which, if authentic, shows that while at the Imperial Conference he was practising company manners, and that his language during it requires interpretation. He is reported to have said: "Don't talk to me of the Empire. We are a very loose association of five independent nations willing for the time being to remain in fraternal union with Great Britain and each other, but with the right to haul down the Union Jack and hoist our own flags." This sentiment is also expressed in South Africa by the Afrikaner Bund, and it is that of the Canadian Nationalists.—The House of Lords question is approaching the inevitable solution. The Peers sent back to the Commons the Parliament Bill with their amendments to it, which they knew would be rejected. There was great diversity of opinion as to the course the Government would pursue. Some held that they were divided among themselves as to the practical constitutionality of swamping the House of Lords with new creations. Others were sure the King had refused to consent to such a measure, and that in fostering the idea that he would yield to their counsels the Government

was running a huge bluff. These differences were not confined to the Unionists, but were shared in by not a few Liberals. However, Mr. Asquith put an end to them by a letter to Mr. Balfour, giving him the substance of the statement he was to make on the subject in Parliament, namely, that the Peers' amendments would not be accepted; that unless they passed the Bill in its substantial form, the Royal prerogative would be invoked to insure its passage, and that the King had consented to follow the advice of the ministers in the matter. Two or three days afterward he rose in Parliament to make the formal statement, but was howled down by the more aggressive Unionists, led by F. A. Smith and Lord Hugh Cecil, Mr. Balfour's cousin. This performance was not only unbecoming, but also injurious to the cause of the Peers, which, however, seems to have been grossly mismanaged from the first.—Lloyds announces that its ordinary policies cover no war risks after August 15, and quotes a war risk rate of 6 per cent. for three months and 10 per cent. for six months, in view of the dangerous Morocco question.

Ireland.—Referring to the recent assertions of Messrs. O'Brien and Healy that the contemplated Home Rule scheme is a meagre one and will necessitate another general election, Mr. Redmond says: "I have been in close touch with the British public and am quite convinced that Home Rule has the good-will of an overwhelming majority of the British people; and by Home Rule I mean a bold measure of self-government which will give to the Irish people control of their own purely local affairs through a freely-elected Parliament in Dublin, with an executive responsible to it, subject, of course, to Imperial supremacy. Such a measure will be introduced into Parliament at the commencement of next year and will be carried by an overwhelming majority of the House of Commons." Mr. Healy's statement, that the essence of Home Rule is finance, was pronounced a national heresy. "The finance of the Home Rule Bill is no doubt of supreme importance; no government in its senses would propose to set up a system which would become bankrupt, and there is no danger of this happening; but the national question is not a matter of money but a matter of freedom." The *Dublin Independent* insists that "the mind and brain of the country should be directed to the financial feature of Home Rule, because in it is involved the amount of freedom we are to get." This freedom could be in no sense complete unless Ireland is given full control of all her own taxation, including customs and excise. Should these be reserved to England, as in the Gladstone measures, Ireland would be denied control of seven-tenths of her taxes, and thereby of the same proportion of her freedom. Moreover, Lord McDonnell has proved and British commissioners have conceded that England owes Ireland \$1,625,000,000; a considerable portion of this must be returned if the Irish Parliament shall have freedom to make good the damages effected by the

depletion. "Give the nation a good financial equipment at the beginning, entrust to her the duty of levying all her own taxes, not merely control of one-fifth or three-tenths, and a spirit of self-reliance, independence and contentment will at once become visible. 'If we do not get a right budget,' said Parnell, 'all will go wrong from the very first hour.'"—A return issued last week shows that up to March 31 thirty-six thousand cottages were provided under the Laborers' Act, and some five thousand more are under construction, at a total expense of \$39,000,000. The loans are gradually repaid by the tenants on easy instalments.—The freedom of Dublin has been conferred on Canon O'Leary of Cloyne and Dr. Kuno Meyer because of their eminent services to the Gaelic language. Canon O'Leary, who has written numerous books of sermons, stories, plays and Gaelic text-books, is considered the purest writer of modern Gaelic. Dr. Meyer has translated and published many valuable MSS. and otherwise stimulated the cultivation of the language.

France.—The people are growing daily more impatient about Germany's designs with regard to Morocco. It is thought that she is going to ask for the French Congo as the price of her withdrawal from Morocco, and also the right to take the Congo Free State in case Belgium gives it up. As this vast African possession of many hundreds of thousands of square miles would interfere with England's aims and aspirations, it is concluded that Germany's claim will not be allowed. The official silence in Paris, Berlin and London is increasing the anxiety, which shows itself in the Stock Exchanges of Europe. Asquith has been asked to enlighten the public, and he says if anything occurs he will announce it. Lloyd George's explosion has helped the anxiety which is felt all through Europe.—When the Prime Minister Caillaux entered the House of Deputies for the second reading of the budget, a Socialist member demanded the immediate settlement of the question of the railway strikers. The wildest disorder ensued. When Caillaux could make himself heard he protested that he would do all he promised to do, but would not yield to demagoguery.

Portugal.—The soldiers quartered in the Montariol convent, Braga, from which the religious had been driven, made their way into the convent library and possessed themselves of the books. On the weekly market day, they went out on the streets and sold the books at four cents apiece. A distribution of good literature under such circumstances may be a part of the campaign of enlightenment which the republic has undertaken.—When making the inventory of the parish church of Santo Antonio do Tojal, although the pastor gave his word of honor as to what was contained in the tabernacle, the lay commissioners opened it and uncovered the ciborium which contained the Blessed Sacrament.—By a "decree with the force of law," issued November 4, 1910, the provisional Government granted amnesty to all per-

sons who up to that date had unlawfully shirked military service by taking up their residence in foreign parts. This decree was followed by a circular from the war department to the effect that all who wished to profit by it should present themselves not later than May 4, 1911, at the recruiting station to which they belonged. Many who heard of the decree knew nothing about the circular, which was not widely distributed. When they returned to their homes, they were arrested and sentenced to six years in the army or to a fine of \$300, an enormous sum for a Portuguese peasant.—The friends of some of those prominent citizens who died suddenly under suspicious circumstances petitioned the authorities for an autopsy to determine the cause of death, but in no case was the request granted.—The uncertainty of what a day may bring forth has brought commercial transactions to a standstill, for business men are afraid to buy or sell on time. During the last two months homesteads have been disposed of, at what was in realty forced sale, to the amount of four million dollars, presumably by people intent on leaving the country.

Germany.—The present has been a record summer of the American tourist tide. Much of it flows in the direction of the cure resorts, which have never done greater business.—The heat during the last two weeks of July was much beyond the normal. Its terrible effects throughout the country are shown in the unusual number of deaths and prostrations reported.—The German press revived the story of American industrial "spies" again at large in German manufacturing districts, bent upon despoiling the Fatherland of its important trade secrets. It is alleged that the "spies" adopted a plan of seeking information regarding the wage conditions in Germany with the view of making innocent comparisons with similar conditions in the United States, but that the real object of their investigations is to secure information with which to enable the American Customs authorities to "practise fresh atrocities" at the expense of the German exporters. Berlin newspapers state that a public warning against giving the prying Americans any information is urgently needed. Messrs. Emory and Stewart of the American Tariff Board recently have been making inquiries in Germany, and the outbreak in the German press is very likely directed against them.—Professor Hugo Münsterberg, of Harvard University, concludes his nine months' career as Exchange Professor at the University of Berlin this month. His farewell lecture to the university classes was announced for July 27. On that date he finished his course on "Freedom of the Will" in the presence of the Lord Rector and other dignitaries. Professor Münsterberg's sojourn in Berlin has been marked by characteristic energy. One of the projects to which he has been giving considerable attention of late is the establishment of a great German-American news agency, which shall give Americans a more intelligent idea of conditions in the Fatherland, and vice versa, than

the Harvard psychologist thinks is now the case.—The German Government has finished its study of the American-German arbitration treaty proposals and has formulated its comment thereon. This comment has been forwarded to Washington as a basis of negotiation. An official statement of the nature of the German views cannot be obtained, but there is reason to believe that they are favorable.—Emperor William returned from his outing in the north five days sooner than had been his announced purpose. At Swinemünde he met Chancellor von Bethmann-Hollweg and Foreign Secretary von Kiderlen-Wächter, and conferred with them on the latest phases of the Morocco question.

Austria-Hungary.—There has just been published in Vienna a change of program, recalling the official announcement, made in the second week of July, that the Emperor intended, as usual, to preside at the great September maneuvers in Hungary next September. The present despatch from the office of the Imperial chancery makes known that the Heir-Apparent, Archduke Francis Ferdinand, will represent him on that occasion. The change is generally accepted as the result of a precautionary policy on the part of the Emperor's physicians, who are fearful lest the excitement of these military exercises might prove too much of a strain upon his physical resources so closely following upon the Emperor's recent illness.—Police interference prevented what might have been the occasion of violent collision between the Christian Socialists and the Social Democrats in Vienna. Both parties were holding immense mass meetings at the same time to consider legislation thought necessary owing to the meat famine. Heated speeches were made, and the mutual recriminations by speakers at the meetings had so inflamed the minds of their hearers that hurried calls for the guardians of the city's peace were sent in.—Emperor Francis Joseph journeyed from his summer residence in Ischl to Gmunden to pay a visit to the Duke of Cumberland, summering at that place. The aged monarch appeared to enjoy excellent health and his trip down was marked by an unbroken series of ovations from the people of the villages through which he passed.—The cholera situation in the great port of Trieste appears to be a serious one. Fifty-one suspicious cases were under observation early last week. The "suspects" were isolated and every sanitary precaution was being used to stamp out what threatened to become an epidemic.—German manufacturers of machinery and heads of other iron industries have won notable success in the Iron and Steel Industrial Exposition recently held in Budapest. Ten gold medals, first class, with many silver and bronze medals and diplomas of merit marked the excellent character of their display, and it is reported that they returned home with large contracts for future work. Other foreign exhibitors were amazed at the advances made in late years by German iron-workers.

QUESTIONS OF THE DAY

What the Japanese Think of Universal Suffrage

When the Bill for universal suffrage was introduced in the lower chamber its two principal promoters were Messrs. Hinata and Matsumoto, both of whom have passed ten or twelve years in the United States. The first is a business man, and the second, after studying Financiering and Economics in the University of Pennsylvania and Brown, became connected with the press of Philadelphia, and with several magazines such as *Harper's*, the *Century*, *Lippincott's*, etc. He is at present one of the distinguished publicists of Japan. The two speakers against the Bill were Mr. Arakawa, a man of no particular note, and Mr. Watanabe, a young publicist, who is a son of the present Minister of the Imperial household, and a nephew of a former Minister of Finance. He studied law in Tokyo and England.

Immediately after the Russo-Japanese war, Mr. Matsumoto addressed an open letter to Parliament in favor of universal suffrage. His principal argument is as follows: "In order to triumph in this gigantic war, the entire people made enormous sacrifices in money and lives. It supported a million soldiers, who fought like lions, and underwent with joy the most terrible sufferings. Nevertheless, the Government will accord no political rights to a large number of these brave and loyal patriots. Could there be anything more inhuman than to refuse a share in the affairs of the Government to men who defended the country as they did?"

It is clear that this kind of talk might be a dangerous instrument in the hands of a demagogue, and, indeed, one may ask where would be the glory of the Emperor and the Government if the army had not poured out its blood without stint, if the people, already impoverished, had not contributed its money and submitted to terrible privations? Are the people good only to suffer, to be slaughtered, and financially bled just as a despotic government may choose? However, the purpose of Matsumoto was not to appeal to the people, who for the most part keep away from politics. It would be unsafe even to affirm that it is longing for universal suffrage, or that it feels the need of it, and up to the present there has been no urgent movement in its favor. Hence, Mr. Matsumoto addressed himself to the members of Parliament. In his discourse on the 11th of last March he devoted himself chiefly to refute the objections urged by different classes of opponents. After remarking that the countries of the west possessed universal suffrage for men, and that women were clamoring for the right to vote, he appealed first to those who consider the matter only theoretically. "You think that universal suffrage ought to be rejected because of the difficulties in the way. But there is nothing in this world, no matter how excellent, into which some abuse may not creep."

To the Conservatives he said: "You are unwilling to admit a change of any kind. When, in 1880, a demand was made for a Constitution, you protested that if the Emperor granted it all sorts of misfortunes would follow. Can you point to any in the twenty years since it has been granted?" To the Government officials he protested that their interest consisted in perpetuating feudal despotism, and that no reason would ever convince them of the utility of universal suffrage. To the members of the House he declared that he was astounded that men who represented the nation, and who were supposed to be supremely occupied with the interest of the people, could oppose a measure whose purpose was to increase the power of the people, and by that means to increase the importance of the deputies.

"You seem to forget," he said, "that if ever Constitutional Government is to achieve a complete development here, the members of the Chamber will be the instruments in bringing it about. To accomplish that object the most expeditious means is Universal Suffrage. Do you fear that if it is established your position will become less sure and less solid, or do you imagine that the expense of the electoral campaign will become so great that you will be unable to present yourselves as candidates? On the contrary, those who have any acquaintance with the countries of the west will inform you that the electoral campaign costs less in proportion to the extension of the franchise. I have here in my hand statistics to prove the truth of this assertion." Finally, in order to settle the doubts of those who fear that universal suffrage would be a means of promoting socialism, he maintained that it was an error to believe that such would be the consequence. As a matter of fact it ought to be proclaimed on the housetops that there was no country in the world where socialism, without being called such, had taken such a hold on the people as in Japan. From the fourth century the Government was based on socialistic principles. To fear that Japan would be invaded by socialism is to shut one's eyes to the evidence, and to ignore the essential character of our national organization.

Those who spoke against the Bill were, in the first place, Arakawa, who protested that it was an error to fancy that universal suffrage was a guarantee of good government. It was an error to suppose that in proportion as the people occupied itself with politics, it became better. On the contrary, there are too many people at present who are losing their time discussing political theories, and it would be unwise to increase the number. The prosperity of nations, like Germany and America, is not due to universal suffrage. To demand universal suffrage in Japan because it exists in the west is to forget that our national Constitution and our patriotic system is differentiated essentially from those of other nations. What the lower classes have need of is, not more extended political rights, but an amelioration of the conditions in which they live.

To make the suffrage depend upon the possession of a certain fortune is eminently just. Those who want to obtain the privilege of voting have only to labor to acquire the necessary competence. But to grant it to tramps and idlers before they have done anything to increase the riches of the country would be a fatal error. Nor would the extension of the franchise diminish corruption. The experience of Japan itself proves that since the number of electors has tripled, corruption has increased enormously. The tone of the second orator, Mr. Watanabe, was philosophical and juridical, and he sought to prove that the right to vote is not essential to liberty, and that a law restraining that right is neither unjust nor immoral. "It is impossible to compute with any certainty, from the statistics given by Mr. Matsumoto, as to the decrease of the expenses of the electoral campaign." He then added that the people have no desire for the franchise, and are altogether indifferent to politics; that the actual system of voting is in nowise responsible for the powerlessness of the Deputies in dealing with the beaureaucracy of the Government. The extension of the suffrage will not have the effect of bringing better representatives to the Chamber, and will, therefore, be useless. "We, members of Parliament," he concluded, "are the servants of the State and the Emperor, and not merely of the people. No one will convince us that, were we elected by a greater number, we would fulfill any better the duties imposed upon us. Everyone knows that the evils from which the world is suffering will not be removed by universal suffrage; nor is our country prepared for the adoption of such a measure." It may be worth while to point out here the remarkable distinction which the Conservatives insist on making between the State and the people. In their mind the people are made for the State, and not vice versa.

Real Japan is represented in the House of Lords. On the 13th of March the Bill for universal suffrage was sent up from the Lower House, and was immediately referred to a committee. As a preamble, however, some questions were addressed to the Speaker, and it was declared that the project was based on very dangerous principles, and was incompatible with the very idea of Monarchical Government. It could never be realized, except by violence and by the tyranny of the lower over the upper classes. On that account the Government demanded the rejection of the Bill. These remarks, of course, evoked some bitter words in the House of Deputies, but on the 14th of March the Bill was taken out of the committee by the Lords and unanimously rejected. On the following day it was returned to the Deputies. The chairman of the committee simply said in returning it: "If the Lower House desires to know why we have rejected this Bill, it will be sufficient to say that in our opinion it would be premature to adopt it. I have nothing else to say." As one of the Peers remarked at this moment that the reply was vague and superficial, the chairman was asked to ex-

plain the matter more at length, but he refused to do so, and asked Mr. Hozumi, who was one of the members of the committee, to state the views of the Lords.

Mr. Hozumi is the most famous jurist in Japan. He was born in 1860, and studied in Germany from 1884 to 1887. To-day he is Dean of the Law College at the Imperial University at Tokyo. He is also Secretary of the Privy Council, and legal adviser of the Bureau of Legislation. His authority is of the highest, and he is one of the most ardent upholders of conservative ideas and of national jingoism. Moderation is not one of his characteristics. He has shown that on many previous occasions, but the present one gave him a new opportunity, and if his remarks did not create a bitter conflict between the two Chambers, the reason is that Japan does not really possess a Parliament according to European ideals, and that the Chamber of Deputies is held in little esteem by the Government.

Mr. Hozumi began his discourse by declaring he did not speak in the name of the committee, and that he was merely giving vent to his personal opinion. "Although the motive for which the Bill was rejected could not be explained at that moment," said he, "I will rehearse the argument which I presented before the committee. I do not admit that the principle of every constitutional government essentially implies universal suffrage. I deny that universal suffrage ought to have as a result the sending of better or more able men to Parliament than those I now see before me. An election is only a means for an end. The end in this instance is merely to have capable deputies, and universal suffrage will not attain that object any better than the system which is now in force. There has never been any reason presented to me which would incline me to believe that there is any need of changing the law as it exists at the present moment. I regret infinitely that such a Bill ever passed the doors of the Lower Chamber. I think that it is not only our duty to reject it unanimously, but that we ought to affix to the door of this chamber a placard forbidding the introduction of any such bill."

No one said a word, but the insult was not forgotten. The President of the University Keio, at Tokyo, did, indeed, reply to him outside the Chamber, insisting chiefly that the representatives of the Lords forgot that the Lower House represented the people, to which attack Hozumi replied: "I do not say that in fixing the manner of election of the Deputies we should make no account of the need of affording the people means of manifesting its wishes; nor do I maintain that the Deputies should not represent public opinion. But the question before us is, are we to concern ourselves only about the will of the people? If, besides the will of the people, there is nothing else to consider, I might ask why the Chamber of Lords exists, and why its members are chosen in such a variety of fashions? It is nowhere said in the Constitution that the principal object of the

creation of a Parliament is to give expression to the will of the people. According to the Constitution the members of the Lower House ought to be thoroughly conversant with political questions and the business of the State, in order to fulfill their rôle as legislators. That is the only way of interpreting the Constitution. I trust that Mr. Kamada will not forget this, and I beg him to no longer urge the matter."

Kamada did return again to the fight, but without any result. He merely reaffirmed his position, and objected to what Hozumi had said, viz., that it was of no importance whatever that the people should be represented, as long as the Deputies were capable and well informed. Such is the general attitude of the upper classes in Japan on the question of universal suffrage.

A. M. ROUSSEL, S.J.

Frequent Communion Guild

Organization is the lever which can move the world. No great enterprise, temporal or spiritual, can be carried on to the best advantage without at least some organized effort. The application of this principle in promoting the frequentation of the Sacraments is no innovation in the Church. Organization has been found by her the most effective and, in many cases, the only means for securing the regular reception of the Holy Eucharist. Of all her established associations, however, there seems to be none which answers directly and primarily the present need: the promotion of frequent and daily Communion among all the faithful. Monthly Communion is usually the highest requirement for admission into the existing organizations; nor can we hope that there shall here take place any universal change within the near future. Undoubtedly, the frequency with which the Holy Eucharist must be received, as a condition for membership, will be increased in many societies, and we are happy to note that this progress is already taking place; but it is local, more or less dependent upon the vote of enrolled members and cannot correspond to the instant demand of the Church for frequent and daily Communion, especially in educational institutions—a work upon whose success is conditioned the greatest of all enterprises, the conquest of the world for Christ.

It is evident, therefore, that a need exists. It is evident likewise, as we have observed, and as has been pointed out so clearly by the Vicar of Christ, that while our zeal must extend to all in urging upon them frequent, and if possible, daily, reception of the Blessed Sacrament, it must most especially be devoted to the young, the coming generation of the Church. Would it not then seem in accordance with the workings of the Spirit of God, if we may so speak, that from our schools and colleges there should originate and spread an organization whose sole object should be to bring into immediate effect the decree of the Holy Father on frequent and daily Communion—an organization so simple that it

could be everywhere introduced with the least delay and circumstance, and which, if so desired, might likewise be taken up by any pre-existing league, sodality or society of whatever kind and made part of its own work, including at first its most zealous members and by them spreading throughout the entire body? Such an organization, although it might well be begun within our schools could not, of its very nature, be limited by them, but would extend beyond their walls and widen ever more and more its blessed influence.

Associations partially answering to the ideal we have here described, and proposing to themselves the decree of the Holy Father as their sole object, have actually been founded in various educational establishments, and have thence extended their sphere of usefulness far and wide. Although the bond of a great unity which should hold them together in one mighty organization has hitherto been wanting, we have reason to hope that even this shall soon be supplied. But in spite of all the shortcomings and defects of newly hazarded attempts the results have in every case been so gratifying, so encouraging, that no one who has had experience in the work is not thrilled with the marvelous response it has everywhere elicited and with the wonderful fruits it has already produced; but above all, with the magnificent possibilities unfolding themselves at the thought of a completed organization, canonically erected and indulged by the Holy Father. This alone can set upon our labors the stamp of authority and give to them the sanction and the method for which we have so ardently longed and so earnestly prayed in the past. Nothing now is more evident than that the hearts of men are being prepared by the Holy Spirit. A word of zeal is like a pebble dropped into still waters, the ripples whereof shall long continue, and a work undertaken in this cause, dearest to the Heart of the Saviour, is like a seed sown in good soil, which shall spring up and reproduce itself a hundred fold. The experience of all who have undertaken this apostolate of organization is everywhere one and the same: it has grown beneath their hands and prospered, they knew not how; their efforts seemed so insignificant compared with the vastness of the results which they obtained.

We are well aware that in not a few institutions, through the untiring labor and ceaseless prayer of zealous priests and religious, not merely frequent, but practically daily Communion on the part of nearly all the inmates has been attained without special organization. But even in these cases the Frequent Communion Guild is not to be deemed superfluous. It will render the work more easy and permanent, less dependent upon the initiative of individuals who can, perhaps, with difficulty be replaced, and will, above all, ensure its continuance beyond the days of school and college life. It will add, moreover, the spiritual blessings that come from association in good works, and, what is even more, it will give to pupils and teachers a most powerful means

for extending their apostolate to countless other souls, who can thus be most sweetly compelled to partake at least weekly of the Banquet of the Lord. The ties of the Guild which they have entered will be the surest pledge of their perseverance and will, perhaps, lead them on even to better things.

The existence of various students' associations of frequent and daily Communicants in our colleges was recently brought to the notice of Pope Pius X. The result is reported in these significant words: "When the Supreme Pontiff heard this, not only did he show it was very pleasing to him, but he also imparted a special Pontifical Benediction to all and each of the members of the various associations, and to the directors of the same." Thus, therefore, with the approval of heaven, with the blessing of the Vicar of Christ, the work has made its most auspicious beginning.

It would cover pages to speak in detail of all the good which has already been accomplished by these existing organizations during the past two years. A few practical instances must suffice.

In a day college, where the total number of Communions registered by the Eucharistic Association of 240 members during the first month of its existence was 800, rose during the last month to 2,480, yielding an average of more than ten Communions for each member during the closing month of the school year. The work, of course, is now to continue, as far as possible, throughout the entire vacation. At a boarding school, where greater facilities exist, the monthly average mounted to about twenty Holy Communions for every student in the college. Even in day colleges, however, similar results have been attained by an entire class, while in other instances two-thirds of the boys received the Sacrament at least three times each week, including daily communicants. The total number of Communions at another day college for boys was 2,846 during the month of May; at a High School for girls, likewise a day school, it ascended to 3,800, while in the parochial school during the same month the total registered was 4,500 receptions of the Most Blessed Sacrament—truly a royal gift for any school to offer to its Queen of May.

These are only a few of the many and great results of the first crude attempts at organization. The ardent hope expressed by all who have knowledge of the work is that the completed and approved Frequent Communion Guild may be sent forth as soon as possible upon its divine mission of making popular and effective everywhere the decree of the Holy Father and the desire of the Sacred Heart.

The work, of course, as we have often hinted, is not to be restricted to our schools, but should rather originate with them and thence spread on through parish or through city. University professors and students, working girls and members of sorority clubs, parishioners in churches conducted by priests who welcomed the movement, pupils in convents and in parochial schools, in-

mates of charitable institutions and neglected children from the streets, are all even now gathered together into these attempted organizations, blessed by the Supreme Pontiff and already existing in various institutions throughout the United States and Canada.

The only condition for admission to the Frequent Communion Guild, as it has practically been in existence hitherto and as by the favor of the Holy Father we hope to see it approved, indulgenced and canonically erected, is, together with registration, a minimum of weekly Communion. This simple condition is intended to make the Guild accessible to all; but it in nowise expresses the perfection aimed at. Weekly Communion is only the first degree of membership, while a second and a third degree are to give opportunity for the zealous director gradually to lead the members, as far as possible, to the complete fulfillment of the desires of the Sacred Heart. The second degree, it is suggested, shall consist of those who communicate at least twice a week. The third degree, however, which is ever to be kept in view and which in many schools can easily become a very common practice, consists of daily Communion. This last is understood in the sense of at least five Communions a week, since this frequency will make possible the gaining of plenary indulgences without weekly, or even monthly confession. (Decree of Feb. 14, 1906.)

Until canonical establishment can be secured it may be well for those interested in the work to act upon the few general suggestions here given, obtaining whatever authorization may be needed. If deemed advisable they may confer special Eucharistic buttons or medals, or keep count of the number of Communions in various classes, etc. Constant activity is the condition for success.

Much, of course, remains to be said in regard to the solution of practical difficulties, some of which we may consider at another time. One thing, however, we would add: that, while carrying out the letter of the decree, we must not overlook its spirit. We must strive by every means in our power to draw all who come beneath our influence ever more closely to the Sacred Heart of the Master, beating with love for them in the Blessed Sacrament; to multiply their visits to the Tabernacle; to increase their attendance at the daily Sacrifice; to promote ever greater reverence for the august Presence in their midst; to spread among them and by their own apostolate the Eucharistic literature which now so fortunately abounds; in one word, to make of the Most Blessed Sacrament the centre of school and college life.

By uniting, therefore, our counsels and endeavors, all can profit by the experience of each, what is good shall be preserved, what is wanting shall not again be tried in vain. Organization, moreover, will give to the individual the conscious assurance of that strength which comes from union with a mighty body devoted to the same cause and fired with the same sublime ambition. Priest, teacher, student, each will profit in his own way

by the power, wisdom and experience drawn from organized effort, to spread more effectively or accept more loyally that great decree which is intended for the renewal of all things in Christ. This, therefore, is the more than epic, this is the divine enterprise set for us by our Holy Father, for which we desire to unite the noble and generous souls of the young into a mighty Guild of frequent and daily communicants, able to take Heaven itself by storm.

JOSEPH HUSSLEIN, S.J.

Catholic Holland and the Holy See

The Italian semi-centenary and what it stands for, perforce call to mind the seemingly futile but brave and heroic stand in the late sixties of the Pope's little army against the overwhelming odds of invaders of the Papal States. A few historical data may be recalled. In 1848 Pope Pius IX quelled the revolution in Rome by granting a number of administrative concessions which, however, did not satisfy the revolutionists. As early as 1852 the archplotters, Cavour and Mazzini, were found working at a realization of their various schemes of political plunder. As a first result of their efforts, Naples and Sicily and the larger portion of the Papal States were annexed to the Piedmontese Kingdom by force of arms in 1860. Thereupon, in 1861, the Parliament at Turin proclaimed Rome the capital of United Italy. A further step was taken in 1864, when the capital was removed from Turin to Florence, hitherto the government seat of the Dukes of Tuscany. In spite of the royal disclaimer that Piedmont would not further interfere with the government of what was left of the Church's territory, the evacuation of the Papal States by the French troops in 1866 aroused Catholic sentiment all over Europe and carried it to fever heat.

France then declared the Italians should never be allowed to take Rome, and dispatched five thousand of her soldiers to protect the city. Nevertheless, in 1867, Garibaldi was permitted to start on his freebooting expedition in what remained of the Papal possessions, in which, however, he was effectively checked at several points, and completely defeated at the battle of Mentana, November 3, 1867. Finally, in 1870, when the opening of the Franco-Prussian war afforded Napoleon III a pretext for withdrawing the French garrison from Rome, a fresh attack was begun, this time by a Piedmontese army of over twenty thousand men which, under General Cadorna, entered the City of the Popes through the breach of the Porta Pia, on September 20 of the same year. In order to avoid the useless shedding of blood Pope Pius IX forbade all active resistance, and, ceding to superior force, he retired within the precincts of the Vatican.

When Garibaldi in 1867 was about to start on his filibustering invasion of Papal territory hundreds of Catholic young men from all parts of Europe began to wend

their way via Marseilles to Civita Vecchia and Rome for the purpose of enlisting in the Pope's army and to take up arms in defence of the Holy Father and the Church's territorial rights. This led to the formation of a foreign legion, known as the Papal Zouaves, commanded by the French general, Baron de Charette. This corps young Hollanders joined in large numbers; indeed, to little Holland, two-thirds of whose population is outside the true fold, belongs the enviable distinction of having furnished the greatest number of the men that made up this historic body of troops. During the years '67-'70 nearly four thousand of them joined the ranks.

They came mostly from the humbler walks in life, but proved they had in them those characteristics which, irrespective of geographical lines and national divisions, are among the noblest traits of our race. They were noted among their comrades for undaunted courage, and for such piety and singleness of purpose as to excite the admiration of their fellows. When in action their companies and battalions were ever well to the fore, as may be gathered from the lists of casualties in the various battles and skirmishes in which they took part, and which show in every instance, both among the killed and wounded, a preponderating percentage of Dutch patronymics. Castelfidardo, Bagnorea, Monte Rotondo, Monte Libretti and Mentana in turn witnessed their feats of valor.

The assault of Monte Libretti, October 13, 1867, has been for ever made memorable by the heroic death of a young Hollander, Peter de Jong, a man of gigantic stature and herculean strength. The town had been occupied by twelve hundred of the enemy, who were safely intrenched behind its walls. A detachment of eighty-four Zouaves was sent up against them, and in the fierce fight that followed de Jong became separated from his comrades. He found himself surrounded by a swarm of the enemy; his ammunition had given out, and, using the butt of his rifle as a club he handled it with such telling effect that fourteen of his assailants were laid low before he finally fell, mortally wounded. When his old mother in Holland was told of the noble death of this, her only son, the sole regret she uttered was that she had not a dozen other sons to take his place in the ranks.

At the battle of Mentana the Pontifical army fought in front of the French troops, and the Zouaves covered themselves with glory in the crushing defeat suffered by the enemy. A French general, who was present, gives this as his impression of Dutch bravery and fighting qualities: "Under fire the Hollanders are genuine lions. Their cold natures do not flash out suddenly, but once started nothing equals their irresistible courage and their tireless persistency. I know no better soldiers."

Not only on the field of battle, but likewise in tending the sick did the Holland Zouaves make a record that for Christian heroism challenges both past and present.

The cholera, in addition to the horrors of war, was raging at the time in the country districts around Rome. At Albano especially the scourge carried off its victims in appalling numbers. A detachment of Zouaves was called upon to nurse the stricken and to bury the dead. Among those who volunteered three young Hollanders succumbed to their devotion to duty and Christian charity. Their names have been engraven on tablets of marble: they are undoubtedly also engraven *ære perennius* in the Book of Life.

That the spirit of the Papal Zouaves, now that some forty years have gone by, is still alive in Holland to-day, may be seen from the the annual September reunion of the veterans of the regiment, who, ever since 1871, have banded themselves together in a society. They and their children seem to be as willing and ready as of old, if needs be, to take up arms and die in defence of the Holy See. Their sentiments, in fact, remain such as to render the motto on their official insignia, received from Pio Nono, no idle boast, but a true reflection of their faith and courage: "*Fidei et Virtuti.*"

An imposing monument to the memory of the Holland Zouaves fallen in battle during 1867-'70 is to be unveiled with appropriate exercises this coming September in S. Hertogen Bosch, the provincial capital of North Brabant.

V. S.

[The example of Holland in this direction should not be lost on the present admirers of the comrades in the ranks of the Papal Zouaves who went to Rome from Ireland and from Canada, and whose bravery also contributed to the glory that "guards with solemn round the bivouac of the dead" of de Charette's Foreign Legion. ED. AMERICA.]

The Way to Do It

A letter from an indignant reader, printed in AMERICA (July 8), called attention to an advertisement that has been displayed for some time on the billboards of the stations of the elevated railroads of this city, and which is an outrageous public insult to Catholic ideals and feelings. Notwithstanding the fact that this offensive placard is viewed daily by thousands of Catholics, nothing seems to have been done to banish it. Another reader of AMERICA, a zealous Passionist priest, the Rev. Wilfrid Avery, of Louisville, Kentucky, jealous of the dignity and fair fame of his calling, saw the same advertisement printed in the leading daily paper of Louisville, the *Courier-Journal*, and he at once took the practical step to have it removed. He wrote to the business manager of the paper, calling attention to this insult to its Catholic patrons and received the following reply:

"DEAR SIR:

"Your very kind and friendly letter of the 12th is received. We certainly appreciate your interest in us and the suggestions made that would be of benefit to us.

We feel, as you state, that it is not our desire or wish to offend in any way, or to publish either news or advertisement that is in the least offensive.

"We would have answered your letter sooner, but as we are under contract with the Coates Co. to publish their advertisement, it was necessary for us first to communicate with them before we could agree positively to do anything. We have now heard from these people, and they say that if the advertisement or cut is at all objectionable, to discontinue the same. That cut will not appear again.

"We hope that you will always feel at liberty to criticize, or to offer any suggestions as far as our business is concerned, as we wish to please the greatest number of our readers.

"Very truly,
"Louisville Courier-Journal Co."

Now, the advertising privileges of the New York elevated railroad stations are controlled by the well-known firm of Ward & Gow, No. 1 Union Square, and they can be reached easily. The Catholic Club has an imposing "Committee on Catholic Interests"; the Federated Catholic Societies has the incentive of its recent victory in the somewhat similar case of *Watson's Magazine* as a guide; the Knights of Columbus, in both district organization and individual councils, are potent and resourceful—there is no lack of effective machinery, if once set in practical motion, to have this vile caricature of the religious orders removed from the highways, where it has too long been an offence to the public eye.

Individual effort counts also, as can be seen from Father Avery's success, and as indications point is resulting in the direction of the "Encyclopædia Britannica." A well-known lawyer of Fernie, British Columbia, recently sent the following communication to the publishers of that enterprise:

"Cambridge University Press,

"10-12 E. King St., Toronto.

"DEAR SIR:

"I have received your circular of notification *re* despatch to me of Volumes I to XXVIII, inclusive, of the 'Encyclopædia Britannica.'

"I regret to notice by an article in AMERICA that the publishers evidently have been most careless in the handling of facts when they came to deal with subjects pertaining to the Church of which I am a member. Had I understood that this was a feature of the Encyclopædia, I assure you that I never would have thought of purchasing the work. As it is, I feel quite certain that persons of the faith I profess, will, many of them, hesitate to place in their libraries a work which is not authentic, although the want of authenticity may be confined to one subject and its ramifications.

"Yours faithfully,

"_____."

Another letter from a Sister in a Chicago convent reads:

"TO THE EDITOR OF AMERICA:

"Allow me to express my grateful appreciation of your article on the 'Encyclopædia Britannica' in

AMERICA of the 8th inst. Such warnings cannot be given too frequently, nor too early, as past experience teaches. The simple and unwary are often entrapped before they are aware of the situation. In this case, fortunately, we have not yielded to the repeated invitations and importunities of 'Britannica's' publishers, and we are thankful, indeed.

“ ————— ”

“Chicago, July 18.

This, as we have it continually dinned into our ears, is the age of “interests,” and the “interests,” big and little, have their eyes on the main chance. Insults to Catholics from seekers for public patronage can be made very unprofitable. No “interest” willingly endangers its profits.

CORRESPONDENCE

Holy-days of Obligation

ROME, July 16, 1911.

The Holy Father has issued under date of July 2d, a *Motu Proprio*, concerning the holy-days of obligation. In view of the difficulty coming to the faithful from the interruption of their daily work by frequent holy-days and holidays, at a time when the high cost of living, the necessities of rapid transit and the demands for time in which to handle the business of rapidly increasing commerce make too frequent obligatory abstention from labor or business a hardship, the Holy Father has reduced the general holy-days of obligation to eight, namely, the feast days of Christmas, the Circumcision, the Epiphany, the Ascension of Our Lord, the Immaculate Conception, the Assumption of the Blessed Mother of God, Sts. Peter and Paul, and All Saints. He has also removed these days from the law of fast and abstinence, in case by coincidence in the “Ordo,” they should fall under the same. This does not add two days for the United States, as the ordination provides that where any of the above days have already been legitimately suppressed as days of precept they are to remain so. For Rome, however, and the greater part of the world it removes the obligation from the feasts of the Annunciation, Corpus Christi, St. John the Baptist and the respective patrons of different countries, dioceses and parishes, where such patronal feasts have been holy-days of obligation. The celebration of the feast of St. Joseph is set for the Sunday after the 19th of March, that of St. John the Baptist for the Sunday before the feast of Sts. Peter and Paul, and Corpus Christi for the Sunday after Trinity Sunday, the feast of the Sacred Heart, however, remaining in the same place, to-wit, on the Friday within the octave of Corpus Christi.

Monsignore Cottafavi and Count Zileri Del Verme, commissioners appointed by the Holy Father to superintend the expenditure of the money contributed from and through the Holy See for the sufferers from the earthquake in Sicily and Calabria, have just rendered their final report. More than a year ago a report was published of the first expenditures to meet the immediate needs of the sick, starving, orphaned and homeless, which amounted to about 4,000,000 lire. The present accounting adds to the amount nearly another 4,000,000; to be exact, 3,796,651 lire and 62 centesimi. With the latter amount were put up new buildings for

218 churches, 156 dwelling houses, 26 schools, 21 orphan asylums and colleges; while there were rebuilt or repaired 187 churches, 19 schools and 6 convents.

The salaries and expenses of the thirty-eight persons employed in the administration of the funds during eighteen months over the wide area of the ruin totaled 84,666 lire and 8 centesimi, about two and a quarter per cent. of the amount expended. Moreover, a part of the funds was given to many schools, asylums, convents, local charitable institutions, workmen's and students' cooperative associations for initial maintenance. The vast amount of ground covered and the immense good accomplished is almost inconceivably out of proportion to the sum expended. It is pleasant to be able to add that the report notes with acknowledgment the co-operation of the general government and the local civil authorities in facilitating the work done by the administrators. Throughout Calabria and eastern Sicily the name of the Holy Father is held in benediction as the source of their rising anew from the ruins of the memorable disaster.

Invitations have been issued for the anniversary memorial service for Leo XIII, in the Sistine Chapel, on Thursday, July 20th, in the presence of the entire Papal Court. Cardinal Vincenzo Vanutelli will sing the Mass, and the Holy Father himself will read the absolution.

Canon Augusto Taggiasco, parish priest of Santa Maria in Trastevere, the titular church of Cardinal Gibbons, has resigned and Canon Enrico Pucci has been appointed in his stead.

On the eve of the departure of Colonel Hamilton Lewis' party from Naples to come to Rome, Mrs. Rose Douglas, of Atlanta, Ga., the mother of Mrs. Lewis, was received into the Catholic Church by Father Talbot McEwan, chaplain of the English-speaking residents at Naples.

The fine old Cathedral of Conversano in Apulia, on the shore of the Adriatic, was completely destroyed by fire during the week. The venerable and artistic structure, much admired by visitors of taste, dated from the thirteenth century and adjoined the ancient monastery founded in the eleventh century by the Norman count, Godfrey of Hauteville.

On Monday Parliament adjourned till November, after giving the Ministry a vote of confidence by passing through its first stage the bill for a monopoly of life insurance by a majority of 171, the vote standing 289 yeas, 118 nays, not voting 19. This does not argue the complete security of the bill or of the Ministry. The end of the session was riotously stormy; party lines were broken here and there, and many of those who voted in the affirmative explained in the Chamber that their vote meant merely confidence in the Ministry (Giolitti having expressly made the vote a question of confidence), and that they condemned and would work against the bill. The Socialists on the one hand fear that Giolitti may drop the question of universal suffrage, and they proclaim that the *panem et Circenses* of the workingman's pension connected with the bill is not sufficient bait to draw them away from the vital question of suffrage. A group of insurgent liberals, familiarly dubbed “Young Turks,” anticipating a Socialist victory at the next elections and unwilling to put the power of the Monopoly Bill in their hands, are planning a vigorous campaign in opposition to the bill. Meanwhile, to conciliate the clerical element, Giolitti speaks no more of the divorce measure which he had originally included in his program, and in fact it is said that the old fox of an

opportunist will at the last moment drop the Monopoly Bill if he comes to fear the disintegration of his following and his consequent loss of power. Meantime, we have a four months' rest from debate and can forget all about the matter.

Some \$35,000 worth of bogus shares in the De Ferrari-Galleria Aqueduct, were, the other day, successfully negotiated on the Roman Bourse, but fortunately were detected before their price reached the creators. The middleman is under arrest. The entire staff of the registry division of the Post Office was searched one day this week for a registered letter containing three hundred lire, abstracted in transit through the office. "Ast frustra!"—which is Persian Latin for "Nothing doing." Down at Itri, a village not far south of Rome, the Sardinian laborers on the direct railroad line between Rome and Naples have had a bloody battle of knives and revolvers with the natives. The returns after the carabinieri had put the combatants to flight report numerous fatalities on both sides, with an odd one or two for the carabinieri. This might, perhaps, happen anywhere, but does not indicate the adaptability of the natives of different parts of the country for amalgamation into one citizenship of United Italy.

C. M.

Protestant Notice of Catholicity

STOCKHOLM, June 20, 1911.

To hear, in Sweden, any approbation by Protestants of the activity of the Catholic Church, is very rare, and more so when there is question of the religious Orders; but to speak favorably of the Jesuits is altogether astounding in the country of Gustavus Adolphus, where so little is known about the Church. A recent instance of it, however, occurred in a very interesting article written for the *Protestant Review*, "Christianity and Our Own Times"; in which the Protestant pastor, Harald Falk, who is a Licentiate in Theology, launched forth in a eulogy of the Church for its activity in social matters. The attitude of Leo XIII, and the principles set forth in his famous encyclical, "Rerum Novarum," made a deep impression on the pastor, and especially when he saw those principles put into practice. "Most of us who are far removed from the activity of the Catholic Church are quite unaware of the manner in which she addresses herself to her task, in the modern industrial world", he said. In order to give his compatriots an idea of this social activity he chose the principal industrial center of Europe, Belgium, and set about describing the Retreats for workingmen which are organized there, which, though very modest in the beginning have now taken on a most remarkable development.

In 1890, forty-two workingmen were invited to pass some hours a day in the seminary of Charleroi, in order to make the spiritual exercises. In 1891 they had, at Tayt Les Ménages, a building devoted exclusively to the work. By 1908, five more establishments were inaugurated. Up to the present time, 22,000 men have been received in these establishments, spending some days in spiritual exercises, which, as everyone knows, had their origin in the celebrated Manresa of Saint Ignatius. These exercises the Jesuit Fathers have been developing and adapting to the needs of laymen. For this retreat of three days the time is arranged as follows: They rise at six in the morning, then after prayer made in common, the retreatants hear Mass in the Chapel, and after breakfast read a pious book for a short time,

and then take recreation, during which they walk in the garden, play billiards, or bowl. At a quarter after eight they go back to the Chapel and for half an hour listen to an explanation of some elementary points of the Faith, afterwards returning to their rooms to meditate on what they have heard, and to read a pious book, the "Imitation of Christ," or the life of some saint. At half past ten there is another instruction, following upon which they are free to pass the time as they wish. In the afternoon a similar order of exercises is followed, and at half past nine, the bell rings for bed. They pass three days in exercises of this kind.

As the Minister remarked, the results are quite remarkable. When the men return to their ordinary occupations, they address themselves to their task in quite another spirit and exercise a most salutary influence upon their comrades. The formation of an organization by the men who have made these Retreats is one of the most important results that follow. The members set aside one day of recollection every month, when they renew the good resolutions of the Retreat. "From a religious point of view," writes the Protestant author, "the results are most striking. Some churches which, a short time before, were almost abandoned, are now crowded, and religion has become the mainspring of the workingmen's lives. Going to Mass and Communion, organizing processions which number hundreds of participants, with banners and music, in localities in which, a short time before, Materialism was making great headway, are very common occurrences."

But it is not only the masculine part of the working population which is the object of the maternal solicitude of the Church. Similar Retreats are organized for the women. The article of the Protestant pastor describes a Retreat organized in Liège for working girls. They arrived in divisions, each one under the direction of a lady, who was appointed for that purpose. In fact, in each parish, one or two ladies take upon themselves the duty of getting into relations with the priests and employers in order to induce the young girls to make these Retreats, and to accompany them to the place designated for that purpose. Of course only young girls of irreproachable character are invited. At this particular Retreat in Liège two Protestant ladies of Stockholm were permitted to assist. Describing the gathering they said: "One of the principal causes of the satisfactory results obtained by this Retreat was the remarkable ability of the Jesuit Father Wierdt who directed it. He was just the man for the occasion. Although he gave four instructions a day, the interest in his discourses was so great that everyone was eager to hear him, because his practical counsels for the formation of character were given in such a manner that every one immediately set about following his advice. What he attempted chiefly was to make religion the motive force in their everyday life. It was impossible not to see the beneficent influence which these few days, taken out of the habitual surroundings of the retreatants, exercised on these young working girls. When we hear with what conscientiousness and courage they overcame the difficulties which met them in their factories and elsewhere, we were convinced more than ever of the immense utility of works of this kind."

BARON G. ARMFELT.

Socialism in Holland

MARIENDAAL, July 15, 1911.

As in many other countries, our Socialists held their annual congress this year. The speeches made were of

no consequence, but some declarations made by the orators on that occasion afford an opportunity to give some information about the condition of socialism in this country. At the first congress in 1896 the Socialists numbered about 1,000 members, and were classified in 30 divisions. Now they have 230 divisions and over 10,000 members. Thus in fifteen years they have had an average annual increase of 600. The principal growth, however, of the party occurred in the first years of the organization. Latterly the accessions have not been considerable. They publish a daily and a weekly, and in certain industrial centres they have other publications which, however, are somewhat local in their character.

The president of the congress said that he was not satisfied with the progress the party was making, when he compared it with what was going on in other countries, as for example in Belgium, which is but a small country like our own, but in which, nevertheless, socialism is advancing rapidly. There are 11,000 divisions and some 200,000 members there. They publish eight papers, and have about sixty weekly, monthly and bi-monthly publications.

The reasons why socialism does not prosper to the same extent in Holland are various. The fundamental cause is doubtless the calm and moderate character of the Dutch. Foreigners, especially those of the south, misunderstand them. They are regarded as indifferent, inert and apathetic. But such a view is absolutely false. We interest ourselves in everything that is correct and good, but before acting we reflect seriously, and if the proposal is impracticable or doubtful we do not consider it, or put it off for future consideration. If, on the contrary, it appeals to us, we act with energy and tenacity, but always calmly. We are not subject to sudden explosions, and are not prone to embrace chimerical enterprises. Consequently, we are not enthusiasts or idealists, or revolutionists, and that is the class of men needed for the rapid success of socialism. Before taking his stand under the red flag the Dutch workingman considers attentively the pro and con of the means at hand and the success that is to be expected, and he is not easily led away by the appeals of socialist oratory, understanding perfectly well as he does that a single bird in the hand is worth many more in the bush.

Of course, this way of looking at things may have its disadvantages, and I have no intention of troubling you with a dissertation on that subject. My purpose is only to broach the question in order to explain why socialism is not as progressive in Holland as elsewhere. There are, however, other reasons more efficacious than those I have stated, and the first is the fight against socialism which is made by Catholics in certain parts of the country. To understand this we must grasp the fact that the growth of socialism is not the same in all the provinces. In those that are Protestant it makes progress, especially in north Holland and Friesland, and in some cities, notably in Amsterdam, Rotterdam and Gravenhage, as well as in Zaandam. In the south it meets with slight opposition. In the two Catholic provinces, namely, North Brabant and Limburg, the Socialists are chiefly to be found among the non-Catholics, who come from outside provinces to get work in these great industrial centres. They, of course, are a great danger for lukewarm Catholics, some of whom are already to be found under the red flag.

This danger is especially great in the southern part of Limburg, where the City of Maastricht has its great glass and pottery industry, which gives work to

thousands of men. There also is the village of Heerlen, where the coal mines are every day growing in importance. In that part of Limburg there are many non-Catholic Socialists, and the danger of infection is greater there than elsewhere, because the character of the Limburgers is quite different from those of the other Netherlands, resembling somewhat the passionate and restless temper of the Belgians. But happily the Socialist propaganda is energetically combated in both these Catholic provinces by the clergy and the workingmen's associations which they have founded. Without this bulwark of defence many a Catholic would have fallen victim to the seductions of the movement.

At Maastricht and Heerlen the struggle is often very fierce. In the first named city a short time ago an unfortunate priest, who had apostasized, became the apostle of socialism, but he met with such energetic opposition on the part of the Catholic workingmen that he had to decamp, and after his departure the Socialist propaganda lost its most important factor of strength. At Heerlen, Doctor Poels, the former Professor of Exegesis at the Catholic University of Washington, threw himself into the fray. He was made ecclesiastical advisor to the miners of that district, and by his personal influence and oratorical powers achieved splendid results. A few weeks ago he held a public controversy with a Socialist lawyer of Maastricht, and was wildly applauded by hundreds of workmen.

A third reason for the small success of socialism in Holland is to be found in the constitution of the Socialist party itself. In every association where the devil presides there is sure to be trouble. Our Socialist party in Holland is no exception to the rule. Indeed, disagreement seems to be greater there than elsewhere. The party is broken up into several factions, and last year the fight between the Marxists and the Revisionists was so bitter that the party was threatened with disintegration. At present these party troubles seem to have abated to some extent. But, nevertheless, there is still a goodly amount of strife between them. Its leaders are not men of great authority or talent, and exercise no influence in the cause of peace. The best known among them are the seven members of the Socialist factions, who are in the Dutch Parliament. Of these men the leader is Mr. Joëlstra, who enjoys some distinction, having made regular university studies and being the possessor of a certain vigorous eloquence. But the others are of no account. In the House of Deputies they are guilty of all sorts of absurd utterances and stupid acts, and keep up a most extravagant opposition against the other side. Such is my resumé of socialism in Holland.

What they are aiming at chiefly is universal suffrage, and they are endeavoring to start a regular movement for a general petition from the people to effect that change in our electoral system. At the recent congress they maintained that they were satisfied with the results already achieved, although it is commonly stated that a good many people were forced to put their signatures to the petition. This petition will be presented to the Government with all sorts of demonstrations in the month of September, when her Majesty the Queen solemnly opens the session of Parliament. But it does not seem probable that the Government will grant permission on that occasion to organize the great procession which they are talking of as being one of the factors of the demonstration, in order to impress the people with the importance of socialism.

BATAVUS.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, AUGUST 5, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

The Nation's Shame

With considerable reluctance, on account of the delicate character of the subject, we call attention to the official Reports just issued by the Surgeons-General of the United States Army and Navy. They reveal a condition of things which is not only a national shame but a national infamy. The number of men in the service suffering from the consequences of vicious lives surpasses that of any of the armies and navies of the civilized world. The peril, says the Surgeon-General of the Army, "has come to outweigh in importance any other sanitary question which now confronts the army, and neither our national optimism nor the Anglo-Saxon disposition to ignore a subject which is offensive to public prudery can longer excuse a frank and honest confrontation of the problem."

We may well hang our heads when we glance at the charts accompanying the statement, for whereas there are almost 200 such cases for every 1,000 men in our army, there are only 75 in the British—though that is reproach enough; 37 in the Japanese; 18 in the Prussian, and 15 in the Bavarian army. Americans are thus confronted with the fact that the Government is obliged to devote a large part of the army and navy budget to support and care for men who disgrace the uniform, who would be worse than useless in war, and who in time of peace encumber the hospitals in numbers that almost suggest a disastrous battle. The blacks, we are told, are one-third worse than the whites, while the brown men in the Philippines are more than four times superior to their white conquerors.

"It is now believed by most sociologists and sanitarians," continues the Report, "that the evil, being primarily a social one, can only be reached by a propaganda of public discussion and education."

No! not public discussion! at least not so public as to

be indiscriminate, which would rather attract the prurient and evil-minded than save the innocent and pure. Education! yes, but not an education that reveals to mere children the mysteries of life by school manuals of physiology, which perhaps have had their share in this national disaster. There should be instruction of course, but instruction by prudent, pure-minded and competent men and women, the parents and teachers who are responsible to God for the care of youth; devoted guardians who will be ever watchful over their charges, who will wisely chose their time and shape their language so that in the effort to preserve they may not poison.

For Catholics, there must be added the sanction and the sacraments of their religion to sustain the instruction; and they must be impressed profoundly with the obligation of heeding God's mandate to be pure both in body and soul. For them fear of God and the use of the sacraments are the only prophylactics.

The dreadful condition of things which is thus officially declared is not, as the Report says, "primarily social." That is avoiding the issue. Its source is the absence of religion in the education of the rising generation. We are bringing up a race worse than pagans. For let it be noted that the Japanese are higher in the scale than American youth. A pagan has some natural restraint left; but those who have thrown aside supernatural helps throw aside also all natural decency, and the ravages are greater than in those who knew no better. How long are we going to wait before we open our eyes to the necessity of religious education in schools? Only that can check this dreadful torrent of youthful depravity.

Peace Among Nations

AMERICA has been criticized by some too impulsive spirits for the stand it takes in reference to the universal peace movement among the nations. These claim that "our half-hearted words of appreciation of the zeal of Mr. Carnegie and others for peace argue an inimical disposition towards a movement which should enlist the hearty cooperation of every Christian." The impulse ruling our critics, we answer, may have blinded them. No one to-day is so rash as to accept a brief for the waging of war. Yet, while we admire the zeal of those behind the world's peace movement, we must recognize that universal peace is not among the feasible things the world's condition to-day allows us to hope for. We have not reached that stage of national development where, much as the thought may appeal to one, war is impossible or out of the question. Perhaps men may come so to love justice that the dream of a permanent court for the settlement of international disputes will be effectively realized—but it requires no deep study of the selfishness of nations to satisfy one's self that the happy day has not yet dawned. But a few days ago an illuminating evidence in point has been vouchsafed us.

England just now is eagerly intent upon an arbitration treaty with the United States, and those engaged in formulating its provisions assure us that its enactment will at once and forever eliminate the danger of an appeal to arms between these two peoples. England just now, too, is passing through a period of worryment because of her fears that Germany's move in Morocco means serious invasion of Britain's influence in the far East. The apprehension aroused by the German occupation of Agadir occasioned some plain speaking on the part of Lloyd George in a recent address delivered at the Mansion House in London. And we would recommend his utterances on that occasion to the attention of the enthusiasts who profess to see in the proposed arbitration treaty-making the end of war's barbarism and savagery. The Chancellor of the Exchequer said:

"I believe it essential in the highest interests, not merely of this country, but of the world, that Great Britain should at all hazards maintain her place and prestige among the great Powers. Her potent influence has been many times in the past, and may yet be in the future, invaluable for the cause of human liberty. It has more than once in the past redeemed Continental nations, who are sometimes too apt to forget that service, from overwhelming disaster and even from national extinction.

"I would make great sacrifices to preserve peace. I conceive nothing that would justify the disturbance of international good-will except questions of the gravest national moment; but if a situation were to be enforced upon us, in which peace could only be preserved by the surrender of the great and beneficent position that Great Britain has won by centuries of heroism and achievement—by allowing Great Britain to be treated, where her interests were vitally affected, as if she were of no account in the cabinet of nations—then I say, emphatically, that peace at that price would be a humiliation intolerable for a great country like ours to endure."

It was a brave message sent out to his countryman by the man who is commonly reputed to be the real leader of the English Liberals to-day, but it is not a message that will give much cheer to the enthusiast who looks for the speedy realization of universal peace in the world.

Federation's Opportunity

A stirring appeal to the nations of the world is made by the New York *American*, not only begging, but insisting on the Great Powers putting an immediate end to the atrocities that are being committed by the Turks against their Albanian subjects. An editorial in our last issue, under the heading "Assassination of a Nation", had already called the attention of our readers to the conditions that prevail in that unhappy country, and as far back as April of this year our correspondent in Turkey had given a graphic description of those frightful barbarities whose purpose is apparently to exterminate from the face of the earth the last remnants of those faithful

and heroic Christian tribes. Shall we hear from the American Federation of Catholic Societies, which meets in Columbus this month?

The Pope and the Aviators

A few weeks ago the papers were weeping with delight over the romantic scene of the sad Pope in the gardens of the Vatican gazing in rapt attention at the bird-men flying in the far away ethereal blue above him. Beaumont was the first to appear, and the hand of the Pontiff was raised to bless the daring conqueror of the clouds as he winged his way to the Eternal City.

It is all very lovely, but the Paris *Temps* says it is all "a fake", a genuine simon-pure make-up by the press. The Pope didn't bless Beaumont, the excited Cardinals weren't pointing field glasses towards the chug-chug of the motor, and the only flurry in the *entourage* of the Vatican occurred next day, when the paper's in double headers recorded the fact which never occurred.

Why, then, was it not denied? The Pope and the Cardinals are too busy at other things, and fabrications of a worse kind have to be let go unchallenged. Besides, if the story had been denied, if the Pope had not blessed Beaumont, perhaps he would have been held up as condemning aviation, or opposing material progress, or perhaps even refusing to bless rebellious France, which Beaumont represented. Some kind of a cock-and-bull story would have been invented.

It only goes to show how "the boys" on the press can pass in a good story, which has not the slightest foundation except in their own fertile imaginations. If it is catchy, it will attract notice, make the paper sell, and help their importance on the staff. In this case the yarn was innocent; it pleased everybody, and set a good many pious people into raptures. On other occasions, however, very serious lies may be sent soaring aloft, to go unlicensed and unchecked around the world, appearing in a dozen shapes, gaining strength as they speed along, filling men's minds with wrong impressions, or false views, and often inspiring feelings of hatred and distrust that may remain for years or perhaps never be removed. The famous scene of the Pope blessing the aviators turns out to be fiction, and the same is true of many another story which the press has made the world believe. It is a part of wisdom not to conclude immediately that a thing is true because you see it in print. Skepticism is often a virtue. Perhaps even the *Temps* is getting up another sensation, and the Pope may have, after all, blessed the aviator.

Training the Harvesters

"At no time in the history of the American railroad has foreign labor entered as largely into nearly every branch of construction and maintenance as at the present time." This statement, opening a thoughtful article on "Our Foreign Laborers," by A. M. Clough, in the July *Railroad*

Men, might be extended to mining and many other branches of unskilled labor. Seventy per cent. of these laborers, we are told, speak no English, and for that reason they are often misunderstood and ill-treated, but "they are very susceptible to good treatment if we could only take the time and trouble not only to instruct them at work, but give them some attention in their camps, boarding houses and homes."

This treatment they do not get, if Mr. Clough's experience is typical, not only from their overseers, but from those who should be specially concerned in their spiritual interests. "It is a fact, though almost incredible in this day and age, when the Church and its societies are sending missionaries to all parts of the world, that I have had many times a camp of from 50 to 150 men in one place for over a year, and not one single priest, padre or layman, ever went near them to inquire of their civil and religious welfare. The wonder is that they are as good as they are."

As no mention is made of place, time or circumstance, we have no means of verifying the statement, but undoubtedly there are too many instances in which men of this class, many of them Catholics, are neglected, with the result that they or their children are lost to the Church. This neglect is often unavoidable, especially in the case of movable camps. Half a dozen languages and as many patois are often spoken in one mine or camp; the priest in such districts is usually hard pressed to attend to his permanent parishioners, and even if he has some leisure, not every priest is a Mezzofanti. There is scarcely a diocese where priests have not been secured to meet the linguistic needs of the foreign population, and where this has been found impossible we have known the local clergy to equip themselves for the task. We could mention many hard-working priests in Texas, Arkansas, South Carolina and elsewhere, who, after their ordination, acquired several languages in order to be able to address their polyglot congregations in German, Bohemian, Polish, Lithuanian, Hungarian, etc.

These conditions, which have long prevailed in the North, where foreign immigrants chiefly settled, have of late been extending Southward. There are numerous colonies of Germans, Poles, Bohemians and Italians in Texas, and nearly every country in Europe is represented in the mining districts of Alabama. Catholic colonists are in great demand with the land companies, who, with the aid of the American Catholic Colonization Society, are establishing agricultural colonies of Catholics in many parts of the South. To meet the needs of the new immigrants, the Benedictine Fathers, who have charge of St. Joseph's Seminary, La., are making special preparations. In cooperation with Archbishop Blenk and other Southern bishops, they have arranged to secure and train students with a view to the growing demands of immigration. They have among them or have secured English speaking professors who teach Polish and the other Slavic languages, German, French, Spanish, Italian, etc., accord-

ing as capacity and utility suggest. Vocations among the immigrants are encouraged and fostered, so that in a brief period, it is hoped, these people will have their own children to provide for their spiritual needs.

Similar plans have been put into execution elsewhere. Their extension and development will help to solve the difficult problems which the inpouring of immigrants of many tongues and races has presented to the American Church. There will be priests sufficient in number to seek out and care for such foreign laborers as Mr. Clough describes, and sufficiently equipped for so arduous an apostolate. Meanwhile there is much that priest and layman and Catholic societies of men and women can do for the instruction, and the religious and civil welfare of our immigrants. Charity, inspired by faith and impelled by zeal, will always find a way of making itself intelligible.

Railroad Massacres

In the accident bulletin just issued by the Interstate Commerce Commission it is shown that on interstate railways, during the quarter ended March 31 last, there were 2,124 persons killed and 16,430 injured, including 706 employees killed and 10,974 injured. Comparing these figures with those of the Federal loss at the battle of Antietam, it will be seen that the record for the three months is more appalling than that for one of the bloodiest battles of the Civil War, more men being killed on September 17, at Antietam, than on any other day between 1861 and 1865. General McClellan's loss on that day was 2,010 killed, 9,416 wounded and 1,043 missing. Yet a certain sort of satisfaction is expressed because the total number of casualties for the quarter ended March 31 shows a decrease of 229 in the number killed and of 2,908 in the injured as compared with the corresponding quarter last year. The death of a solitary aviator sends a thrill of horror through the civilized world, while the death and maiming of thousands is accepted stoically as a necessary tribute to the juggernaut of modern progress.

A Marriage Lottery

Some months ago we called attention to the shocking exhibition of levity by a number of Presbyterians who auctioned off to the highest bidder a free marriage license from the civil authorities, a free marriage by the minister, and a promise of a free divorce by a condescending lawyer. It was scandalous, but after all somewhat comprehensible for those people who regard marriage merely as a civil contract.

We thought that Catholics could never descend to performances like that. But the daily papers inform us that something of the kind, with the exception of a free divorce, recently occurred at a Catholic church fair. If it be true, and we hope it is not, it cannot be too emphatically denounced by all right-minded men. For Catholics,

marriage is a sacrament, a channel of sanctifying grace, the most solemn engagement in life, to be entered into only after the most serious reflection and prayer. To make it a matter of a lottery for the sake of increasing the exchequer of the church is a scandal. It is idle to say that it was only a joke. There are certain things that cannot be treated even with familiarity, much less be used as material for a joke. Just now with a great many people marriage is regarded as little else than a joke. It is dissolved for the most ridiculous reasons, or for no reason at all, and our ever multiplying divorces make us the reproach of the civilized world. Catholics are supposed to be the only safeguard of the nation in that respect, but if such performances are permitted at church fairs or elsewhere, we shall very soon lose the regard in which we are held, and perhaps we too will be invading the divorce courts.

LITERATURE

FOGAZZARO AND HIS NOVELS

The perturbed spirit of Fogazzaro still walks the earth. More holy water should have been sprinkled on his grave. In the beginning of the year the *Civiltà Cattolica* had an article chiefly on the religious intent of "Leila"; in July the *Catholic World* gave a rapid review of all his works, and the *Etudes* of the same month discussed both his literary and religious divagations and achievements.

The *Civiltà's* contribution is already too old to listen to now in these rapid times. We get nearer to the actual by putting together the two latter discussions, even if some cacophony ensues.

The writer in the *Catholic World* is a lady, and informs us that "Antonio Fogazzaro—let us at once clearly state—died as he had lived, an ardent Catholic, devout in the ordinary sense of devotion, regular in the practice and profession of his religion. . . . All Catholics are familiar with the history of his novel 'The Saint,' and are aware that, though no one at the Vatican ever doubted the excellency of the author's intentions, this work was finally placed on the *Index Expurgatorius*, owing to the Modernist trend of some of Benedetto's opinions. He accepted the decision of the Church with the simplicity, courage, and dignity that all who knew him expected. He promulgated erroneous doctrines, but he never wavered in his belief that 'the Church is the inexhaustible treasure-house of Divine Truth.'"

After this preamble there follows a review of Fogazzaro's contributions to literature, beginning with the last, the much-talked-of "Leila," which is merely an epilogue to "The Saint." It also was condemned. Had Fogazzaro lived, the writer assures us, he would again have bowed to the decision of the Church.

As a student in Turin he had studied Darwinism and evolution, and all his life he continued to occupy himself with the problems presented by the apparent conflict between reason and faith. In "Malombra," as in all his subsequent works, he depicted the conflict between carnal and ideal love. Another work, "Daniele Cortis," at once secured him European fame. It represents the hero in love with his cousin, Helena di Santa Giulia, the childless wife of a profligate, and though Helena, we are told, might have sought consolation for her wretched life outside the marriage bond, yet in spite of the fact that she and Cortis were thrown continually together and

subject to much temptation, they resist, believing that, by keeping their love unsullied here below, they will earn the right to enjoy it in eternity.

"The Patriot," or "Piccolo Mondo Antico," is his most artistic work. In it a difference of religion exists between Franco Maironi and his wife Luisa, who, after the death of their child, indulges in table rapping and other such practices, whereas The Patriot, who has been a poor Catholic up to that, accepts the trial with proper resignation, and after years of separation is united to his wife, whom he converts to the Faith. The son of this couple is the hero of Fogazzaro's subsequent novel, "The Saint," and he is evolved from the worldly man and the libertine into the Saint who instructs the Pope about reforming the Church.

The article in the *Etudes* is more searching. The writer calls Fogazzaro "a curious mixture of the most contradictory elements; an irritating and disconcerting enigma." In the same sense the *Civiltà* had said: "he was like a fair lady, one of whose eyes was more beautiful than the other." If he attracts so much attention at the present time, it is not on account of his literary ability, but to solve the question of his orthodoxy.

His last book, "Leila," shows his Catholicity in a bad light. The clericals are held up to ridicule, while the antis are saints and heroes. Fogazzaro's excuse is that he thinks it helpful to religious sentiment to show in their nudity the decadence and ignorance of the country clergy; the "country clergy" in question being no other than the priests of Vicenza, in whose houses Fogazzaro was received as a guest.

The heroine Leila lost her faith because of the way she was brought up in a convent of the Sacred Heart. The hero Massimo lost his faith for reasons that are made clear in the book, but he retained all the essential qualities that believing and practical Catholics lack. Both of the lovers recover their faith when they find they are able to marry. "Darling," cries Massimo, "we shall seek a Faith together," while the lady "demands a God whom she can adore in the forests, in the ravine, in the cascade, in the waters of the lake, which do not impose official mediators on me."

"This large place given to sentiment in the solution of grave religious problems," says the critic, "explains how, as far back as 1893, Fogazzaro could write: 'A clear voice in my soul tells me that the question of the origin of man is largely a matter of sentiment and taste.'" "Leila," though not liked by some of the Modernists, is a very objectionable book for Catholics.

The question arises how, if he was a devout Catholic, Fogazzaro could publish "The Saint" and "Leila," not to speak of his other books? The explanation is found in the fact that he was educated by an uncle who was a hardened Rosminian, and by the poet Zanella, who taught him to admire Heine, Victor Hugo, and the rancorous old un-Christian Puritan, Milton. His tampering with spiritualism also counts for something in the muddle. He was sixty-eight years old when he wrote "Leila," and yet the *Stampa* of Turin—a Liberal sheet be it noted—in the issue of November 16, 1910, described "Leila" as made up of "religiosity and eroticism"—two bad traits for a Saint on the edge of the grave. He was reconciled to God, it is true, but, reviewing the romancer's career, his critic concludes: "If light abounds in the work of this writer, who is to some extent genial in his character and disposition, the shadows are too deep to admit of unstinted praise."

* * *

Leaves From My Diary, 1894-1896. By the RIGHT REVEREND ABBOT GASQUET, O.S.B. St. Louis: B. Herder. Price 75 cents.

Some time ago we reviewed the Rev. J. A. Lacey's "Roman Diary," in which he gave his version of the history of the

Commission on Anglican Orders, and of the doings in connection with it, of himself and other members of the Church of England. Abbot Gasquet now gives his side of the case, which confirms the judgment we passed on Mr. Lacey's extraordinary book.

Abbot Gasquet tells some strange things about the Abbé Portal, who was chiefly responsible for the whole business; how, for instance, he passed in Rome as Lord Halifax's chaplain; how, under this relation, the two were received in audience by the Holy Father; and how they walked, carrying candles, in the Holy Thursday procession. He tells, too, of visits he received from the Abbé, who actually hoped for a conference between Roman theologians and English bishops, and how in the last of these visits the Abbé had so little to say in defence of his position, that, taking discretion to be the better part of valor, he ran away. He promised to return to the interesting discussion, but managed to forget his promise.

We learn from this book, too, how anxious the Pope was to give Anglicans every chance to make out their case. The first idea was to submit the question to the Holy Office. This was given up, as it was thought certain that its result would be an unqualified condemnation. Then a commission of cardinals was proposed, and abandoned for the same reason. Lastly, the commission which actually discussed the question was decided on as most favorable to Anglican hopes; and Father Scannell, more inclined to advance them than Mgr. Moyes and Abbot Gasquet, was brought to it at Cardinal Vaughan's expense.

Anglicans claim that the Commission was none of their seeking. Who, then, was responsible for it? Cardinal Vaughan and the English bishops did not want it. They were satisfied to leave things as they had been. Cardinal Mazzella and others of the Curia who understood the question were against it. We must apply Cicero's principle, *cui bono*, and ask, for whose advantage was the Commission? Evidently for the Anglicans'. They did not seek it directly, but through their French allies. They did not apply for it openly, but they circulated pamphlets in Rome which could not but lead to it. They did not want it in the form it received eventually, but in another more agreeable to their pretensions. But, after all, Rome had to be allowed some say in the matter. One asking his sovereign for an estate in freehold, could not say the business was none of his seeking because he received only a grant in serjeantry.

People outside the Church often speak of it as a machine, suggesting that the Pope and the bishops, without faith in it and its dogmas, use them to enslave men's souls and to enrich themselves. Two good things came out of the Commission. The refutation of that slander was the first. Had not Leo XIII and the Roman Curia believed, as absolutely as the simplest peasant, that the Church is the one ark of salvation, and that its dogmas express the truth which God revealed to it in the beginning to promulgate with his infallible authority, they could not have held it impossible for men professing to seek God's truth, to consider before Him the claims of His Church, only to reject them. Had they not been convinced of this impossibility, they would not have lent so ready an ear to Portal and accepted as the most obvious thing in the world the notion that the English people, bishops, clergy and laity, under the impulse of a great grace, were returning to their allegiance to the Vicar of Christ. Leo and his counsellors were not enthusiasts. They knew the English to be a practical people, not led by dreams, but yielding only to intimate conviction. Yet that idea was so fixed in the minds of those who had not experimental knowledge of the case, that it was almost as hard to disabuse them of it as it was to put right the Bishop of

Salerno and the religious communities who were looking every morning into the papers for the announcement of the conversion of England.

The second good thing was that the Commission afforded one more example of the indwelling of the Holy Ghost in the Catholic Church, leading it into all truth, and, in this case, saving it against, we may almost say, a tremendous conspiracy.

H. W.

St. Cecilia's Hymn Book, with Music. Compiled, arranged and edited by ARTH. DE MUELEMEESTER, Organist and Choir-master of the Redemptorist Church, Belfast. Dublin: Cahill & Co., Ltd.

Of the making of Hymn Books there is apparently no end. Yet the present work, "St. Cecilia's Hymn Book," claims a bid for popularity. In the Preface Mr. de Meulemeester, a Belgian organist in Belfast, makes the amazing statement that an adequate Hymn Book "is now offered to the public for the first time in this country." Surely Mr. de Meulemeester is not serious. And yet he complacently adds that he has now furnished the public (Irish) with "a book of music which may fittingly take its place beside his book of prayer (prayer book?)." This announcement does not err on the side of overweening modesty, but it is very typical of the usual method of foreign organists in Ireland, for, unfortunately, some of the best organ appointments are given to Germans and Belgians, to the exclusion of native talent. But, let us hear Mr. de Meulemeester:

"The Hymn Book on which my choice has fallen, as containing the best material to be set to music, is 'St. Cecilia's Hymn Book, compiled by the Rev. Father Hogan, C.S.S.R. The variety and excellence of the hymns which this compilation embodies encouraged me to do what little I could to advance, though in a humble way, the interests of sacred song.'

Majora Canamus. Mr. de Meulemeester unburthens his soul as to the quality of his own work:

"With regard to the quality of the music to be found in the manual, I trust that I will be deemed not presumptuous if I write that it *appears to me to be well in advance of anything met with in compilations of this kind.* It contains over one hundred original tunes, as well as several adaptations from prominent musicians still living—a fact which, I think, may claim for it the merit of freshness. . . . Some few tunes have found a place in this collection which can scarcely be said to lay claim to anything like artistic value. Time-honored associations have, however, given them rights which may not be set aside without rudeness; but, in some instances, a second setting has been added, for the benefit of those who find no trouble in making tradition give way before other considerations."

"St. Cecilia's Hymn Book" contains 206 hymns, including six Irish hymns by Father McHugh, C.S.S.R. As regards the authors of the hymns, no clue whatever is furnished, but a reference to the word-book—which is sold separately at one penny—gives the desired information. Exclusive of the Irish hymns, and the Benediction Service, there are 187 hymns. Of these more than half are by Redemptorists, including Fathers Vaughan, Bridgett, Hall, Doyle, Berghmann, Thompson, Macnamara and Collier. No doubt many of the verses are devotional, but that is as much as can be said of them. Yet, if the provenance of the book may be taken as an excuse for the preponderance of Redemptorist verse writers—and nobody can find fault with the inclusion of Father Bridgett's or Father Vaughan's hymns—there is no excuse for the appearance of hymns by non-Catholic writers. In this professedly Catholic work it is certainly strange to

find hymns by Rev. J. M. Neale, Jane E. Leeson, Mrs. Sarah Adams, Charliot Elliott and the Rev. T. R. Taylor. If "Nearer My God to Thee" is admissible, why not include "Rock of Ages"? No author's name is given for the "Snow Lay on the Ground," but it was written by the erudite Rev. Dr. Lingard, who also is responsible for "Hail, Queen of Heaven!" Some people may like "Heaven is Our Home," but it is from the pen of a Congregationalist parson, named Taylor, who died in 1815. Father Henry's "Long Live the Pope" is substituted for Rev. Dr. Murray's popular lyric—but I suppose it is a case of *de gustibus, etc.*

It is more congenial work to praise the inclusion of hymns by Faber, Caswell, Husenbeth, Lady Georgiana Fullerton, Father Matthew Russell, S.J., Adelaide Proctor, Canon Oakley, Cardinal Newman, Father Burke, Father Bittleston, Father Stanfield, Bishop Chadwick, C. M. Caddell, R. Montheith, Father Christie, S.J., and Matthew Bridges. We are also glad to find Rev. Dr. C. C. Pise's beautiful "Hymn to St. Cecilia" ("Let the deep organ swell the lay"), which was rescued by Father Caswall, and appeared in the New York edition of "Lyra Catholica" in 1851. Dr. Pise was chaplain to the United States Senate, "the only time the post was ever held by a Roman Catholic," as the Rev. Mr. Mearns writes in Julian's "Dictionary of Hymnology," and he died pastor of St. Charles Borromeo's, Brooklyn, on the 28th of May, 1866.

And now as to the music. Mr. de Meulemeester has composed fifty tunes—most of which are pleasing. Father McHugh, C.S.S.R., has written music (as well as words) for six Irish hymns, and three English hymns. The tunes have an Irish flavor, but the frankly modern setting is inartistic. Father J. Cleere, C.S.S.R., furnishes thirty-six tunes, and shows a real gift of fluency. His setting of Father Faber's "We Come to Thee, Sweet Saviour" is one of the best in the whole book. We cannot commend the musical powers of Father Oddie, or Father Haagh, or Father Vaughan. And why is it necessary to include musical settings by Dykes, Bunnett, Patton, Baker, Holloway, Reinagle, Calcott, Martin, Benedict and others?

Naturally, out of the fifty original tunes a few might seem worthy of special praise, but truth compels us to say that Mr. de Meulemeester's melodies are neither strikingly original, nor, in some instances, suitably mated to the English words. Not infrequently the harmonies will not bear close scrutiny, and occasionally there are some cacophonous discords. It would have been wiser to retain more of the "old" tunes, and to include some plain chant melodies, even to the exclusion of tunes by Storer, Tozer, Belleus, Smith, de Prins and Urquhart. Cardinal Newman composed at least half a dozen good tunes, and these might have been reprinted without infringement of the copyright.

It is surprising that no reference is made to "St. Patrick's Hymn Book," issued by Father E. Gaynor, C.M., less than twenty years ago, and yet Mr. de Meulemeester includes the settings "Ave Maria, thou Virgin and Mother," and "I Rise from Dreams of Time," directly and professedly taken from this work. In Father Gaynor's book—published by Browne & Nolan, of Dublin, 1892—there are 200 tunes, forty-five of which were written expressly for the editor, including twenty-nine by himself. In the preface Father Gaynor wrote as follows: "Compared with the splendid hymnals of other Christian bodies, how grotesque do some of our collections of so-called hymn-tunes appear—operatic and orchestral fragments duly worked up, secular duets and quartets more or less 'adapted', popular airs of all kinds, from Irish melodies to Christy Minstrel ditties."

In conclusion, while acknowledging the merits of "St. Cecilia's Hymn Book," it is much to be desired that a really good collection—on the lines of the new edition of "Hymns

Ancient and Modern"—was provided for the Catholic churches in Ireland. Of course, for the votaries of St. Alphonsus, a book containing so many of his hymns, translated by Father Vaughan, and original verses by so many other Redemptorists—quoted above—is sure of a cordial reception, and I am certain that it will be welcomed in the Redemptorist churches in Limerick, Dundalk, Belfast, etc., as also in the houses of the Order in England and Australia. A word of praise is due to Father Thomas Hogan, C.S.S.R., who collaborated with Mr. de Meulemeester in the compilation of the book, and it must also be added that the music type and letter press and binding are all that can be desired. Last, but not least, the price of the work is but half a crown, and it is excellent value, considering the 224 pages of music.

May we suggest, in view of a second edition, that the names of the authors of hymns be added at the heading, as also in the Alphabetical Index. Also the pitch for congregational singing ought to be medium, and the range should not be higher than / D on the fourth line of the treble clef. Not a few of the hymns in the present collection go up to F on the fifth line.

W. H. GRATTAN FLOOD.

The welcome announcement is made that the "Life and Letters of John Lingard," the leading Catholic historian of England, is in preparation and will soon be issued by Messrs. Herbert and Daniel. As the publishers in their prospectus observe: "It is something of a reproach to English letters that, beyond Canon Tierney's short memoir, prefixed to the 'History of England,' no biography of Lingard has hitherto been published." The authors of the "Life and Letters" are Martin Haile and Edwin Bonney. Father Bonney has written the biographical notice of Lingard for "The Catholic Encyclopedia." As Lingard's "History of England" is now out of print, the publication of his Life may lead to a new critical edition of his historical classic. The London *Tablet* observes that "in more ways than one an annotated edition of such a work as that of Dr. Lingard will have some advantage over any newly-written history of England. Thus, the number and nature of the corrective notes might serve as a sure test of the author's accuracy and freedom from bias; and, what is more, the additions might show how much real progress has been made in the field of history during the past sixty years."

An edition of Lingard's History such as is here spoken of would be appreciated by a large number of readers.

BOOKS RECEIVED

The Reunion of Christendom. By Francis Goodman. New York: Broadway Publishing Co.
The Queen's Fillet. By Canon Sheehan. New York: Longmans, Green & Co.

Pamphlet:

Daily Communion. By Louis F. Schlathoelter. Milwaukee: Columbia Publishing Co. Net 5 cents.

Latin Publications:

De Sponsalibus et Matrimonio. Tractatus Canonici et Theologici. Necon Historicus Ac Juridico-Civilis. Auctore Aloysio De Smet, S.T.L. Manuale Missionarium, pro Solvendis Casibus Moralibus in Regionibus Infidelibus Frequenter Occurrentibus Maxime Opportunum. Auctore R. P. Victorio Ab. Appeltern, O.C. Brugis: Apud. Car. Beyaert.

EDUCATION

Writing in the *American Catholic Quarterly* in 1905 Father Timothy Brosnahan, S.J., touches upon the question whether the profession and practice of religion has grown with the growth of the American public school. And he vouches for what may be considered "a curious aftermath or at least coincidence of popular education" as imparted in these schools. "To-day," says Father Brosnahan, "seventy years after the introduction of the public school system, more

than two-thirds of the American people profess no religion. Making due allowance for the errors and defects that exist in census returns or computations, conceding even that many who profess no definite form of belief acknowledge vaguely the existence of a Supreme Being and a future state of rewards and punishments, and entertain in their hearts some undefined Christian religiosity, the fact remains that illiteracy has uniformly decreased with the extension of the public school system; and that the profession and practice of religion has diminished with an increase of literacy."

* * *

The writer's conclusion is "that whatever other beneficent results the public schools have produced, they have failed in what is fundamental," because they have failed "to promote either directly or indirectly an elevating force that is the leaven of civilization and the marrow of good citizenship." One may ask whether this contention of the Catholic educator is beginning to seep into the minds of those to-day most interested in the welfare of the public school here in America. It was claimed in the recent meeting of the National Education Association in San Francisco, that civic sloth and depravity are general throughout the country because the schools fail to train for citizenship. It was affirmed, too, that the present pressing problem in education is to arouse in the life of each person dealing with children the conviction that the *moral and religious* development of the child is an immediate necessity. And one, who is declared to have aroused the enthusiasm of all who heard her in the coast city congress, urged "the imperative need to turn to higher ideals, to combat the influence of a growing materialistic age, and to teach a higher citizenship."

* * *

In view of the apparently awakening sense of the fundamental defect of the non-religious school system, it may not be without use to call attention to a book recently published in France, which in an even-tempered entirely judicial strain recounts the story of the workings of the neutral school in that unfortunate republic. Its author, H. Maze-Sencier, was admirably fitted to tell the tale. A well-known writer, distinguished as a clear-headed objective student of affairs, Maze-Sencier has for years been head of the central news bureau furnishing correspondence to the newspapers. This position enabled him to keep in closest touch with French affairs, and afforded him naturally excellent opportunity to observe the workings of so important a factor in the social development of France as is the neutral, non-religious school system. His book, "*L'Erreur primaire*," is more than a charming literary production; it is first of all a profound study in the social-political life of the French people.

* * *

When Jules Ferry and his anti-Catholic allies, in 1882, introduced the neutral state school in France, the magic word used to cajole the people was freedom. Up and down the country the praises of free education uninfluenced by the narrow control of clericalism were chanted, and the fools that listened followed Ferry blindly. Maze-Sencier shows us from authentic documents how cruelly the freethinking plotters used their chance to deal a blow to religion. One is amazed at the citations he quotes from school books, from newspapers, magazines and reviews; from popular histories and philosophical works; from directions laid down by the Minister of Instruction in the cabinet of the republic, and detailed reports of the manner in which these directions were observed by district and local school authorities;—nothing escapes the author's research, and everywhere does he find evidence that the system which he is investigating is a well thought out plan of campaign against God, Church, State, family and country. His work reveals a striking his-

torical illustration of the thought some one has expressed that there is a solidarity about the good things Providence bestows upon human nature.

* * *

One may not move to banish God from the public life of a nation without at the same time exposing to destruction the social and moral good qualities of the people. The cold facts rehearsed in "*L'Erreur primaire*" serve as an emphatic endorsement of Price Collier's recent characterization of France as a land accursed by "the diabolical misfortune of an education without morality." The quotations of Maze-Sencier, drawn from school books and magazines and newspapers and educational literature in general, are full of the cant that betrays apostasy from the faith; they are full, too, of the spirit of rebellion against the army and patriotism and country and family and society and the blessing of children and authority.

* * *

The first result of it all has been a deplorable split among the French people. Heads of families who still retain the old religious sentiment of the French nation will, of course, have naught to do with these State schools, and there is, in consequence, developing in the country what Waldeck-Rousseau used to term a dual France. Side by side the generations now growing into manhood and womanhood pursue their ways with a wide yawning abyss between them, destroying forever any thought of harmony of social relations. And the abyss is widening and deepening, now that the atheistic leaders of the neutral schools, supreme in the control which they have achieved, openly sneer at the neutrality they once proclaimed and hold it to be an absurd conception and one impossible to be realized.

* * *

This was not their stand when Ferry's school law was first discussed in the Palais Bourbon. Then it was the Catholic leaders who decried the attempt to foist lay schools upon a Catholic people as an undertaking to establish the impossible. Ferry and his associates in those days were feeling their way. They had not as yet the assurance that came with the later complete triumph of their scheme. They, therefore, argued and temporized and solemnly assured their opponents that, in the event the law should be passed, every religious belief would be respected, and fairly treated in the law's execution. Now, however, the glory of undimmed victory in the struggle rests with the anti-religious school leaders, and their language is changed. To-day Payot, the successor of Ferry in lay school agitation, openly proclaims the fact that his party is not in favor of neutrality in religious matters; "neutrality in school-training," he says, "is not what we seek, since we grant it is impossible."

* * *

This, of course, involves no new development of thought. It is what Christian apologists have been insisting upon throughout the ages. Education without religion, without an insistent regard to the child's formation according to the relations binding him to his Maker may train his intelligence; it will not, however, suffice for the right formation of character. And Maze-Sencier's great work, with an objectivity of treatment that is undeniable even by those he scores so bitterly, affords unanswerable proof of this drawn from the official records of France.

* * *

AMERICA has already cited editorially some of the documents which the author of "*L'Erreur primaire*" uses to prove his thesis. And vividly, indeed, do they paint the hideous disaster following upon an educational system that excludes religion. A shocking increase in juvenile criminality, a notable cooling of the patriotism that used to dis-

tinguish the sons of France, a constantly increasing trend towards the worst features of the Socialistic propaganda, a lowering of moral standards, a blunting of the moral sense and a deplorable blinding of the public conscience,—these are the phases of the indictment Maze-Sencier writes against the non-religious school system that prevails in France to-day. No wonder the land is in a perpetual turmoil of unrest. No wonder the millions stolen from the Church have disappeared. Riotous living and plain unadorned dishonesty have squandered the wealth which official France promised to use for the social betterment of the people. Verily there is "diabolical misfortune in education without religion."

* * *

While writing these paragraphs there came to us a letter recently received by the Hon. Bird S. Coler, whose excellent work in the furtherance of religious training in our common schools is just now arousing much attention. The letter was addressed to Mr. Coler by a non-Catholic lawyer, well known to the members of the profession here in New York. It is a genuine pleasure to be allowed to quote his words: "I have received and read with interest your second pamphlet on socialism in the schools, entitled 'The Residuary Sect.' I think that you are doing a very valuable service in pointing out what I agree with you in believing is the very great danger, that of our Godless schools. I have not time to write as fully as I should like on the matter, but in glancing over a little book containing some addresses of the late Bishop Wescott (who, I suppose, ranked very high both as a thinker and a scholar in the English Church) and showing how his thought on this question tended, I find an address which he made in 1898 in Birmingham, reviewing his life from his first recollection of the public meeting in 1831 down to the time of his speaking in 1898, sixty-seven years, in which he said:

'These were stirring years. Political, economic, social, religious changes came in quick succession, and looking forward already to the work of a priest (Anglican) and a teacher, I watched them with the keenest interest. I saw how movement acted upon movement, and how all the movements pointed to something deeper than any one showed: so I recognized that I was bound to study the problem of the new age no less than the lessons of the old world if I was to take a just view of the office to which I aspired. I seemed to discern as I looked on the events which were a large part of my training that all life was one; that no part lay outside of my sphere; that national life, social life, civic life, were all forms of the religious life which was the embodiment of the Gospel.'

"And then again in another address, having more special reference to public education, Bishop Wescott said:

'It has been said: Look on thy heart and write. As far as I have been able I have done so. I have looked back upon my school time and read afresh the lessons which have lived with me through all my days. I have looked back upon the years when I endeavored to teach, and noted again the causes of results below hope and sometimes beyond hope. In both retrospects alike, I have been assured that Education is, so far as it is true, of the whole life by the whole life. I have been assured that the highest is for all in Christ, and not for any privileged class. I have been assured that when we narrow our aim, we wrong our Faith.'

There is in the Bishop's words an easily recognizable echo of the argument Catholics have ever advanced against the non-religious school system.

M. J. O'C.

ECONOMICS

Perhaps the greatest evil of the continuous fall of consols is the loss of capital to investors. Consols are not usually a speculative stock; neither have they been looked upon as an income producing stock. Their great value was their presumed stability. It was supposed that one might put any sum into consols to-day, and sell out ten or twenty years hence for about the same amount of money. Hence they were the usual investment for trust funds, insurance companies' reserves, etc. Now, the state of affairs is this: Suppose that ten or fifteen years ago a lady had a marriage portion of £10,000, which her trustees invested in consols. To-day the investment is worth less than £8,000; and, should she die, her children will be the poorer by £2,000. What makes matters worse is, that on account of the supposed stability of value, she has been getting only £250 a year of income. No wonder the public are alarmed.

Among the reasons assigned by the Chancellor of the Exchequer, Mr. Lloyd George, to explain the constant fall, is this: that colonial stocks have been approved of by the courts for the investment of trust funds. People are supposed to be putting into such stocks what they used to put into consols. The fact is, that colonial investments have fallen under suspicion. Thus, few of the late Canadian issues have been subscribed for to any extent, most of the stock having been left in the hands of the underwriters. This is true of both municipal and commercial issues; and it is the result of distrust of the investments themselves and of the promoters behind them. For instance, a prairie town of which the name is hardly known comes into the market to borrow a million dollars for municipal improvements. It gives a statement of its population, of the assessed value of its taxable property, of its tax rate, of its annual growth for the past five years; but the investor is unconvinced. It may be all right, and, again, it may be all wrong. Every new town of the West nourishes hopes of becoming another Chicago or St. Paul; but a change in railway routes, or two or three bad harvests may blast its hopes. To the investor the town itself is a speculation. If a commercial company is the borrower it gives the usual statement of its assets, resources and so on; but who are these men behind it? Are they responsible, or are they professional promoters? The investor finds it often impossible to say. He has been caught before, and the burnt child dreads the fire. Moreover, Mr. McBride, Premier of British Columbia, has taken pains to warn him on the subject of proposals from that country. Many British Columbian investments are sound, he said, but there are some which will bring neither profit to the investor nor credit to the province.

What is said of Canadian investments may be said with due proportion of other colonial proposals. Great caution is required; and the investor who finds his capital diminished by the fall of consols is inclined to be cautious.

In connection with the problem of the fall of consols might be considered the breaking up of landed estates, which has been going on in England on a large scale for some two years past. The great landed gentry are selling out, and not a few tenants are buying the farms they have hitherto leased. Where do they find the money? This, which as yet has not been adverted to, may be one of the causes of the fall in consols. We are assured that sellers are more numerous than buyers, hence it is clear that not a few are trying to sell out, and among substantial farmers are found just such cases of the investment of marriage portions as we spoke of in the beginning. Again, how are the old landlords investing the proceeds of these sales? We think the tracing up of this would throw much light on the present intricate problem of the investment market.

H. W.

PULPIT, PRESS AND PLATFORM

THE SITUATION IN ALBANIA.

The London *Times* publishes the following important article, entitled "Torgut Shevket's Methods of Warfare, by a non-Albanian Eye-witness," which was sent to that paper by its Vienna correspondent on July 10:

In order to exterminate all the Catholic highland clans, comprising about 100,000 souls, says the writer, Torgut Shevket drove those whom he could not catch in his military noose over the frontier into Montenegro, and thereupon drew a strong cordon of troops from the Adriatic to Gusinje. As soon as the cordon had been formed, he caused all the peaceful Albanians who were earning a livelihood as laborers at Skutari to be expelled from the hills. Before the expulsion, Torgut Shevket had solemnly declared that only the Malissori clans properly so called were considered as rebels. No sooner had the expelled laborers, who belonged mostly to the Shala and Slaku clans, reached their villages than the Shala clansmen were also declared to be rebels, and their supplies of food—i.e., maize, from Skutari—cut off. As the food supply in the Shala country sufficed only for a few weeks, and the inhabitants knew that after they had surrendered their weapons Torgut Shevket would have them maltreated and bastinadoed, as he did last year, they replied to his demand for their arms, "Come and take them"; and, to escape starvation, began to slaughter their flocks, which form their only capital. Thus Torgut Shevket will, in any case, have ruined some 8,000 Albanians (not 3,600 as Turkish journals pretend) and will have compelled them to emigrate. He himself triumphantly reported last week that their provisions were almost exhausted. The fight of the Shala people at Traboina on Friday was nothing but a desperate attempt to break through the Turkish cordon in order to bring back from Montenegro bread for their starving women and children.

Yes! In comparison with the refined cruelty of Torgut Shevket's behavior towards 16,000 pacific Malissori in the Bregumatia, or marshy littoral, his treatment of the Shala people, continues the writer, is anodyne. Nearly one-half of the highland clans have been accustomed from time immemorial to descend every autumn with their flocks and families into the Bregumatia, and to winter there; but as in June veritable clouds, not merely swarms, of mosquitoes make the littoral uninhabitable, they return to the hills early in summer. On their way down in autumn they are obliged to pass

through Skutari, and at the Drin bridge, guarded by soldiers, they are made to pay a tax of 8d. per head for every sheep (worth 11s. 4d.) and to give up all weapons. An insurrection among the clans in the Bregumatia being thus out of the question, and their destruction *manu militari* therefore unjustifiable, Torgut Shevket forbade them, at the beginning of summer, to return to the hills. Malaria is already raging among them, their flocks must perish from drinking the foul water of the now stagnant marshes, and Torgut Shevket is near the attainment of his object. A superior Turkish official of Skutari, Ibrahim Effendi Kjori, has declared publicly that the Ottoman Government intends to let the Malissori in the Bregumatia "die like swine in a bog." "If European diplomacy does not soon bestir itself on behalf of the North Albanian Catholics," concludes the writer, "it will very quickly be able to boast of having by its Notes lent a hand to the murderous work of the Imperial Ottoman General, Torgut Shevket Pasha."

ECCLESIASTICAL ITEMS

H. P. K. Skipton, Secretary of the Indian Church Association, whose offices are at Church House, Westminster, made an attack in a recent contribution to the *Nineteenth Century* on the Catholic Schools in India. In his article Mr. Skipton states that "the Roman Church" in India is "distinctly an alien Church, manned and directed by French, Belgian, Italian and German clergy, with a sprinkling of Irish Roman Catholics, none of whom—and the last named, unfortunately, least of all—can be reckoned as our friends, politically or otherwise." Mr. Skipton's calumny is energetically condemned in a leading article of the *Morning Post*, of India, reproduced in the *Catholic Herald of India* for June 14. The writer in the *Morning Post* says:

"We do not think Mr. Skipton has exaggerated the situation, but we totally disagree with his contention that the education given to Christian boys and girls in Roman Catholic institutions is a political danger. In our opinion the striking contrast between the success of Roman Catholic educational work in this country with the comparative failure of the Protestant Church only shows the greater zeal and the more earnest energy of the Catholic priesthood. . . . Mr. Skipton probably has little knowledge of the educational work of the great Roman Catholic institutions in Calcutta, Darjeeling and Bombay, and if these institutions had not existed there would hardly have been any education worth the name among the domiciled community. We know as an absolute and incontrovertible fact that the education

given in Roman Catholic schools and convents and colleges is, so far as other denominations are concerned, of a wholly non-sectarian character, and it is due to this reason, and also to the greater culture and polish obtainable in these institutions, rather than in Anglican schools, that so many Hindus and Mohammedans are attracted to these institutions. St. Xavier's College in Calcutta has, for instance, among its alumni men of the highest position and character, who are a living testimony to the character of the education imparted by the Jesuit Fathers, while the supremacy of that and other schools in all branches of sport is a conclusive proof that the special characteristics of Great Britain do not flourish the less in these admirable institutions than in those which are wholly controlled by the English Protestants, who, probably, have not the same self-sacrificing love for their work as has been abundantly shown by the Jesuits and the Irish Brothers in India."

Mother M. Florence, recently Mother Assistant of the Community, has been chosen Superior General of the Sisters of Charity of Cincinnati, Ohio, in succession to Mother M. Blanche, who has just completed a term of six years in that important charge. The new Superior will have jurisdiction over establishments in the archdioceses of Cincinnati and Santa Fe, the dioceses of Cleveland, Detroit, Grand Rapids, Nashville and Denver. The 770 Sisters comprising the community are engaged in educational work chiefly, but they conduct several well-known and successful hospitals and sanitariums as well. In their various academies and schools more than 22,000 pupils come under their influence.

Mother Mary of the Divine Heart Spillane, Superior of the Convent of the Good Shepherd, Boston, has been appointed Mother Provincial of the Sisters of the Good Shepherd, whose mother house is in New York. The New York provincialate includes, besides its large establishment in Manhattan, houses of the order in Boston, Providence, Springfield, Hartford, Albany, Troy, Peekskill, Brooklyn and Newark. Mother Xavier, the former Provincial, has been made Superior of the Good Shepherd Convent in Troy, N. Y.

Mother Mary of Loretto Grace, recently elected Provincial of the St. Louis Province of the Good Shepherd Nuns, in which there are thirteen convents, has returned from France, where she attended the election of the Mother General. This is her second term as Provincial.

Mother Eutopia McMahon was elected Mother General of the Sisters of Charity

of Nazareth, on July 19, in compliance with the recent decree of the Holy See in regard to the constitution of this congregation, which was founded in Kentucky a century ago. The office is a new one and she is the first to hold it. There are about 900 of these Sisters, who have foundations in the Dioceses of Baltimore, Boston, Columbus, Covington, Little Rock, Louisville, Nashville, Natchez and Richmond. They have nearly 14,000 children under their care, and seven Homes, Hospitals and Infirmarys.

The Most Rev. Edmond Francis Prendergast was solemnly enthroned, on July 26, as the seventh Bishop and the third Archbishop of the Metropolitan See of Philadelphia in his Cathedral of Sts. Peter and Paul. The ceremonies marking the occasion were most imposing. The procession to the church formed in the Cathedral Chapel, and as it moved on all the Catholic Church bells in the city rang out joyously. His Excellency the Apostolic Delegate, Mgr. Falconio, was present as personal representative of the Holy Father, besides eleven Bishops, twelve Monsignori, over 400 priests, and a vast number of the laity.

At the door of the Cathedral Monsignor Bornemann, Rector of St. Paul's, Reading, and senior priest of the Archdiocese, recited the prescribed prayers and presented the crucifix to the Archbishop, which he kissed in profession of faith. The ceremony in the sanctuary began with the reading of the Papal bulls authorizing the elevation. During the solemn chanting of the Benedictus all the priests of the archdiocese present knelt in turn at the episcopal throne and paid homage to their new Archbishop. Solemn pontifical Mass was celebrated by the Right Rev. John E. Fitzmaurice, D.D., Bishop of Erie. The Right Rev. Michael J. Hoban, D.D., Bishop of Scranton, preached the sermon.

The address on behalf of the clergy was read by the Rev. John J. Ward, Rector of the Church of the Sacred Heart; the laity's address by Walter George Smith, Esq.

Archbishop Prendergast has appointed Monsignor John J. McCort, Rector of the Church of Our Mother of Sorrows, and the Rev. James F. Trainor, Rector of St. Philip Neri's, Vicars General of the Archdiocese of Philadelphia.

Nearly 300 Sisters, members of the teaching orders of the Church, were received in the East Room of the White House on July 18 by President Taft. Twenty-five different religious communities were represented, coming from forty-two States

and Canada. The nuns whom the President received were attending lectures at the newly opened Summer School of the Catholic University, and were accompanied by Mgr. Shahan, rector of the Catholic University. Among the most interesting of the President's guests was a community of nuns recently exiled from France, who are now engaged in teaching at Sioux City, Iowa. All the visitors were charmed with the courteous reception given them by Mr. Taft.

The Knights of Columbus, the Hibernian Society, and other fraternal and religious organizations of Catholic laymen who are united in the American Federation of Catholic Societies, have, it is reported, formally proposed to the Westminster Federation Council of London the formation of a World Federation of Catholic Societies. The London Council has acted favorably upon the proposal, and has asked the approval of Archbishop Bourne of Westminster.

The extraordinary privilege granted last year by our Holy Father, Pope Pius X, in connection with the well-known indulgence of the Portiuncula, has been extended indefinitely, according to the decree of Sacred Congregation of the Holy Office, May 26, 1911. By virtue of the faculty thus granted, the Ordinary of the diocese has authority to designate various churches under his jurisdiction in any of which the visit or visits for the Portiuncula may be made.

PERSONAL.

The Dubuque *Catholic Tribune* of July 27 says:

"The Most Rev. J. J. Keane, who some weeks ago retired to Mt. Carmel, south of Dubuque, but shortly afterwards went back to his residence, is now staying at Mercy Hospital. His condition is very serious and unfortunately makes us fear the worst."

Father Bernard Vaughan, the distinguished Jesuit preacher, has been giving missions to the inhabitants of the East End, London. His method of addressing his audience in their own dialect has drawn all sorts of criticism upon his well-meaning head. Some of the milder critics find fault with him as simply overdoing his part; others go further and brand his dialogues as "horribly vulgar and really unbecoming for utterance in a church." The comment of the Bombay *Examiner* is sober and judicious, carefully analytic and constructed on first principles. Premising that the whole purpose of language is to convey thoughts and facts most clearly and cogently by the use of arbitrary signs, the

Examiner concludes that the speaker should or may accommodate himself to the hearer's language or dialect in preference to his own whenever the hearer understands more vividly in his own language and feels closer drawn to the speaker. Vulgarity is not inherent in language. Nor is it always vulgar for a man of refined education to condescend to the language of the uneducated classes, provided he knows what he is doing and does it for any rational cause. "Under some circumstances it may be bad taste; but it is not vulgarity." Father Bernard Vaughan's dialogues are not vulgar, for they are a condescension from above and not a pretension from below. Furthermore, since they are neither queer nor extravagant, they cannot be classed as buffoonery. But the dialogues might fall on a class of persons they were not intended for, "who would treat them as a joke; and so a situation of *objective* bad taste would arise." Wherefore, had Father Vaughan's dialogues been kept within the walls of the East End church and not printed for the world to read, "they might then have been acquitted of all charge of vulgarity or buffoonery, or of bad taste in any form."

Father Bernard Vaughan will know how to profit by the discussion which the *Examiner* says contains "some very sound and sensible criticisms as well as several puritanical, exaggerated, narrow and irrelevant ones." What his own views on the subject are many Americans may have a chance to hear from himself during his projected tour through the United States.

Preparations are under way in Baltimore for the ecclesiastical celebration of the jubilee of Cardinal Gibbons in October next. His Eminence, who has just entered his seventy-eighth year, comes of a long-lived family, his eldest sister, Miss Mary Gibbons, is eighty-one; another sister, Mrs. George Swarbrick, is seventy-nine, and his brother, John T. Gibbons, is seventy-four. All three reside in New Orleans.

A handsome silver service has been selected by the committee appointed by Mayor Preston of Baltimore to be given Cardinal Gibbons at the ecclesiastical jubilee celebration in October. The gift is a combination dinner set of 264 pieces, of repoussé silver, hand carved, and will be suitably engraved for the occasion.

In the presence of the executive committee of the Cardinal's celebration and several departmental heads, Mayor Preston of Baltimore presented to Mr. A. S. Goldsborough two handsome repoussé silver platters, gifts of the executive committee, in appreciation of his work in arranging the Cardinal's celebration. Each piece bears the following inscription:

"Presented to A. S. Goldsborough by the executive committee of the Cardinal's jubilee celebration in recognition of his zeal as general secretary in helping to promote the success of the great national function held in the Fifth Regiment Armory, Baltimore, Md., Tuesday, June 6, 1911, in honor of the fiftieth year of the priesthood and the twenty-fifth year of the cardinalate of his Eminence James Cardinal Gibbons, which function was attended by President William H. Taft, Vice-President James S. Sherman, former President Theodore Roosevelt, Speaker of the House Champ Clark, Chief Justice of the Supreme Court Edward Douglass White, English Ambassador James Bryce, many United States Senators and members of the House of Representatives and 25,000 admiring citizens."

At the Jesuit house of studies, Woodstock, Md., on Sunday, July 30, the eve of the Feast of St. Ignatius Loyola, nineteen scholastics of the Society of Jesus were ordained priests by his Eminence Cardinal Gibbons. The newly ordained, who had the happiness of saying their first Mass on the festival of their holy Founder, are the Rev. William C. Nevils, Rev. Francis X. Delany, Rev. Henry A. Coffey, Rev. James A. Cahill, Rev. James M. Kilroy, Rev. James T. McCormick, Rev. John A. Morgan, Rev. John J. O'Connor, Rev. Michael Selga, Rev. Patrick Rafferty, Rev. Thomas H. Wiley, Rev. Charles J. Hennessy, Rev. Charles J. McIntyre, Rev. Cornelius A. Murphy, Rev. John E. McQuade, Rev. Joseph P. Green, Rev. Anicetus Déniz, Rev. Dominick E. Hammer and Rev. Thomas J. Gartland.

Lady Outram, widow of Sir James Outram, the famous Indian soldier whose name is bound up in the history of the Mutiny, has just died, in her ninety-ninth year. She was already forty-four years old when the Mutiny broke out. Escaping from Aligarh, she passed safely through bands of mutinous Sepoys under the protection of her son, and reached Agra, where she remained until the rising was suppressed. She survived her husband forty-eight years.

Archbishop Bruchési of Montreal, on his way back from the Eucharistic Congress in Madrid, visited Rome recently, and was received in audience by the Holy Father. Father Kenny, of Baltimore, who represented Cardinal Gibbons at the Congress, was with him.

The Rev. Dr. William McMahon, editor of the *Cleveland Catholic Universe*, was stricken with paralysis on July 24, and is in a very serious condition.

SCIENCE

VARIATION OF LATITUDE.

In the *Astronomische Nachrichten*, No. 4504, Albrecht gives the results of the observations of the variation of latitude as determined by the international association during the year 1910. There are six observatories, five of which are distributed as evenly around the world as the continents and other circumstances admitted, and they all lie on the same parallel of north latitude, 39 degrees and 8 minutes, the seconds varying from 3 to 19. They are Mizusarva in Japan, Tschardjui in Turkestan, Carloforte in Sardinia, Gaithersburg in Maryland, Cincinnati in Ohio, and Ukiah in California. All these observatories observe the same stars and use the same methods. The result of their work has shown that the axis around which the earth revolves is shifting its position in the earth itself continually, its northern end—that is, the point commonly called the north pole—moving in an ellipse whose major axis is about 28 feet and minor axis about 8 feet, with a period of one year, and also in a circle whose diameter is about 30 feet, with a period of 428 days, both motions being from west to east. The ellipse is swinging round in the opposite direction at the rate of about 5 degrees a year, and there seems to be also another variation, with a period of about 436 days.

In the article referred to the accurate numerical results are given only for the year 1910, but there is a chart showing the positions of the pole for every tenth of a year since January 1, 1900. They are all confined within a space about 60 feet square.

ROTATION OF A STAR ON ITS AXIS.

As every star is a sun like ours, a large incandescent globe of gas, it must turn on an axis, but, as even in the largest telescopes it is a mere point, brilliant in proportion to its own so-called magnitude and to the aperture of the telescope, but still a point of no measurable size, it would seem to be an impossible task to attempt to measure the speed of its rotation. Still, Forbes, in the *Monthly Notices* for May, suggests a method that may give results. He makes use of Doppler's principle, according to which the spectral lines of a star are shifted towards the red end when it is receding, and towards the violet when it is approaching. Now, when a star rotates on an axis perpendicular to the line of sight one edge is approaching and the other receding. Hence there must be a double shift, that is, a widening of the spectral lines. Whether this widening can be measured with sufficient accuracy, and whether it truly represents the speed of

the star's rotation, is questionable, as there are other causes affecting the width of spectral lines. We shall await the test with interest.

THE MOON'S DISTANCE.

In the *Monthly Notices* of the Royal Astronomical Society for May there is a very technical article by the Astronomer Royal of England and His Majesty's Astronomer at the Cape (of Good Hope) on a Determination of the Moon's Parallax from Meridian Observations of the crater Mösting A at the Royal Observatories of Greenwich and the Cape of Good Hope in the years 1906-1910.

Shorn of its intensely mathematical terminology, the article states that in the usual method of determining the moon's distance by observing its displacement among the stars as seen by two observatories very far apart, it has been customary to observe the moon's edge, or limb, as astronomers prefer to call it. Besides the difficulty of irradiation, which increases the true size of a bright object, there was the no less serious one of judging the perfect tangency of the micrometer wire, as well as the fact that the moon's limb is in reality made up of mountains and valleys, so that even the very precise observation of the occultations of stars by the moon could not in principle give consistent results. The two English astronomers therefore selected a very distinct and small crater, called Mösting A, and thus avoided all the aforementioned difficulties. They admit, however, that even this method has difficulties of its own. The results obtained were so satisfactory that they proceeded to attempt the solution of another problem, that of determining the figure of the earth from such a series of observations. The method is confessedly only tentative, but it is worth mentioning, because it illustrates the modern trend to extreme refinement in measurement.

WILLIAM F. RIGGE, S.J.

OBITUARY

The Very Rev. Joseph Butler, O.F.M., President of St. Bonaventure's College and Seminary, Allegany, N. Y., died at St. Francis' Hospital, New York, on July 25. He was born in Ireland, in 1838, and in the early sixties came to America. Later he entered the Order of Friars Minor at Allegany, and was ordained a priest in 1880. His prominent position for many years as president of the Seminary and his untiring interest in students and alumni gave him exceptional opportunities, which he never neglected, to exercise a wide influence throughout the country. His death will be lamented by a large number of friends.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 18

(Price 10 Cents)

AUGUST 12, 1911

(\$3.00 a year)

Whole No. 122

CHRONICLE

Treaties are Signed—Provisions of the Treaties
—Panama Fair Site Selected—Novel Plea for
Low Mail Rates—New York City has 5,000,000
—Jewish Regiment and Armory—Mexico—Can-
ada—Great Britain—Ireland—Portugal—Ger-
many—Austria-Hungary409-412

QUESTIONS OF THE DAY

The "Encyclopædia Britannica," III—The Cath-
olic Press, I—"God Save the King" Amended.
413-418

IN MISSION FIELDS

The Portuguese Republic in South Africa.
418-419

CORRESPONDENCE

Portugal's Tottering Republic—Tributes to
Gaelic Scholarship—What England's King Can
Do419-421

EDITORIAL

The Unopened Bible—A Calumny and a Fact—
Mexico's Minister of Government—Possible
Plan for Religious Training in Schools—Europe
and America—Sabotage—The Devil's Baptism
—Note422-425

LITERATURE

The French Revolution—L'Assemblée Constitu-
ante—Lamennais et Le Saint Siège—Three
Fundamental Principles of the Spiritual Life—
Spiritual Instruction—The Mission of Pain—A
Conspiracy and its Agency—The Reunion of
Christendom—The End of the Irish Parliament
—Our Alliance with Catholic France—Books Re-
ceived426-428

EDUCATION

Vicious Consequences of Materialistic Education
—Catholic Teachers and Advanced Training
Schools429

SOCIOLOGY

Social Study Course at Fordham—Lack of Sup-
port in Charitable Work.....430

ECCLESIASTICAL ITEMS

Holy Days of Obligation—An Important De-
cision on the Custody of a Child—Catholic Order
of Foresters431

SCIENCE

An Average Temperature Gradient—Discovery
of Hinsdalite, a New Mineral—New Process for
Hardening Copper431

OBITUARY

Right Rev. Clement Pagnani, O.S.B.—Edward
Roth—Mother Mary Bernard Comerford—Sister
Xavier Provost431-432

LETTERS TO THE EDITOR

Protestant Hymns in Catholic Churches.....432

CHRONICLE

Treaties Are Signed.—The general arbitration treaties between the United States and Great Britain and the United States and France were signed on August 3, in the President's library at the White House. Ambassador Bryce signed the British treaty conjointly with Secretary of State Knox, and the French treaty, after it was signed by Secretary Knox, was despatched by special messenger to Paris to exchange for the one signed for France by Jean Jules Jusserand, the French Ambassador to the United States, in the presence of Robert Bacon, American Ambassador at Paris. The President was the principal witness to the signing of the treaties in Washington. Before going into effect the treaties must be ratified by the United States Senate.

Provisions of the Treaties.—By the general provisions of the two arbitration treaties all differences internation-ally arbitrable shall be submitted to The Hague, unless by special agreement some other tribunal is created or selected. Differences that either country thinks are not arbitrable shall be referred to a commission of representatives of the two Governments empowered to make recommendations for their settlement. Should the commission decide that the dispute should be arbitrated such decision will be binding. Before arbitration is resorted to the commission of inquiry shall investigate the dispute with a view of recommending a settlement without arbitration. The commission, at the request of either Government, will delay its findings for one year to give an opportunity for diplomatic settlement. The terms of

submission of each dispute to arbitration will be ratified by the Senate.

Panama Fair Site Selected.—The Directors of the Panama-Pacific International Exhibition have agreed upon a site which will include Golden Gate Park and Harbor View. The industrial and other temporary structures of the Fair will be erected at Harbor View, overlooking the entrance to the harbor. All the permanent buildings, museums and the like, will be placed in Golden Gate Park, excepting the large convention hall, which is to be built in the city proper at Van Ness avenue and Market street. The water front from the Cliff House to the ferry will be beautified and boulevards will connect the different buildings, some of which will be placed on Lincoln Park, overlooking the Golden Gate.

Novel Plea for Low Mail Rates.—During the investigation by the commission on second-class postal rates E. R. Graham pleaded the cause of the Methodist Book Concern, which he said would be ruined by an increase in the rates of second-class mail matter. Many religious publications fostered by the concern would have to suspend publication, Mr. Graham said. The profits from these publications, he explained, did not go to the Church, but were used toward the support of superannuated ministers and their widows and orphans. "And if it should be shown that these rates are too low," asked Justice Hughes, "and the profits of your publications were reduced because of an increase in the rates, then the sums paid your superannuated ministry would be correspondingly lessened?" "Exactly," was the quick answer of

Mr. Graham. "Well," continued Justice Hughes, "do you think the superannuated ministry of the Methodist Church should be supported by the United States?" Mr. Graham answered, "It wouldn't be a bad idea for it to do so;" but this phase of the matter seemingly had not occurred to him before, and he was evidently disconcerted.

New York City Has 5,000,000.—According to the figures of the Health Department issued on August 1, the population of New York City is 5,000,407. The United States census for 1910 gives New York, with its five boroughs, a population of 4,766,883, so that the gain within one year has been 233,524. This is a gain of fifty-three per cent. since July 1, 1898, when the city had a population of 3,272,418. The percentage of increase has been largely with Manhattan Borough, the population of which is given as 2,393,636. The Borough of the Bronx has a population of 487,437; Brooklyn, a total of 1,716,852; Queens, 312,630, and Richmond, 89,852.

Jewish Regiment and Armory.—The Federation of Jewish Organizations failed last spring to convince Governor Dix of the need of an armory on the East Side of New York City for a Jewish regiment. In order to make a good impression on the State authorities a detachment of the Hebrew Volunteers marched from the city of New York to the Capitol at Albany with a plea for an armory. The editor of the *American Israelite* writes in opposition to the movement: "The people who make this claim forget that, in the event of its being granted, their neighbors, Christians of all denominations, would be entitled to similar rights. Can you imagine anything so out of harmony with our institutions as a brigade formed of a regiment each of Roman Catholics, Methodists, Presbyterians and Jews? I am glad to know that the better element of the Jews of New York is not responsible for this grotesque demand." The *New York Tribune* reminds the agitators that the military laws of the State provide that the uniformed national guard shall not exceed 18,000, and that if the organizations now in existence were recruited up to their full size that number would be reached, precluding the possibility of any official recognition of the Jewish regiment or the appropriation of funds for the erection of an armory.

Mexico.—General Bernardo Reyes has announced that he will not be a candidate for the presidency at the October elections, but the terms in which his declaration is couched are so vague that his friends seem determined to present his name to the electors, and his enemies fear he may carry the election. Matters are complicated by the published statement that the representatives of "two great countries," by which the United States and Great Britain are understood, look upon Reyes as the only

man able to master the present situation. He is credited with having a thousand armed partisans in the State of Mexico.—The admirers of General Diaz are preparing to make a political pilgrimage to Europe for the purpose of congratulating him on September 16, the anniversary of Mexican independence, and the supposed anniversary of his birth.—An excursion party made up of eighty-five farmers from Kansas, Oklahoma, Oregon and Alberta has reached the capital, with the intention of investing in agricultural lands in Veracruz.—In compliance with the suggestion of the Minister of Government that prisoners in the various State penitentiaries be employed on irrigation canals, the State of Michoacan has already set fifty convicts to work. The men are selected for their good behavior, are promised a commutation of sentence if they do well, and are allowed small wages. The movement promises to spread, for the good of the country and to the benefit of the convicts.—The Government has decreed that for the next six months the custom houses shall not admit arms or ammunition into the country.—United States Ambassador Henry Lane Wilson has officially asked the protection of the Government for American citizens in Durango and other parts of the republic.—Eleven Yaqui chieftains from the mountains of Sonora have gone to petition the President to restore to the tribe the lands of which they say they were fraudulently deprived under the Diaz administration. They will also beg him to send back to their homes the surviving Yaquis who were transported to Yucatan.—Although already assisted by the central Government to meet its July payments, the State of San Luis Potosí is without funds. The provisional governor has asked permission to sell two public buildings to tide over the emergency.—The election for governor of Oaxaca resulted in the choice of Benito Juárez Maza, son of the dictator, and ineligible according to the State constitution. His competitor was Félix Diaz, a nephew of Porfirio. It remains to be seen whether the reform administration will countenance the seating of Juárez.

Canada.—Earnest endeavors are being made to terminate the colliery strike in Alberta and Eastern British Columbia, so as to avert a coal famine during the winter. Sometimes it is reported that these have been successful, but without sufficient foundation. The government has suspended the duty on coal from the United States west of Sault Ste Marie.—Cool weather has retarded the crops in Alberta and Saskatchewan, and there is some fear that they may suffer from frost before the harvest can be gathered. Black rust is also reported. It is difficult, however, to distinguish between the real facts and the reports originating from gamblers in the wheat market.—Mr. Bourassa will follow Mr. Monk in the Quebec campaign, and Conservatives believe that both will oppose the Reciprocity Agreement.—The Conservatives are making much of the fact that

Parliament was dissolved just after a committee had been appointed to examine into charges against the ministry of the interior, and in spite of a promise it had received that no dissolution should take place till it had made its report.—The Niobe went ashore near Cape Sable and was badly injured. She was floated, however, and brought into shallow water in Shag Harbor for temporary repairs, and it is hoped that she may be brought to the dry dock at Halifax in safety.

Great Britain.—The Unionists have reduced Liberal majorities in the by-elections for Bethnal Green and the Luton Division of Bedfordshire. In the former case, from 682 to 318, in a total poll increased from 4,854 to 5,440; and in the latter, from 613 to 248, in a poll increased from 14,625 to 15,036. This hardly indicates that the country is seriously displeased with the Government.—Mr. Balfour and Lord Lansdowne have moved votes of censure against the Prime Minister, on account of his advice to the King to overcome the Lords' opposition to the Parliament Bill by the creation of peers. This enables Lord Halsbury's followers to give vent to their feelings, after which they will be more inclined to follow their nominal leader's advice, to absent themselves from the final vote and leave the Liberal peers free to carry the measure.—The Duke of Bedford continues to sell off his lands. His Tavistock estate in Devonshire has just brought him nearly £600,000. When one considers that there is no reason why a man with his pockets full of stocks and bonds, even though a duke, should be an hereditary legislator, and that the *raison d'être* of the House of Peers was the position of its members as territorial lords, one cannot admire, whatever his politics may be, their readiness to fall before the land legislation, of which one of the objects is to deprive them of that status. If the cause of their House is that of the Constitution and even of the Crown, as they pretend, they should have sufficient patriotism to cling to their land, even though this should entail the suffering of poverty. But the Duke of Bedford has not this excuse, as his income from London property is enormous.—The leaders of the Labor Party took the opportunity of the Imperial Conference to broach to Mr. Fisher, the Australian Premier and other Labor Ministers, the idea of an Imperial Labor Organization, with its periodical conferences.

Ireland.—Mr. Redmond is moving the following addition to Clause 59 of the Insurance Bill: (1) There shall be constituted Commissioners for Ireland, with a central office in Dublin and with such branch offices throughout Ireland as the Treasury shall deem fit, and references in the Act to Insurance Commissioners shall be deemed references to the Irish Insurance Commissioners. (2) All sums received in Ireland and moneys contributed by Parliament in respect of benefits and administrative expenses under this portion of the Act

shall be paid into the Irish National Health Insurance Fund, under the control of the Irish Insurance Commissioners. The purport of further Irish amendments was outlined in last week's Chronicle.—The Intermediate Education Board has presented a report to Parliament showing that their allocations from revenue taxes have fallen from \$300,000 in 1900 to \$85,000 in 1910, and that unless further funds are provided they will find it impossible to grant Exhibitions to students in accordance with the Irish Universities Act of 1898. "Such a result would be disastrous to Intermediate Education and press with great severity on the smaller schools." As "Irish Intermediate schools compare favorably with those of England," it is urged that equal grants, proportionately, should be accorded them.—An amendment to the Irish Laborers' Bill was carried in Committee against the Government by the Irish members. It gives to the District Councils the right of appeal against the action of government inspectors in the allotment of cottage sites.—The Land Commissioners report that 399,896 applications for fair rents have been adjudicated since 1881, and the average reduction of rentals was 20.7 per cent., amounting to \$10,000,000 per year. Of the 165,133 persons who purchased their farms only 54 had to be sued for recovery of payment. This was deemed a high tribute to the Irish farmers' honesty and thrift.—Father Vaughan, S. J., replied to a London journalist who interviewed him on Home Rule: "I will not answer you as a priest or a politician, but this much I say deliberately, as an Englishman: If England wants to clasp the hand of friendship with Canada, Australia and her other dependencies, she must make it clear to them that she has no quarrel at home with Ireland. So long as there is any want of contentment on the Irish floor of the big house called the British Empire, there will inevitably be irritation with England among Ireland's sympathizers all over the world."

Portugal.—While on his way home from the funeral of the late Bishop of Vizeu, Bishop Coutinho, of Portalegre, was mobbed in the railway station of Vizeu. His hat and cloak were torn to pieces. The gang was made up of civilians and soldiers. On reaching Portalegre, the bishop was thrust into the common jail among all kinds of evildoers; but he was released six hours later, on promising not to appear again in public in his cassock.—In the town of Villarreal, Father Manuel Pinheiro and another priest were arrested as conspirators against the republic. Although Father Pinheiro is seventy-four years of age, he and his companion were escorted on foot through the town amid the jeers of the rabble.—Deputy Pacheco, of the Spanish Parliament, made an automobile trip across the border to the Portuguese town of Elvas, where he and his party were subjected to a severe and searching examination by certain subalterns. When his official position became known, the authorities invited the party to a lunch in the Casino;

but some soldiers, who thought that too much honor was shown the Spaniards, gathered in front of the Casino and indulged in offensive remarks. One of the soldiers was arrested, but his comrades raised a disturbance and demanded his release. At last the Spanish consul came to the help of the Portuguese authorities (?) and succeeded in quieting the tumult.—Some of the most prominent citizens of Oporto have received through the mails artistic cards numbered serially and bearing, besides the name of the addressee, a neat design of a dagger on a black ground with the legend, "If you are a traitor to the country and the republic, you will answer for your rashness."—The subscribers to *A Palavra*, the Oporto newspaper, whose office was looted by a mob, have been notified that the twenty members composing the staff are in jail or in hiding, so there is no telling when the paper will reappear.—Senhor Braamcamp-Freire was chosen, not President of Portugal, as was generally reported, but President of the Constitutional Convention. Braga is still Provisional President.—Owing to the shortness of ready money in the hands of the Government, the salaries of the governors of the provinces and of other officials are in arrears.—A Spanish journalist, Señor Ventalló, has been expelled from Portugal for his criticisms of the "Government."—The fable that the republic has a reserve army of one hundred thousand men, ready to take the field at a moment's notice, comes to this, that the local authorities opened registration lists, and every idler gave his name and then walked off. The number of "repeaters" is not given.—A riotous demonstration in Lisbon against the high price of codfish and olive oil was put down by repeated cavalry charges.

Germany.—The official statement of the imperial finances recently issued offers excellent proof of the success resulting from the finance reforms agreed upon two years ago. Preliminary reports forecasted this, and the complete statement shows a condition of affairs surpassing all expectation. The year 1910 closes with a net surplus of 118,000,000 marks. Of this surplus the sum of 57,500,000 marks represents the income from the various tax schedules, 30,000,000 marks are due to postal and railway balances, and the remainder shows what the economy in expenditure resulting from the new financial system has saved for the treasury. The total surplus will be used to extinguish the deficit inherited from the last year of the Bülow administration, and, in consequence, Germany will see itself this year freed from an incubus which prudent men had thought could not be lifted before the end of 1912. No better evidence is needed of the excellent work accomplished by the unselfish efforts of those party-men who, in 1909, agreed to put aside for a time the conflict of partisan contention and to labor together to bring about financial reforms in the empire. It is at the same time a complete refutation of the claims of the disaffected Liberals who, since 1909, have repeatedly predicted the failure of the plans mapped

out to this end by their opponents. Not only have the finances of the empire been firmly established on the new basis, but similar happy results are noted in the reports of the individual kingdoms and states. This point was quite recently strongly emphasized in the speech from the throne marking the opening of the Landtag of Hesse. The Liberal press quite characteristically omits all mention of these facts. The leaders of that press recognize, no doubt, the tremendous blows to their party plans these favorable results of the reform portend. They had intended to make the finance question a chief point in the electoral campaign preceding the approaching elections, but they appreciate how futile would be any reference to the matter now that the official statement presents irrefutable testimony of the success of the reforms established by the Conservative and Centre parties.

Austria-Hungary.—The Christian Social party, despite the overwhelming defeat sustained in the recent elections, is still to be reckoned with in the politics of Austria. In mid-July a mass-meeting, attended by 10,000 men, was held in the great assembly hall of the municipal building in Vienna. The principal speaker was the popular leader of Lueger's old party, Prince Alois Lichtenstein. That he was not dismayed by the late reverses was clear from the virile note characteristic of his utterance. After briefly referring to the causes leading up to the disaster in the elections, and which have been mentioned in *AMERICA*, Prince Alois said: "A party strong enough to cast 135,000 votes in the face of attacks such as we sustained from false friends and open foes is far from disruption if its members prove loyal to their principle. It is nature's law that the flood tide follows upon the ebb, and the law is true in political life as elsewhere. To be sure, we must align ourselves anew and secure certain imperative conditions if we purpose to restore our party to its old place of honor and wrest new victories from the enemy. We need a strong organization in Vienna, one knit together by enduring bonds, one, too, that shall be elastic enough in its spreading influence to welcome into its membership every element that makes for the attainment of our Christian Social policy. Our organization must, however, pitilessly exclude those who are disloyal and disaffected and ready treacherously to abandon the cause when the fight is on. We must assimilate and eliminate. We need a strong, influential press. Our representatives in parliament must have full freedom of action, their one purpose must be to safeguard in legislation the weal of our Catholic people. We have in mind no mere factional opposition, but we do mean to play the game with a free hand, independent alike of Government and of entangling alliances with other parties, who may be inclined to use our strength to favor their own cause only to leave us in the lurch when our interests clash with theirs. Only thus shall we show our people that recent reverses have not cooled our enthusiasm and have not sapped our strength."

QUESTIONS OF THE DAY

The "Encyclopædia Britannica"

III.

Tactlessness seems to be one of the features of the "Encyclopædia Britannica." Its editor has communicated to one of his subscribers that we are vexed because the article on the Jesuits was not "sufficiently eulogistic." A copy of the letter is before us.

The editor is evidently unaware that the Society of Jesus is sufficiently known both in the Church and the world not to need a monument in the graveyard of the "Encyclopædia Britannica." Not the humblest Brother in the Order expected anything but calumny and abuse when he saw appended to the article the initials of the well-known assassins of the Society's reputation. Not one was surprised, much less displeased, at the absence of eulogy, sufficient or otherwise; but, on the contrary, they were all amazed to find the loudly trumpeted commercial enterprise, which had been so persistently clamorous of its possession of the most recent results of research in every department of learning, endeavoring to palm off on the public such shopworn travesties of historical and religious truth. The editor is mistaken if he thinks they pouted. Old and scarred veterans are averse to being patted on the back by their enemies.

It is not, however, the ill-judged gibe that has compelled us to resume the pen as much as the suspicion that the editor of the Encyclopædia seems to fancy that we had nothing to say beyond calling attention to his dilapidated bibliography, which he labels with the very offensive title of "the bibliography of *Jesuitism*"—a term which is as incorrect as it is insulting, or that we merely objected to the employment of two dead and discredited witnesses to tell the world what kind of an organization the Society is.

It may be, moreover, that we misjudged a certain portion of the reading public by treating the subject so lightly, and as the Encyclopædia is continually reiterating the assertion that it has no "*bias*" and that its statement of facts is purely "*objective*," a few concrete examples of the opposite kind of treatment—the one commonly employed—may not be out of place.

We are told, for instance, that "the Jesuits had their share, direct or indirect, in the embroiling of States, in concocting conspiracies and in kindling wars. They were responsible by their theoretical teachings in theological schools for not a few assassinations" (340). "They powerfully aided the revolution which placed the Duke of Braganza on the throne of Portugal, and their services were rewarded with the practical control of ecclesiastical and almost civil affairs in that kingdom for nearly one hundred years" (344). "Their war against the Jansenists did not cease till the very walls of Port

Royal were demolished in 1710, even to the very abbey church itself, and the bodies of the dead taken with every mark of insult from their graves and literally flung to the dogs to devour" (345). "In Japan the Jesuits died with their converts bravely as martyrs to the Faith, yet it is impossible to acquit them of a large share of the causes of that overthrow" (345). "It was about the same time that the grave scandal of the Chinese and Malabar rites began to attract attention in Europe and to make thinking men ask seriously whether the Jesuit missionaries in those parts taught anything which could fairly be called Christianity at all" (348). "The political schemings of Parsons in England was an object lesson to the rest of Europe of a restless ambition and a lust of domination which were to find many imitators" (348). "The General of the Order drove away six thousand exiled Jesuit priests from the coast of Italy, and made them pass several months of suffering on crowded vessels at sea to increase public sympathy, but the actual result was blame for the cruelty with which he had enhanced their misfortunes" (346). "Clement XIV, who suppressed them, is said to have died of poison, but Tanucci and two others entirely acquit the Jesuits." "They are accountable in no small degree in France, as in England, for alienating the minds of men from the religion for which they professed to work" (345).

Very little of this can be characterized as "eulogistic," especially as interwoven in the story are malignant insinuations, incomplete and distorted statements, suppressions of truth, gross errors of fact, and a continual injection of personal venom which makes the argument not an "unbiased and objective presentment" of the case, but the plea of a prejudiced prosecuting and persecuting attorney endeavoring by false testimony to convict before the bar of public opinion an alleged culprit, whose destruction he is trying to accomplish with an uncanny sort of delight.

But the reputation of the Society is of absolutely no account in comparison with the integrity and correctness of the truth taught by the Catholic Church, and the Encyclopædia's offenses in that respect are the principal feature of our indictment.

We have already adduced a sufficiently long list of transgressions of that kind which reveal the rancor and ignorance of many of the writers hired by the Encyclopædia to enlighten the world on topics which they have the audacity and folly to proclaim they know better than we ourselves. Two others that we have stumbled on in preparing this article occur to us, which we merely refer to in passing. One is positively repulsive. It is on "Ab-lutions," which the writer characterizes as "cathartic" in their purposes, the virtue of the water being enhanced by incantations of a divine or magical power. Another is on "Sacrament," in which we are told that "all will admit who study the post-Nicene Church that the Christian sacraments have stolen the clothes of the pagan mysteries; a wholesale theft feasible especially in an age

in which the sacerdotal class wished to be preeminent, and left nothing undone to enhance in the eyes of the multitude the importance and solemnity of rites which it was their prerogative to administer." These are merely two more specimens of the Encyclopædia's gruesome taste, and we consign them to the Chamber of Horrors with the rest that we have noticed in our second article. Our purpose now is to point out the fundamental untruthfulness on which the "Encyclopædia Britannica" is built.

We read in the letter before us: "Extreme care was taken by the editors, and especially by the editor responsible for the theological side of the work, that every subject, either directly or indirectly concerned with religion, should as far as possible be objective and not subjective in *their* presentation."

"As a matter of fact, the majority of the articles on the various Churches and their beliefs were written by members within the several communions, and, if not so written, were submitted to those most competent to judge, for criticism and, if need be, correction."

Without animadverting on the peculiar use of the English language by the learned English editor who tells us that "*every* subject" should be "objective" in *their* presentation, we do not hesitate to challenge absolutely the assertion that "the majority of the articles on the various Churches were written by members within the several communions, and if not so written were submitted to those most competent to judge, for criticism, and, if need be, for correction." Such a pretense is simply amazing, and thoroughly perplexed, we ask:

What are we supposed to understand when we are informed that "as a matter of fact the *majority* of the articles on the various Churches and their beliefs were written by members within the several communions"?

Was the article on "The Roman Catholic Church" written by a Catholic? Was the individual who accumulated and put into print all those vile aspersions on the Popes, the saints, the sacraments, the doctrines of the Church, a Catholic? Were the other articles on "Casuistry," "Celibacy," "St. Catherine of Sienna" and "Mary," the Mother of God, written by a Catholic? The supposition is simply inconceivable, and it calls for more than the unlimited assurance of the Encyclopædia to compel us to accept it.

But "they were submitted to the most competent judge for criticism and, if need be, for correction." Were they submitted to any judge at all, or to any man of sense, before they were sent off to be printed and scattered throughout the English speaking world? Is it permissible to imagine for a moment that any Catholic, and we presume they are the only competent judges of Catholic matters, could have read some of those pages and not have been filled with horror at the multiplied and studied insults to everything he holds most sacred in his religion? Or did "the editor responsible for the theological side of the work" reserve for himself the

right to reject or accept whatever recommended itself to his superior judgment?

Far from being just to Catholics, Catholics are pointedly and persistently discriminated against in this Encyclopædia.

Why, for instance, is the article on the Episcopalians assigned to the Rev. Dr. D. D. Addison, Rector of All Saints, Brookline, Mass.; that on Methodists to the Rev. Dr. J. M. Buckley, Editor of the *Christian Advocate*, New York; that on the Baptists to the Rev. Newton Herbert Marshall, Baptist Church, Hampstead, England; that on the Jews to Israel Abrahams, formerly President of the Jewish Historical Society and now Reader on Talmudic and Rabbinic Literature in Cambridge, and so on for Presbyterians, Unitarians, Lutherans, etc., but when there is question of the Catholic Church, the greatest, the oldest, the most universal, the most venerable, the most influential Church in Christendom, how does it happen that not only its history, but its theology is tossed over to the tender mercies of the man in the street, the Viscount St. Cyres, who is neither a theologian, nor a cleric, nor even a Catholic, and is not known outside of his little London coterie? Was there no one in the whole Catholic Church who had sufficient knowledge of the subject or who could be trusted to present it?

But you forget we are told by the editor that Father Braun, S.J., has assisted us in our article on "Vestments," and that Father Delehaye, S.J., has contributed, among other articles, those on "The Bollandists" and "Canonization." Abbé Boudinhon and Mgr. Duchesne, and Luchaire and Ludwig von Pastor and Dr. Kraus have also contributed, and Abbot Butler, O.S.B., has written on the Augustinians, Benedictines, Carthusians, Cistercians, Dominicans and Franciscans, and, finally, "the New Britannica has had the honor of having as a contributor His Eminence James Cardinal Gibbons, Archbishop of Baltimore, who has written of the Roman Catholic Church in America."

Well and good! But, after all, it was not a very generous concession to let Father Joseph Braun, S.J., Staats-examen als Religionsoberlehrer für Gymnasien, University of Bonn, assist the editors in the very safe article on "Vestments," nor to let the Bollandists write a column on their publication, which has been going on for three or four hundred years. The list of those who wrote on the "Papacy" is no doubt respectable in ability if not in number, but we note that the editor is careful to say that the writers of that article were "*principally*" Roman Catholics.

Again we are moved to ask why should a Benedictine, distinguished though he be, have assigned to him the history of the Augustinians, Franciscans, Dominicans, etc.? Were there no men in those great and learned orders to tell what they must have known much better than even the erudite Benedictine? Nor will it avail to tell us that His Eminence of Baltimore wrote "The History

of the Roman Catholic Church in the United States," when that article comprises only a column of statistics, preceded by two paragraphs, one on the early missions, and the other on the settlement of Lord Baltimore. No one more than the illustrious and learned Churchman would have resented calling such a mere compilation of figures a "History of the Roman Catholic Church in the United States," and no one would be more shocked than he by the propinquity of his restricted article to the prolix and shameless one to which it is annexed.

Here we drop the subject. The Encyclopædia is not a trustworthy guide for Protestants or others who wish to be informed about the history and teaching of the Catholic Church; while its constant manifestation of ignorance on essential points, its unconscious and unconquerable arrogance—the result of centuries of assumed racial superiority; its frequently unveiled contempt of the usages, rituals and sacramental agencies not only of Catholicism but of Christianity, combined with the absence in many of its writers of any knowledge above material things and a deplorable dullness of vision in what pertains to the spiritual world, will always make of the "Encyclopædia Britannica" a most exasperating book for Catholics of every degree. We trust that the editors may be wiser when they plan a new edition.

T. J. CAMPBELL, S.J.,
Editor of AMERICA.

The Catholic Press

I.

A feature of this year's convention of the American Federation of Catholic Societies will be the meeting of Catholic editors, to whom the last two days of the sessions have been assigned. This has suggested as appropriate a brief review of the state of the Catholic Press throughout the world.

What we call the press, taken to include newspapers and periodical literature, has been, strange to say, a rather slow development following the invention of printing. In England the first news-pamphlets appeared about the middle of the seventeenth century, and the first literary periodical in the year 1680, more than two centuries after William Caxton had set up a printing press of his own at Westminster. Germany, first in the introduction of printing, is likewise the first that can boast of regular publications in the form of sheets or broadsides, as they were called, dealing with political or religious events. These can be traced back to 1493, one year after the discovery of the Western World.

The only thorough method by which an historian of any European country can arrive at an accurate and unbiased understanding of any period for a long time, after the first type was set by Gutenberg, is by combining into one picture the varied information gleaned from pamphlets and treatises on the secular and religious education of the people, on science and philoso-

phy and on the condition of agriculture, industry, trade and capital, and then, as far as possible, supplementing and completing the picture by a personal study of authentic records whether printed or in manuscript. This is the method adopted with such happy results by Johannes Janssen, who begins his "History of the German People" with the spread of the art of printing, by which the Germans may be said practically to have controlled the whole intellectual market of civilized Europe.

But such a process is necessarily slow and tedious. The historian of the nineteenth century may find all these materials to hand in the daily, weekly, monthly and quarterly issues of the press. So in like manner the history of the Church in the various nations of Christendom and in the missionary fields during the past generation or two may be pieced together from a careful study of the Catholic press, at least wherever the Catholic press has been suffered to exist and to enjoy the liberty accorded the contemporary secular press.

The press of a country is to-day a reflex of the social, economic, political and religious conditions prevailing there. In the matter of religion this statement is true even to the extent that where religion is under a ban or a war of extermination is waged against it, the religious press is unceremoniously and ruthlessly destroyed, as at this moment in Portugal.

The name "Catholic Press" may be employed loosely as signifying the journalistic writings of Catholics in a country where Catholicity is the law of the land, and where it encounters no opposition from hidden or open foes, or it may be used for a distinctive class of publications in which, while keeping themselves informed of the doings of the faithful and of matters which vitally concern their own religious life, Catholics systematically defend their faith or civil rights or the principles underlying Christianity against open and avowed enemies. In this latter sense the Catholic Press may be called militant or combative.

One of the most valuable articles in the eleventh volume, just issued, of "The Catholic Encyclopedia," appears under the title of "Periodical Literature." It is an exhaustive résumé of fifty-seven columns, giving the story of the rise and present position of the Catholic press throughout the civilized world, each country being assigned to writers selected with an eye to their special qualifications for the task. The fact that these summaries were prepared by different men has prevented any one of them from noting general characteristics or specific differences. A synthetic view is wanting which this article attempts to supply.

A comparison of the several European countries will show that the Catholic press of to-day, wherever it is vigorous and energizing, is distinctively militant. This point of general resemblance will hardly escape careful or observant readers, and may go far towards explaining the absence of virility and the half-dead-and-alive character of present newspaper work in some countries. The

rise of distinctively Catholic journalism is in nearly every instance coincident either with the emancipation of Catholics from social, political and religious thralldom, or with the necessity Catholics were under to defend their faith or their natural rights from the tyranny of the state or the attacks of their enemies.

About the middle of the last century the religious question became paramount in Belgium. The need was felt of a vigorous defence against irreligion and Freemasonry. Before that time the Catholic press had been languishing because for one reason or another Catholics were divided, and the fact that the people of Belgium were of two races, with different languages, customs and habits, retarded its growth. At length, in the face of grave dangers to the faith, racial dissensions were set aside, and new vigor was infused into Catholic journalism. The Catholic press of Belgium to-day is represented by such dailies as the *Gazette de Liège*, which has a larger circulation than all the other Liège newspapers put together; the *Bien Public*, which circulates chiefly among the clergy, and the *Patriote*, which, with its auxiliary, the *National*, has a circulation of 180,000. To-day of 86 political daily papers 38 are Catholic, and of the 1,200 Belgian weeklies, more than one-half are under Catholic control. But it is political opposition that makes them live and thrive.

Before the days of Emancipation the Catholic press in England was an impossibility, owing to the educational disadvantages combined with the political disabilities under which Catholics labored for centuries. Nor when a new era dawned was there a sufficiently large reading public to make newspaper or journalistic enterprises self-supporting. Progress of education and the Oxford Movement heralded a change. There was first the *Dublin Review*, a quarterly started by Cardinal Wiseman and Daniel O'Connell in 1836; then *Dolman's Magazine*, a monthly, in 1840, and in the same year the *London Tablet*, which survives to-day. The *London Universe* was founded in 1860. At that time the secular press was pouring out a flood of calumny against the Holy See, and Cardinal Wiseman called on the St. Vincent de Paul Society "to do something to answer those frightful calumnies." The *London Universe* was undertaken by a committee of the Society, and it was the first Catholic penny paper in England to meet with permanent success. Quite recently it celebrated its fiftieth anniversary. The *Catholic Times*, founded by the late Father James Nugent, of Liverpool, in 1867, is to-day the most widely circulated Catholic paper in England and a credit to Catholic journalism. It appeals largely to the Catholics of Irish descent in England, and has always championed the Nationalist cause. A remarkable development of the Catholic press in England is *The Catholic Herald* of London, which has thirty-two other local weekly issues in various towns of England, Wales and Scotland. The Catholic daily has not yet been considered seriously.

Across the Channel the *Gazette de France*, first a weekly, appeared in 1631, and it became a daily

in 1792. In 1701 the Jesuits were in the field with the famous *Journal de Trevoux*, which they maintained successfully until legislated out of corporate existence nearly three-quarters of a century later. The year 1833 saw the establishment of the greatest of Catholic papers, the *Univers religieux, politique, scientifique et littéraire*, with its motto: "Unity in what is certain, liberty in what is doubtful, charity, truth, impartiality in all." Founded by the Abbé Migne, the *Univers* was the first really serious attempt at Catholic journalism in France, and it owes its origin to the determination on the part of the staunch defenders of Catholicity to counteract the influence of two contemporaneous publications of Gallican tendencies. To it Louis Veuillot, the lay Tertullian of the nineteenth century, as he has been called, one of the foremost defenders of the Church as a political journalist in these latter days, contributed his first article in 1839. He became its editor in 1844. For years the *Univers* carried on a noble fight for liberty of instruction, and it had the honor of being suppressed by imperial decree in 1860 for being loyal to Rome or Ultramontane. But it came to life again in 1867 to continue the fight for the Holy See, and to prepare the way for the Vatican Council which dealt the death blow to Gallicanism a few years later. At the present day the two representative Catholic journals of Paris are the *Univers* and *La Croix*. By a process not unfamiliar to Americans *La Croix* does service for about one hundred papers of the same name, partly local and partly general in character. Three Catholic journals in the North of France have a combined circulation of 170,000, and it will be news for many that for the whole country there is a Catholic telegraphic Press Agency, established in 1905, which is to-day supplying the news for about one hundred Catholic newspapers. We are not mentioning the great variety and the bewildering array of reviews on philosophy, literature, history, science and the interesting problems of religious knowledge.

The Catholic press of Germany affords, perhaps, the best illustration of what is meant by vigorous or militant Catholic journalism. Here, too, as in other countries, it is in its perfected form a product of the nineteenth century, and again is in the main a direct outcome of the struggle on the part of Catholics for freedom in matters directly concerning their faith, the education of their children and the untrammelled government of the Church. Until 1848 under the severe censorship of the Government the Catholic press did not prosper. However, despite the dominant influence of Protestantism and the prevailing humanitarian philosophy of the second and third decades of the nineteenth century, the oldest of the periodicals, the *Tübingen Theological Quarterly*, was founded in 1819, and is still an honor to high class periodical literature. The *Katholik*, too, since 1821, has steadily adhered to its aim to offer "the necessary opposition to the attacks against the Church by orthodox articles on the doctrines of faith and morals, Church history and liturgy, the training of children, devotional exercises by

the people and all that belongs to the Catholic Faith." Passing over earlier and important Catholic journals, it is since the era of the *Kulturkampf* (1875) that the Catholic press of Germany has steadily grown. The number of Catholic periodicals in Prussia alone amounted in 1870 to 49; in 1900 to 270, and it has steadily increased since. As to the present condition of the Catholic press in the Fatherland, 278 daily newspapers beside 314 issued every week or oftener, spread before their readers the political news with the comments thereon of their Catholic editors. We cease to wonder at the strength of the German Centre Party when we see the support they get from their own press and reflect that the total issue for one month of all these papers is approximately 2,500,000 copies. Add to this the 300 Catholic periodicals strictly so called with their 5,000,000 subscribers, and one may well gasp at the marvelous religious activity displayed by the Catholic body in the foremost Protestant nation of the twentieth century. The position of the Catholic Press in other countries is reserved for a future article.

E. SPILLANE, S.J.

"God Save the King" Amended

The British public confesses that the second stanza of its national anthem is scandalous. It runs as follows:

"O Lord, our God, arise!
Scatter his enemies,
And make them fall!
Confound their politics!
Frustrate their knavish tricks!
On Thee our hopes we fix!
God save us all!"

This, all agree, is disrespectful to other nations—why should Englishmen pray God to confound foreign politics, German, for instance, or stigmatize Russian statecraft as "knavish tricks"—and its tone is too bellicose for these times when men dream of universal peace. Fifty years ago the English conscience was still slumbering, and Tennyson could use language as vigorous as the above, with regard to Napoleon III. It is now awake and suggests that the offensive stanza be replaced by this, attributed to Dean Hole:

"O Lord, our God, arise!
Scatter his enemies!
Make wars to cease!
Keep us from plague and death!
Turn all our woes to mirth!
And over all the earth
Let there be peace!"

It is not high-class literature; but, in contrast with the other, it seems to roar "as gently as any sucking dove." Nevertheless, its author has fallen into the common fault of clergymen of the Church of England, the ignoring of false principles while trying to smooth over their logical consequences. The objectionable stanza offends, not because it is discourteous and even overbearing, but because

it is blasphemous; the blasphemy is particularly in the first two lines, and these the substitute stanza retains. They are clearly an accommodation of the first verse of the sixty-seventh psalm: "Let God arise, and let His enemies be scattered." This text was Cromwell's war cry against the Scots, as he saw the morning sun shine blood-red through the mist at Dunbar; and it is worth noting that "God save the King," coming into use at the time of the Stuart rising of 1745, took up Cromwell's cry against the Scots rallying around their rightful prince. Cromwell was a fanatic, and he had persuaded himself that the Scottish Presbyterians of the League and Covenant were the enemies of God, whose chosen instrument he was for their destruction. The English of the middle eighteenth century had no such excuse. Yet the accommodation is justifiable only in the supposition that the House of Hanover was as the House of David, and the House of Stuart, worse than that of Saul; and, afterwards, that the English were God's peculiar people, and Frenchman and Russian, as the Canaanite and the Philistine. But if all this be granted, the rest of the stanza would be unexceptionable. Unlike the new one, its unity is absolute; and it would have been eminently proper to call on God to confound his enemies' designs, and to term Stuart plots and French or Russian machinations "knavish tricks." Indeed, as regards the former, the term would have had a special propriety. The Stuarts were Catholic. The plots for their restoration, therefore, might have been viewed as, in some sense, popish plots; and to zealots for the Protestant successions popery was knavery. So true was this, that some sang indifferently, "knavish tricks" or "popish tricks."

In keeping to the first two lines the new stanza clings to the blasphemous principle. Its author would, most probably, have disowned the idea of any close connection between them and the third. Still, taking the words as they are, one must see that the cessation of war, for which they pray, is to be brought about by the perfect triumph of England's arms; for he would find it hard to interpret the petition, "scatter his enemies" to mean, not "destroy them in battle," but, "gather them together to a Peace Congress, in which England shall have everything its own way." Below the surface, therefore, lurks the old idea that England is God's people, that its cause is His, and that He must fight its battles and give it the victory. This is confirmed by the line: "Turn thou our woes to mirth," which, at least, suggests the English prayerbook version of the one hundred and twenty-fifth psalm: "When the Lord turned again the captivity of Sion, then were we like to them that dream. Then was our mouth filled with laughter, and our tongue with joy." We may be told that this is a post-exilic psalm referring to a peaceful return from Babylon. Be this as it may, the popular mind makes no such distinctions. For it the turning of Sion's captivity is always a warlike operation, and the great things done by the Lord for his people, mean their deliverance by "the sword of the Lord and

Gideon." The modern English may think they have got rid of the notion of their relations with heaven that, born in the days of Elizabeth, and growing down to the fall of the Commonwealth, was confirmed by many a victory over Catholic France and Spain, but every now and again something like this new stanza shows that it is inveterate. - Peace through the triumph of God's people of England will be no more acceptable to other nations, than the fierce "smite them, hip and thigh" sentiment of the old stanza.

But may we not pray for the exaltation of our own people? To refuse this, would be to run to another extreme. The Englishman, the Frenchman, the American may pray God to grant his native land prosperity in peace and victory in war. But he must do it in the same way that he prays for any temporal blessing. One may pray for wealth, long life, health, success in lawsuits, for anything not wrong in itself, but he must do so in due subjection to God's will, His providence and His justice. He may no more make out the cause of his nation the cause of God, and use the language of scripture to bolster up the idea, than he may make out his own private interests to be such. We might pray in the terms of these stanzas of the English national anthem, for the triumph of the Church, though the Church commends more moderate language to our lips: we should not use them on behalf of the doubtful cause of any temporal power.

Why are not the English content with only one stanza? The first, beginning, "God save our gracious King," has a formula so general, that no fault can be found with it. If they insist on two there is another, sufficiently acceptable, which begins: "Thy choicest gifts." Why use the objectionable one, or try to recast it? The question has an important constitutional bearing which one may divine, who compares the constitutional content of the innocuous first stanza with the scandalous second; and which we may indicate by asking: why is "God save the King" called, not the "Royal Hymn," but the "National Anthem?"

HENRY WOODS, S.J.

IN MISSION FIELDS

THE PORTUGUESE REPUBLIC IN SOUTH AFRICA.

South Africa has begun to feel the effects of the operabouffe revolution that created the Republic in Lisbon, says the *Catholic Magazine for South Africa*. If the bombastic manifestoes and high-falutin proclamations were only uttered before the footlights, we might grin and enjoy them. But when these clown politicians take to disturbing our country, it is time to protest. We are already suffering some evil effects of the summer madness of Lisbon politicians, and greatly fear that the trouble has only just begun.

From a reliable source we learn that the Portuguese Jesuits, with all their mission helpers, have already left Portuguese territory, and crossed the Luangua River

into Northeastern Rhodesia. The Jesuit province in this part of Africa depended upon the College of Campolide, which was the first house attacked by the republican rabble in Lisbon. The chief sites of the East African province were at Quilimane, Shupanga, where Mrs. Livingstone died, Boroma, and lastly Miroor.

The irony of the present position is grim indeed. When Rhodes was making his great advances in 1890 at the expense of the Portuguese, annexing whatever they could not show that they occupied, one of the few effective forces on the Portuguese side were the Catholic missions. These often blocked the way and saved for Portugal the very territories from which the grateful Republicans now eject them. Thus once more do the senseless and narrow politicians who batten on the decay of Portugal prove to be the worst enemies of their country. Great as is the mischief that is being done to the cause of the Faith in these territories, Rhodesia will gain from the new arrangements. It will gain a fine body of Catholic missionaries; but it will also gain a large reinforcement of native laborers, who will doubtless follow the good Fathers who have taught them and cared for them.

Shortly after this news, come tidings of disturbances at Delagoa Bay. For some time past the management of affairs in Lourenço Marques has been in the hands of the ablest men that Portugal has recently produced. Two men especially stood out as capable administrators and officials of large views—Gen. d'Andrade and Mr. Galvão. Both these men have been shelved, and with them a number of capable subordinates whom they had trained. The chief offences they seem to have committed are that they were appointed under the Monarchy, have shown a conciliatory attitude towards the Union, and, in the case of Senhor Galvão, there was the serious crime of going regularly to Mass. No wonder that the secular papers of South Africa, as a whole, have revolted against the treatment that these men have received.

It is becoming clear that the Union will not tolerate much more of this kind of thing. If the dictators who now misgovern Portugal for their own profit cannot find men fit to keep the peace in East Africa, on our own borders, it will doubtless become our duty to police our own borders and to prevent Portuguese *canaille* from disturbing our trade and peace. In such circumstances patience is a great virtue; but any man can see that there is a limit to all things.

At the present time it is absurd to talk of the wishes of the Portuguese people. That people has no means of making its will felt. Since the revolution the country has been governed by men who usurped their present positions. No attempt has yet been made to call the Cortes together. Most important laws and decrees are being passed and enforced without consulting the people. Drastic legislation regarding marriage, Church and State, the freedom of the press, etc., is being promulgated according to the ideas of a few country attorneys and pe-

dantic professors. As long as this mischief is confined to Portugal it is no direct business of ours.

But we venture to predict that South Africa will not suffer antics like this for long. We have had suffering and dissension enough in our midst, and the present peace has cost us dear. It is not likely that we shall permit reckless politicians in Lisbon to disturb the peace of South Africa. We should prefer that the Portuguese should govern their own colonies. But if they should prove unequal to the tasks it will become our obvious duty to step in and see that order prevails.

CORRESPONDENCE

Portugal's Tottering Republic

MADRID, July 17, 1911.

Both the Government and the press of Spain have begun to feel serious concern about the conduct of that furious virago called by courtesy the Portuguese Republic. The matter demands the attention of statesmen and private individuals alike; for while the Portuguese revolutionists confined their activities to Portuguese territory, Spain could possibly afford to remain calm and undisturbed, but when her frontier is violated and armed Portuguese officials appear on her territory and make arrests (or rather, kidnap people) it is high time for the cabinet and the public in general to show some resentment. No people in Spain are more orderly, peace-loving and even phlegmatic than the Galicians; yet the border towns in the province of Galicia are so overrun by desperate-looking men in the pay of the Portuguese that the good people are in a state of continued alarm. To restore public tranquillity, therefore, as well as to prevent the invasion of Spanish territory, the Government has despatched regular troops of all three branches of the service, namely, infantry, cavalry and artillery, to patrol and guard the border.

The Portuguese Government is hurrying towards bankruptcy. To secure the funds which it needs and must have, it has had recourse to means far more reprehensible than the *adeantamentos*, or anticipated payments, in the time of the ill-starred Carlos I; for it has made an arrangement with the Bank of Portugal for the emission of such vast quantities of paper money that the currency of the country has depreciated enormously in value. No prophetic mantle is needed to affirm that the microbe which is to bring death to the Portuguese Republic is already developing in financial circles and in commercial houses, where ruin is already almost visible. During the past six months the public revenue from all sources was one million and six hundred thousand dollars less than for the corresponding period of last year; in the port of Lisbon general importations fell behind by about the same sum; and the exportation of cotton was only thirty per cent. of what it was in the former period.

The lessening of the public income would cause no uneasiness if there were a corresponding economy in public expenses, but just the reverse has happened, and hence the country is face to face with an economic inequality which spells failure. The large outlays required to keep up the police force and make the spy system effective, not to mention the expense entailed by

the frequent moving of bodies of troops, would be an appreciable drain upon the resources of a rich and flourishing country; but in poor Portugal, where the administration of the public finances has long been so wretched, the cost is not only burdensome, it is killing. The day is not far distant when Europe will intervene, not merely to protect the lives and property of foreigners, but especially to prevent the utter and irreparable collapse of the Portuguese treasury.

In the meanwhile the reign of terror continues. Denunciations of "monarchist conspirators" have filled the prisons with respectable people who never meddled in politics. As might be expected, many a private grudge has been settled by accusing one's enemy of being a "conspirator," for the mere assertion with no attempt at proof has been enough to place the victim behind the bars. Some days ago, for example, the Count of Sant' Eulalia, formerly Portuguese Consul in Chicago, reached Lisbon on the morning mail train. During the journey he had censured the provisional Government. As he was crossing one of the squares of the city a marine charged him with "speaking against the republic," and forthwith led him off to jail, where he was placed in *incomunicado*. At almost the same time some townspeople of Valença, with nobody's authorization but their own, arrested four ladies and called upon the civil guard to search their house for treasonable documents. The building was ransacked from garret to cellar and the unfortunate ladies were terrified, but no signs of treason were discovered.

Captain Paiva Couceiro is just now the nightmare of the Republicans. He was the royalist hero of the night of October 4, 1910. At the head of his company he went to the palace to defend the king, but he had already left. The captain went on to Cintra and then to Mafra, where Manoel embarked for Gibraltar. Then, and only then, did Couceiro leave Portugal. His absence, however, has not destroyed his prestige, for more than to any other royalist the people look to him for a solution of the present difficulty.

Among the Republicans who have broken definitively with the Braga aggregation Senhor Homen Cristo is one of the most distinguished. The infamies and the abuses of the monarchy drove him into the Republican ranks, where he strove untiringly for the regeneration of his country, which he looked for by the introduction of the Republican régime. But when the Republic came, and, instead of correcting abuses, made them worse and multiplied them, Homen Cristo was so disgusted with the cowardice, the immorality and the despotism of the Portuguese Republic that he resolutely set his face against it. However skilful he may be with weapons, the provisional Government is unquestionably more in fear of his pen than of his sword, as may be gathered from a recent utterance of his which has been pretty generally spread through Portugal: "Undoubtedly, the monarchy committed crimes. Why deny it? The monarchy made tremendous blunders. . . . During the past eight months, for every blunder, every infamy, every crime, every transgression of the monarchist régime, the Republicans have perpetrated a dozen. To arms! This is not a revolution of monarchists against Republicans. It is a revolution of men who do not know whether royal rule will result from their triumph, but who do know, as every sensible person knows, that between the rule of a king and the rule of the lowest ruffian in the ranks of the Carbonari that of a king is to be preferred." These are strong expressions; yet

we find much stronger in the same manifesto. Homen Cristo is a cultivated man, a man of great literary ability. What are we to gather from his violent, even savage denunciation of the republic? We are to gather that the numberless outrages perpetrated by the sham republic in the sacred name of liberty have roused him and many others to a wild fury, which he, better than they, can in some way express in words.

A rising of Portugal against the tyrants that throttle it seems inevitable. Even those most devoted to the present régime look for a monarchistic counter-revolution. I am in a position to affirm most positively that there is a perfect understanding between Dom Manoel and Dom Miguel, who realize that in the present crisis the throne is a matter of secondary importance, and that the one all-important matter is the temporal salvation of Portugal. If the republic falls, and fall it must, the first step will probably be to establish a provisional dictatorship, headed by Paiva Couceiro or the Count of Lavradio, who will summon the Cortes and place one of the rivals on the throne. It looks as if there were between them a written pact covering this matter.

There is a perceptible split in the ranks of the provisional Government, the members of which are not in accord on the course to be followed while the republic lasts. There are four aspirants to the dignity of President. One of these is Basilio Telles, a sensible man, who is very generally respected. His election would mean a political defeat for the present Minister of Justice, Affonso Costa, and a corresponding triumph for the Minister of the Interior, Antonio José Almeida.

NORBERTO TORCAL.

Tributes to Gaelic Scholarship

DUBLIN, July 25, 1911.

The Dublin Corporation seldom casts a vote in unison, the small Unionist minority feeling bound to oppose the Nationalist majority, and this diversity was further complicated during the King's visit by the capricious action of the Mayor, but it made last Tuesday memorable by attaining complete unanimity. At a special meeting all the Councillors, Nationalist, Unionist and Sinn Féin, united in conferring the Honorary Freedom of the City and County Borough of Dublin on Very Rev. Peter, Canon O'Leary, P.P., Castlelyons, County Cork, and on Dr. Kuno Meyer, Professor of Celtic Philology, Berlin University. In submitting their names Councillor O'Kelly said the increased interest during the last decade in Irish literature, art and industries was particularly striking in the department of Celtic studies, an interest which was as marked in the universities of Germany, France and England as it was in Ireland. No university was now deemed completely equipped without a well endowed chair of Celtic, and this change was effected largely by the numerous German scholars who made themselves masters of Gaelic and expounded to the world the antiquity, richness and variety of Irish literature. In honoring Dr. Meyer Dublin was also paying a tribute of gratitude to them. As to Canon O'Leary, everyone who ever handled a book in Gaelic knew and loved him. His works were the standard by which thousands of young Irish scholars measured their competency in Gaelic, and there was a charm in his writings that made them eager to attain it. It was fitting to bracket these two names together. Dr. Meyer had traced the history of the Irish tongue and the progress of the race from the earliest days to ours; Canon

O'Leary expounded the language of to-day, the pure fountain that flowed from the mouths of the people, to which all must turn who wish to taste of Irish undefiled.

Harmonizing with the nature of the function, the seconders spoke in Gaelic; and it will indicate the progress of the language to note that a considerable number of Dublin's Aldermen speak Gaelic, and not infrequently air it at their meetings. Mr. Cosgrave truly remarked that the German scholars had not merely a book knowledge of Gaelic; they spoke it, having with patient labor acquired it in Irish-speaking districts, thereby setting a great example to Irishmen who were ignorant of their own language. They honored these two ripe scholars because they regarded them essentially as nation-builders, who in stimulating the return to Gaelic speech, were rebuilding the traditions and restoring the habits of thought and speech that had moulded the distinctive character of the Irish race.

The distinction conferred was significant, for the freedom of Dublin has been sparingly voted, and ten years ago none would dream of conferring it for Gaelic scholarship. In the meantime, the movement has spread in every direction; encouraged and blessed by bishops and clergy and sanctioned by the public bodies, it has advanced from the schools to the universities, and now no honor is too great for those who, in its infancy, bore the burden of propaganda.

Of these Canon O'Leary is held in peculiar reverence. Belonging by blood and birth to the Ithian O'Learys of Roscarbery, on the southern borders of Cork and Kerry, the oldest branch of the Gaels that history can trace, Canon O'Leary was reared in a district where Gaelic has never ceased to be the language of the people. When Father O'Growney died and some who were suspect to Catholics became prominent in the movement, Canon O'Leary entered the field and, with the support of many other priests and Catholic laymen, maintained its Catholic character. He had much to do in making Maynooth what it now is, the chief centre and the most active and influential force in the Gaelic movement. When the question of compulsory Gaelic in the University was hotly discussed Canon O'Leary expounded from intimate knowledge the educational value of the language, demonstrating its purity, even as spoken by the peasantry, among whom the literary tradition had never died, in vigorous and idiomatic English; and by his wit, good sense and good temper, he succeeded in converting or silencing his opponents. Besides a long series of articles explaining the niceties of Gaelic idiom, he has written several plays, stories and romances, a book of sermons, and Irish Prose Composition which is accepted as the standard of modern Gaelic; and he has made several translations into Gaelic, among them the Gospels from the Missal and Æsop's Fables. Approaching eighty he is still vigorous, and actively engaged in writing Gaelic "for the glory of God and the honor of Erin."

Dr. Meyer is in one respect the most remarkable of the many foreign scholars who have rendered valuable service to the Gaelic language. Windisch, Zeuss, Zimmer, de Jubainville, Thurneysen were patient investigators and discoverers in grammar and phonetics, but Dr. Meyer's labors led him further than grammar. While teaching German in Liverpool University he acquired a perfect command of English, and having studied book Gaelic for many years and spent his vacations in the Gaelic districts of Ireland, he became equally adept in Gaelic speech. These accomplishments have

enabled him to produce classical versions of many a Gaelic fragment of purest poetry, and to prove in essay and lecture that ancient Ireland had a genuine literature with an insight into and a love of nature that none other of that age possessed. His version of the "Vision of MacConglinne" convinced the literary world that, centuries before his time, Ireland had a writer who possessed the genius of Rabelais without his grossness. A long list could be given of Dr. Meyer's collections of early Irish poetry, exquisitely translated and learnedly annotated. He assisted Miss Hull and other translators of the Cuchullin Saga, and as Gaelic Lecturer in the Royal Irish Academy aided and directed many students, native and foreign. The Chair of Celtic in Berlin will give him further leisure to promote the advancement of Gaelic studies, a cause which he has made his own.

While remembering her living scholars, Ireland is not forgetting the dead. There is a monument to the Four Masters in Dublin, but now there is a movement to erect a nobler one in their native Tirconnell. At the great Feis Tirchonnail, opened recently in Donegal, by the ruins of the Franciscan Monastery where the O'Clery brothers wrote their Annals, the immense concourse which had knelt on the open plain while high Mass was celebrated by Dr. O'Donnell of Maynooth, was addressed by Bishop O'Donnell of Raphoe. Recalling the work of the heroic men who, at the risk of their lives, traversed the land in evil days to gather and hand down in noble tomes the glories of the Gael, the bishop bespoke for them a dual monument. Persecution had almost exterminated the Gaelic blood and tongue in the township of Donegal. "But our soil is a generous soil; all settlers soon catch the Irish spirit," and he had no doubt their children will soon have erected a pleasing monument to the noble Four by reechoing around these ruins the language they wrote so well. They should also execute the project of erecting four life-sized figures of the Masters in Donegal granite, surmounting a fountain in the Diamond of Donegal. The men of Donegal alone should do it; and with the assistance of their kin in distant lands he had no doubt they would adequately commemorate the purest and most unselfish patriots of Tirconnell.

While Bishop O'Donnell was speaking in Donegal the Bishop of Kerry was blessing a marble Celtic Cross at Lissanaffrion (The Liss of the Mass), a hillside near Killarney, where Mass was said in penal days when Mass and priest were proscribed. A bishop and two priests were hanged in its neighborhood, and a priest was slain at the altar. The memorial was not directly connected with Gaelic, but the Gaelic prayers were said, and it is to renew the spirit of those days that the clergy are promoting the restoration of the language.

MICEAL MACDIARMUID.

What England's King Can Do

LONDON, July 22, 1911.

England is a strange place just now. A sweeping change is being made in our Constitution and at the same time there is real danger of war crashing out over the Agadir affair, yet the papers are full of the great aeroplane race, as if this were the supremely important question. Frivolity and sport are becoming a danger everywhere. Ninety per cent. of the electors do not take the trouble to be informed of the merits of public questions;

elections are decided on catchword cries, and Parliament is muzzled by the party system. The outlook is bad.

The part the King can play in directing events is very large, though not generally understood, as our constitutional system makes it difficult to trace while the events it influences are in progress. These examples occur to me: No dispatch of the Foreign Office can be sent off without the sovereign having seen it and agreed to it. In the famous case of the Trent, When Messrs. Mason and Slidell, the envoys of the Confederacy, were taken from under the British flag by a U. S. cruiser, the Foreign Office drew up a dispatch demanding reparation from Washington. It was a critical moment. On account of the cotton trade of Lancashire there was a strong feeling here for the Confederacy. It was the sovereign that stopped the transmission of this message. Queen Victoria sent the dispatch back to the Foreign Office, with a memorandum that it must not be sent. She pointed out that as it stood it stated the demand, the just demand of the British government in a menacing fashion, such as might provoke any self-respecting government to refuse it at all risks, and then there must be war. The dispatch must be so written, she said, as to leave the way open for an honorable settlement. This was done—the United States accepted the opening left for friendly negotiations, and a great crisis was passed peacefully.

Earlier still, in 1851, when Palmerston broke the rule of the Foreign Office and telegraphed to Paris his congratulations to Louis Napoleon on the *coup d'état* without consulting the sovereign, Victoria sent a message to the House of Commons dismissing him from office, and another minister took his place.

Again, when the Lords were preparing to reject Gladstone's Bill for the disestablishment of the Protestant Church of Ireland, the Queen's intervention broke up the opposition. The correspondence has been published. She worked it through the Bishops, and especially the Archbishop of Canterbury.

Edward VII personally built up a system of ententes and alliances which is now a main factor in European politics. He was often his own ambassador, and used his knowledge of foreign sovereigns and their ministers to great effect.

Finally, it is an open secret that it was George V that carried the bill for abolishing the sovereign's coronation oath against the Catholic doctrine of the Holy Eucharist. The British sovereign is the President of our "crowned republic," to use Tennyson's phrase, and, standing aside from all parties, is a real factor in the national life.

A. H. A.

The National Fine Arts Commission in its report to the Lincoln Memorial Commission, of which President Taft is chairman, recommends that the \$2,000,000 monument to the memory of the great war President be placed in Potomac Park, on the bank of the Potomac River. That site was recommended by the Park Commission about ten years ago and was approved by John Hay, then Secretary of State. The Commission also recommends that "to avoid competition with Capitol or the Washington Monument, the Lincoln Memorial should not include a dome and should not be characterized by great height, but by strong horizontal lines." The site approved is about two miles from the capitol and a half mile west of the Washington Monument. There is little doubt the recommendation of the Fine Arts Commission will be carried out.

A M E R I C A

A • CATHOLIC • REVIEW • OF • THE • WEEK

SATURDAY, AUGUST 12, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

The Unopened Bible

The Reformers of the sixteenth century were deadly enemies of the Bible, though they professed to base their whole religion on it. Insisting on everyone reading it and guaranteeing that the most ignorant could fathom its profoundest mysteries, they robbed it of all its objective value, for each individual, no matter how incompetent, was permitted to read into it his own sense, thereby leaving it no sense at all. Men who said they were scholars began to pick its text to pieces, discredited its assertions, cast doubt on its authorship and refused to admit in it anything like inspiration. The result is that in spite of the millions of money used by the Bible Societies to multiply its editions and scatter them over the face of the earth, not only the old love and veneration for the Sacred Book has disappeared, but the grossest ignorance of its contents has succeeded to that almost superstitious eagerness to learn the text by heart, which was so noteworthy only a very short time ago.

The latest revelation of this change of attitude among Protestants comes from the University of Michigan, where seventy-eight students were recently subjected to a Biblical examination. The test was not made off-hand, but nearly an hour was allowed to write down the answers. The results were startling. One volunteered the valuable information that the Old Testament was written B. C., the other was not; another affirmed that "the Old Testament represented Hebrew fable," while "the New dealt with historical characters." Another, again that "the Old was composed largely of stories and proverbs, which are not any longer believed to have actually happened." "By the Law," said one wise youth, "is meant the laws given by Christ to his disciples, while the Gospel simply means the Scriptures as taught to the people." We can only quote a few of the

hundreds of other ridiculous replies. "The Gospels," for instance, "were the letters which St. Paul wrote to the Churches." "The temple of Solomon was in Babylon." "Sinai was the place of the landing of the Ark, or the mount from which Christ spoke." "Nazarene was the Mother of Christ; Nazareth was his Father." "Levi was a name applied to Jews who were small in stature compared with Leviathan, which meant large." "Levi was a Jewish male; Leviathan a woman." "The Isle of Patmos was the place where the children of Israel were fed in the wilderness." "'Thou art the man,' are words said by Judas to Christ, or by a prophet in his chariot teaching Christianity to the man at his side." "'Before the cock crow thou shalt deny me thrice,' was said by Christ to one of the thieves hanging beside him in the crucifixion." "Abraham was called by God to preach the Gospel." "Jacob's ladder was a vision that Jacob had one night when he slept out-doors near a mountain which looked like a pair of stairs." "The Mess of Pottage referred to the Lord's Supper." "Aaron's rod brought the manna and doves to the ground when the tribes of Israel were without food." "'The thirty pieces of silver' were one of the parables," etc., etc., etc.

The other day the newspapers recorded the fact that Mayor Gaynor in 1897 went to the Public Library of Great Barrington to verify some quotation he wanted to make from the Bible. Much to his surprise he found no Bible there, and he afterwards donated a copy, in which he wrote: "I have found a great many libraries which lacked a great many books, but never before have I found one like this which lacked the Great Book." That was in 1897. In July, 1911, he again visited the library and found that the Bible which he had given so long before, had, according to the papers, never been opened. Evidently, Great Barrington, Mass., can shake hands with Ann Arbor, Mich.

A Calumny and a Fact

Episcopalian clergymen often say, though without a word of truth, that converts to the Catholic Church sometimes continue in the Anglican ministry with the full sanction of the authorities of the Church, in order to work more efficaciously for the conversion of others. This imaginary treachery they blame most vigorously, and, were the facts what they pretend, we should have to hold our tongues under their rebukes, for it would be a flagrant case of doing evil that good might come.

But what converts from Anglicanism do not do, is the practice of some fallen Catholic priests entangled in the heresy of Modernism. They will remain in the Church; they will utter with their lips the oath against their errors, denying it in their hearts; they will say the Mass they do not believe in; they will recite the Creed they reject; they will economize in their speech; they will work secretly, as they can no longer do so openly,

to spread their false doctrine. And this conduct is approved by those who are quick to denounce the immorality of the supposed case of the convert clergymen. A well-known Episcopalian weekly, the *Churchman*, has in its number of July 22 the following:

"The Modernists have chosen the better part, and even if their policy may be charged with tortuousness and secretiveness, it is better for them to practise the virtues of patience than to indulge in the agonies of polemics which would necessarily follow an attitude of open contumacy to the disciplinary regulations of their Communion."

The accomodation of Our Lord's words concerning St. Mary Magdalen savors of blasphemy. The word "disciplinary" is a presumptuous misrepresentation. According to the periodical from which we quote, the Modernists have chosen the better part, because by it they avoid "further sectarian divisions in Christendom," an idea which illustrates curiously the attitude of Episcopalianism towards revealed truth, and its notion of what unity means. According to Luzzi, the Waldensian, an article by whom it gives in full, from the panegyric of which our quotation is taken, they have chosen the better part, because it is the best way "to shake the foundations of the already tottering Colossus." Between the two justifications there is a difference only in words. But, one must ask: Who now holds the infamous principle, "The end justifies the means."

Mexico's Minister of Government

The Mexican Constitution (art. 85) enumerates among the prerogatives of the "Constitutional President of the United Mexican States" that of appointing and removing at will, with no reference to the Congress, any or all of the eight officials who constitute his cabinet. These eight "Secretaries of State" are looked upon as the confidential advisers and assistants of the President; they are directly answerable to him for their conduct, and they continue in office at his pleasure.

The second of these cabinet officers in dignity and precedence is styled *ministro de gobernación*, which is commonly translated "Minister of the Interior"; but the duties attached to the office make the holder second only to the President in domestic affairs, if, indeed, he is only second.

It is now over twenty years since the Mexican Congress distributed certain executive functions among the members of the cabinet. A glance at the law shows us that the *ministro de gobernación*, far from confining himself to the prosaic duties of our Secretary of the Interior, exercises very ample authority in matters which, on election day, for example, make success dependent upon his friendship or his honesty. To his department belong, among other things, administrative measures for the observance of the Constitution or for the reform of the same; for safeguarding the civil and political rights

of the people; for watching over the public health; for superintending general elections; and, finally, for the granting of amnesty. The power of this department in the Federal District and the Territories is well-nigh absolute, for it includes everything from local elections and city police to lotteries and hospitals.

For the full and proper execution of his varied duties the *ministro de gobernación* is not dependent upon chance or charity, for he is ex-officio head of the national guard in the Federal District and the Territories, and (what is much more to the purpose) he is in command of the famous *rurales* throughout Mexico. These *rurales*, who may be quite properly called "presidential police," owe their existence and their efficiency to Porfirio Diaz. When the great Porfirio came to the throne as Constitutional President, Mexico was suffering from a veritable plague of outlawry. Isolated plantations were attacked and looted, and their owners were carried off for ransom; travelers on the highway were robbed and murdered, and there was no redress; for the bandits dwelt in inaccessible mountain fastnesses, to which they retreated after a successful raid. It was then that Diaz made one of his most telling strokes of policy, for he induced some of the outlaws to accept a safe-conduct and come down from their lairs for a conference. His proposal was strictly on a commercial basis. He learned from them that despite their long days in the saddle and their irregular hours, attended with loss of sleep, their income was not great, and they were often disappointed in their expectations. Diaz offered them shorter hours, steady work and sure pay, if they would help him to put down brigandage! His terms were accepted. Chock-full of the fervor of their recent conversion, they sallied forth in search of their brother knights of the road. "Reform or die!" That was the purport of their message. Those who "reformed" were accepted as recruits for this first detachment of presidential police, the *rurales*; those that did not reform soon ceased to trouble the weary wayfarer or the lone planter. From such small and lowly beginnings have sprung the *rurales*, now known all over Mexico (and feared, as well); for, though the charter members have dropped out by this time, their successors are not mere "feather-bed soldiers," but men of daring and self-reliance.

As Minister of Government, Emilio Vásquez Gómez could exert a great deal of influence at the October elections, when his brother Francisco will be one of the candidates for vice-president. It was well that he should resign, even at the command of President De la Barra, for busy tongues would wag, and will wag, over the results of the coming contest. Incidentally, it seems clear that the revolutionists are not in the full and perfect enjoyment of complete ascendancy in the Mexican cabinet.

The Minister of Government has resigned. Upon his successor depends the fate of the candidates in the coming presidential election.

Possible Plan for Religious Training in Schools

Shrewd observers see in the tendency of Protestant sects of to-day to unite with one another in divine worship encouraging signs of the solution of the Catholic school question. In our small towns, as is well known, it is becoming the custom for Presbyterians, Baptists, Methodists and Congregationalists to secure at a good salary a capable preacher who will take care in his stirring moral discourses to say nothing of a doctrinal nature that can offend any of his hearers. Then all the Protestant churchgoers of the town flock to a union chapel to hear a good sermon. Now, many thoughtful non-Catholics, who see how very inadequate one hour's Sunday school is for preserving in the hearts of their little ones even the bare essentials of Christianity, view with almost as much alarm as we the paganizing of our public schools. While these men realize the need there of religious instruction of some kind, they see with equal clearness that, as a rule, it cannot be given nowadays without invading many children's rights of conscience.

So, they, too, would doubtless be glad to establish a system of denominational schools if they could hope to secure for them State support. It is, of course, out of the question, however, that a separate school for each sect should be maintained with public money, especially where their numbers are few. But if several varieties of Protestant denominations could agree on some scheme of daily religious instruction at school, as they have already united with one another in their church services, perhaps our voters and legislators would see their way to granting these denominational schools for their support a portion of the town or city revenues, according to a per capita rate. But it is plain that this could not be justly or consistently done unless the same concessions were made to Catholics, and if need be, to Jews, though many of the latter, along with numerous families with no particular religious affiliations, would doubtless continue to send their children to the public or "undenominational" schools.

In this way the ancient wrong that the Church in the United States is so patiently bearing in paying a double school-tax could easily be righted, to the satisfaction of all parties and to the manifest advantage of the State, for religion would again hold a place of honor in her system of education, and the clouds of anarchy and infidelity that are already lowering over our land would be scattered forever. But with the knowledge that Catholics would be the first to benefit by such an arrangement, would Protestants be ready to further the movement? Would their hereditary distrust of the Church keep them from taking a step which, though it benefited them immensely, would at the same time be of incalculable advantage to her, or would they be large-minded enough to share with her, "for sectarian purposes," some of the school fund to which both Catholics and Protestants now contribute? It is difficult to say.

However, the union of Protestant churches is an object for which we might profitably offer our prayers.

Europe and America

It would be a holy and a wholesome procedure for the politicians of Portugal, Italy and France to glance from time to time at the American papers. Their consciences, if there be any left, might suffer an occasional twinge, or light at least might penetrate their dull minds.

While they are ignominiously driving everything that savors of Catholicity out of their sight, and when even a Little Sister of the Poor rises before them as an obsession, here in this country, where genuine Republicanism reigns, Catholics in every grade of society, if they have the ability, are always able to secure recognition. Thus a Protestant President did not hesitate to confer the greatest possible honor in his gift on a practical and ardent Catholic, by making him Chief Justice of the Supreme Court of the United States. In the same spirit the American Medical Association, which this year held its annual meeting in San Francisco, elected as its President, Dr. John B. Murphy, a Professor at the Northwest University of Chicago. Dr. Murphy is a Catholic, and one of his greatest interests is the Mercy Hospital of Chicago, which is in charge of the Sisters of Mercy. The eloquence with which on the occasion of his election he denounced "the irregularities, immoralities and crimes which have crept into the practice of medicine" must have sent a thrill of enthusiasm through the hearts of the eminent men who listened to his burning words.

Coincidentally with this tribute to the scientific prominence of this Catholic physician comes the notice in a non-Catholic paper of what the writer calls a "shrine to which physicians go as pious pilgrims" from all the world over to see the two brothers, the Doctors Mayo, at their wonderful surgical operations, in the course of which, we are told, the modesty of the great men is as remarkable as their extraordinary science. They are not Catholics, but the chosen scene of their devoted labors is a Catholic hospital, around whose wards flit the blessed forms of the Franciscan Sisters. Our conception of things in America differs from those that prevail just now in some countries of Europe.

Sabotage

As everyone knows, a *sabot* is the clumsy wooden shoe commonly worn by the peasants and workingmen in France. Even President Fallières, who is a peasant, wears *sabots*, not, of course, on the boulevards of Paris, but on his farm. It is an inhuman kind of footgear, and as it is so rigid and unyielding that it crushes everything it treads upon. Possibly that is the reason why the method now resorted to of crushing the Government is called *sabotage*; that is to say, the systematic and politically

devised destruction of public and private property by those who are entrusted with its care. It is raging fiercely all through France at the present time. "Not a day passes," says the *New York Tribune*, "but that a dozen acts of destruction are reported on the railways. Rails are torn up; blocks of stones or sleepers are put on the tracks; signal boxes are damaged; telegraph lines are entangled or cut; attempts are made by means of secret emissaries of the Labor Federation, and by the anti-militarist propaganda, controlled by the Federation, to seduce the soldiers from their allegiance, and to make common cause with the strikers. According to official statistics no less than three thousand attempts have been made since October to wreck trains," and perhaps that is a thousand or more below the real figure. Between the Morocco imbroglio and this internal riot the decent people in France do not know where to turn. They are asking: Is the Reign of Terror to come again?

What adds to the alarm is that a certain number of newspapers are applauding these outrages, while Jaurès and his followers are clamoring in Parliament for the restoration of these destructive strikers to their former employment. The law allots severe enough penalties for such acts, but there is no strong man to put the law into execution. Briand tried it and he was flung out of power. Now the ciphering and elusive Caillaux is to have his chance, but the people are asking if the man whose only ability hitherto has been to squeeze money out of the nation by ingenious and multiplied taxation can be enough of a Napoleon to quell this universal mob? He will soon have his chance. If he fails he will make one more of the line of ghosts that appear and disappear from the stage of French politics. Meantime, it must be a most uncomfortable country to live in, and if something is not done soon there will be no need of another German invasion. The poor nuns who were exiled may thank God that they were driven out of the country before the orgies of blood and rapine succeed the horrors of *sabotage*. France is committing suicide.

The Devil's Baptism

The devil has been always aping the works of the Almighty. The latest instance of it occurred a short time ago in the City Hall of Mâcon, in France, when His Honor the Mayor, as the High Priest of the occasion officiated at what he called a Civil Baptism.

For a perfervid Gaul, whose imagination can generally be relied on for something original in wickedness, it was a fine chance to hit upon a particularly striking and novel device to vent his hatred, but this baptism in Mâcon's City Hall was nothing but a parody, a plagiarism, a travesty of Catholic Baptism, whose ceremonies have been familiar to every Frenchman from the time of Clovis.

The unfortunate baby chosen to be the victim of this incantation was addressed by the Mayor in this fashion:

"Marie Philibert Sevè, daughter of Louis Sevè and Philomène Carcosset, gardeners of Flacé, welcome to the great family of those who are freed from the trammels of religious dogma."

Why "Marie" of all names? That was surely an oversight, but poor Marie was unconscious of what was going on, and the man with the official scarf, which no doubt did service for a stole, proceeded: "In the name of the universal principles of Freethought; in the name of the Glorious Revolution of 1789; in the name of the lay and democratic French Republic, I baptize thee." The formula was evidently a substitute for the name of the Father, Son and Holy Ghost. Freethought, Revolution and French Republic is the new trinity which the Government bestows on the people.

Then follows an injunction to the baby "to honor her father and mother, to sustain truth and justice and not to injure her neighbor"—another bald copy of the words used by the priest when he puts the lighted candle in the hands of the sponsors and places the white robe on the child. But the most ridiculous feature of the comedy was that, though the great official declared that he baptized, there was no ablution. Possibly it was because the devil can't help lying, or it may be because of his known dislike for holy water.

On the whole it was a very sad and stupid farce, while being at the same time outrageously and intentionally blasphemous. Poor Marie, the gardener's daughter, has to grow up in a hotbed of everything that is rank and bad. It is not likely that she will honor her father and mother, love justice and truth, and do no injury to anybody after making such a bad start in life. She may figure later on the barricades.

—•••—

At the last session Congress voted the sum of \$200,000 to erect a fitting memorial in honor of Commodore Perry for his victory on Lake Erie. Everyone knows how the hero announced the result of the battle to General Harrison: "We have met the enemy and they are ours", but few are aware of the deeply religious tone of his official letter to the Secretary of the Navy, William Jones. It is dated "U. S. Brig Niagara, off the Western Sister, Head of Lake Erie, Sept. 10, 1813; 4 p. m.", and runs as follows:

"Sir: It has pleased the Almighty to give to the armies of the United States a signal victory over their enemies on this lake. The British squadron, consisting of two ships, two brigs, one schooner and one sloop, have this moment surrendered to the force under my command, after a sharp conflict."

The first lines of Perry's letter ought to be cut into the monument, as an intimation to those who need it that a man can be at the same time religious and heroic. It is an answer to that other fighter who said that victory rested with those who had the heaviest artillery.

LITERATURE

The French Revolution. By HILAIRE BELLOC. New York: Henry Holt and Co. (Home University Library.) 75 cents net.

L'Assemblée Constituante. GUSTAVE GAUTHEROT. Paris: G. Beauchesne & Cie.

Partly French by blood and training, a past member of the French army and of the British Parliament, a stout champion of the Catholic religion and of republican institutions, and a deep student of the period, as is evidenced in his "Danton," "Robespierre" and "Marie Antoinette," Mr. Belloc is peculiarly fitted to disentangle the perplexing problems of the French Revolution and trace the conditions that produced them and flowed from them. Starting with the assumption that "a political community pretending to sovereignty derives the civil and temporal authority of its laws not from its actual rulers, nor even from its magistracy, but from itself," and "that the ultimate authority in any act is God—or, if the name God sound unusual in an English publication to-day, then 'moral sense'"—he adopts the general theory of Rousseau's "Contrat Social," and excessively eulogizes it, overlooking the many unsound views of that remarkable document.

However, the Equality of Man, "the vision of which was the flame and excitant of French Republican energy," and which "found its noblest expression in the American Declaration of Independence," is, rightly understood, a thoroughly Catholic doctrine, and the representative system, which is the inadequate modern expression of it, "had been designed under the influence of the Church, and especially of the monastic Orders, who invented it in the Middle Ages." In Spain, where the first experiments were made, it became constitutionally vital, locally and nationally. "In England Representation, vigorous as everywhere else in the true Middle Ages, narrowed and decayed at their close, till in the seventeenth century it became a mere scheme for aristocratic government. The nation had forgotten democracy as completely as it had forgotten the religion and the old ideals of the Middle Ages."

In France it had fallen into disuse for two centuries, but an active memory of it remained. Used as a check on the French Monarchy, "the function of this ancient Christian institution was to initiate a national policy in critical moments, but more generally to grant taxes." In 1789 it existed in the United States only, where, among other radical differences, there was no ancient central constitution, nor Crown nor Custom of the City. In France the elective machinery was untried, and a radical fault of the revolutionaries was to regard its permanent use in all matters "as something sacred to, and normal in, the Democratic State." The result of this deification of the elective system is that "in all parliamentary countries to-day a few intriguers are the unworthy depositaries of power, and by their service of finance permit the money-dealers to govern us all." On this point Mr. Belloc is in agreement, though from different premises, with the conclusions of Sir William Butler's Autobiography.

For the better understanding of the Revolution, its chief characters are vividly sketched: the King and Queen, Mirabeau, La Fayette, Dumouriez, Marat, Danton, Carnot and Robespierre. A mild attempt to whitewash the latter two only dyes them darker. Robespierre, it appears, was privately opposed to the Massacres while publicly promoting them, and Carnot was willing to let them go to any length as long as others assumed the responsibility. His characterization of Marat applies to most of the revolutionaries, and to not a few of the "muck-raking" reformers of our times: "The condemnation under which Marat justly falls does not at-

tach to the patent moral truths he held, but to the manner in which he held them. He not only held them isolated from other truths—it is the fault of the fanatic, so to hold truth—but he held them as if no other truth existed;" and when his ideal would not work he at once sought a scapegoat. "He worked with his creed as a madman who is mad on collectivism or the rights of property might work in our society, thinking of his one thesis, shrieking and foaming at the mouth upon it, losing all control when its acceptance was not even opposed but merely delayed."

The phases of the Revolution and its military sequel—here the author's army experiences serve him well—are admirably set forth in one-half of the 260 pages, but the chapters dealing with the principles of the Revolution and their relation to the Church are particularly worthy of study, as they have a direct bearing on living problems of to-day. Mr. Belloc holds "there was no necessary and fundamental quarrel between the doctrines of the Revolution and those of the Catholic Church"; that no one can point out a doctrine *essential* to the revolutionary theory which is opposed to Catholic dogma or morals. But the Revolution in action was quite another matter, and with that the conditions of the time had much to do.

There were in France a million wealthy and influential Huguenots eager to throw their influence against the Church which they blamed for filching them of their privileges. The Church itself was Gallican, and "set its intimate attachment to the political structure of the State far beyond the sanctity of Catholic dogma or the practice of Catholic morals." Court bishops, not a few unsound in faith and disedifying in their lives, were concerned not to defend the Church itself but only the method of its existence. Witty diatribes and weighty attacks on religion were allowed wide latitude, and seldom provoked effective reply, but disrespect to Church dignitaries was promptly punished. As Church organism grew more and more official the instruction and maintenance of the lower clergy were neglected, the towns lost touch with it, and the uninstructed artisans and the sceptical middle and upper classes seldom went to Mass. Of the educated classes, we are assured, there are five sincere Catholics in France to-day for one before the Revolution.

The Church was in a swoon; the revolutionists, having grown up without respect or love for it, thought it was dying, regarded it as a State organism only, and proceeded to use it as such. Moreover, it had much property, was unpopular in many places, and the State, needing money, found it easiest to plunder. Then followed the Civil Constitution of the Clergy which, making the Clerical Oath the test of democracy, lit civil war, led to the great persecution, and dug the pit which divided Catholicism from the Revolution and divides it still. The effect of this Oath, which no loyal priest could accept, was to brand the cassock as the badge of a traitor. But the National Assembly was wrong; the Church was not dying: "The Catholic Church is an organism that fructifies and expands under the touch of a lethal weapon; it has at its very roots the conception that material prosperity is stifling to it, poverty and misfortune nutritious." It refused, as its principles required, "to admit a superior external power which, in practice, would make of it what other State religions of Christendom have become."

Mr. Belloc has won the ear of the public, and his brilliant exposition will prove eminently useful in disabusing many readers of false notions concerning Catholicity and democracy. Dr. Gautherot, Professor of History of the French Revolution in the Catholic Institute of Paris, looks at the question from another angle. He would probably agree with Mr. Belloc's understanding of the theory of revolution, and admit that in applying it revolutionists could have accom-

plished, probably in peace, every desirable object of true democracy, but would deny that the French revolutionists ever so understood it. Their notion of equality, etc., was so vitiated by a heterogeneous variety of doctrines that were false in philosophy, theology and economics, and so corrupted by acts of cruelty, immorality, blasphemy, tyranny and hate, that it was soon lost in a vortex of political insanity. Confining himself to the acts of the Constituent Assembly, he lays more stress on the influence exercised by Voltaire and the Encyclopedists on the minds of that body, and finds their views and acts irreconcilable with Catholicity. This is admitted by Mr. Belloc, whose main anxiety is to dissociate such views from democratic doctrines and demonstrate the concordance of democracy with Catholicity. Dr. Gautherot, a conscientious and able historian, but a Frenchman with a Monarchistic bias, betrays no such anxiety. Mr. Belloc's book, while also staunchly Catholic in tone, is better attuned to the temper of our times, and is probably the most enlightening explanation of the causes, consequences, successes, failures, and far-extending influences of the French Revolution that has yet been given to the English-speaking public.

M. KENNY, S.J.

Lamennais et Le Saint Siècle. (1820-1834.) D'après des Documents inédits et les Archives du Vatican. Par PAUL DUDON. Paris: Perrin et Cie.

One hesitates whether to call Père Dudon's book on Lamennais an historical study or a critical analysis of Lamennais' mind. In point of fact it is both: but no one will hesitate to call it a fascinating book. The distinguished author, long connected with the editorial staff of *Les Etudes*, has the gift of a clear and chastened style. His painstaking researches in the Vatican Archives, a source now for the first time laid under tribute on the present matter, the Archives of the Nunciature at Paris, of the Foreign Ministry and of the Seminary of Saint Sulpice, together with the voluminous correspondence of Lamennais, have given him a fund of authentic information on his subject. Adhering closely to his sources, he has woven a study of the mind, the influence, the contemporary appreciation and the final condemnation of the brilliant but mistaken apologist of the last century which holds the reader to the last page.

The development of mankind going on by natural processes as well as stimulated and directed by supernatural influences has brought new problems for man's solution. He may try to solve them with natural principles alone, and he is commonly balked. Too often his natural principles are awry, and then he is soon at sea. When he has his principles right, peradventure they fail in adequacy. The application of the principles of revealed truth becomes a sudden necessity. In all the stages of our history good men have hastened, often with more zeal than discretion, to save the Church from apparent opposition to the progress of the times by an immediate solution of the newest problem with an original application of the truth of which she is the guardian. If they forget in their eagerness that she is the authentic interpreter, grow impatient of her conservatism and her deliberation in bringing forth from her treasure, like the goodman of the house, new things and old, it will grieve but not surprise the judicious to see them suffer shipwreck. So was it in the case of Lamennais.

The brilliant and enthusiastic apologist met the tide of rationalism with fearless power and eloquent conviction. The pendulum swung too far, and his argument went the length of admitting no secure base of certain truth save authority and tradition. Seeking to battle for the people against the tyranny of kings and to save the Church from injury in their downfall, he wished to put her in opposition

to all existing civil authority. Fighting the fight of the new developments of his time in favor of popular liberties, and thinking the Church bound to join in the movement, with precision of course from the false principles and wicked consequences with which the movement abounded, he lost track of what principles were right and what were wrong. When the Church made the distinction for him, he rebelled. A visionary who ran ahead of events to a golden commonwealth of his dream, he was impatient of all who did not share his vision. Sensitive to the degree of morbid melancholy, he writhed under the rough blows involved in heated polemics, even among Catholics of the same household. Proud with a towering pride which he refused to recognize even at the instance of his closest and dearest friends, he would not yield an inch of his thought to argument, counsel or precept. Step by step he went his way to rejection of all teaching authority in the Church, and at last made complete shipwreck of his faith, leaving the Church as if it were a chrysalis, outgrown and outworn, and substituting the dreams of his fancy and the perfervid fallacies of his distorted reason for the revelation of Christ as deposited with Peter. He died sadly; and his prophecies passed with him.

All this, and more, has Père Dudon developed from personal and official correspondence with a completeness of detail and a surety of consequence that is most satisfying. The facts of this historic instance lie before us from the time of the publication of Lamennais' "Essay on Indifference" to that of the Encyclical "Singulari Nos," which condemned his "Paroles d'un Croyant," ending the matter for all Catholics. The moods and mental transitions of Lamennais are laid bare from his first conviction that he alone had the secret of the only apologetics which could save the Church from imminent ruin, to the last, where he cried: "For us the papacy is no more. It is one of the vast ruins which one meets at Rome." Reading the facts of the controversy and the sentiments of its protagonist in the quoted texts of the official documents and the correspondence of its principals, the reader forms his own judgment, and it is that of the author. One closes the book with a sense of finality. Within its covers is a lesson for the Modernist, if he will but learn it, and, for that matter, for every self-centered enthusiast who dreams himself a Cyprian or a Bernard, and awakes to find himself only an Arius or a Calvin.

The author has gathered together in an appendix the full texts of the decisive documents and declarations on which a judicial conclusion must be based. These are the last word in a famous incident.

CHARLES MACKSEY, S.J.

Three Fundamental Principles of the Spiritual Life. By MORITZ MESCHLER, S.J. St. Louis: B. Herder.

Spiritual Instruction. By REGINALD BUCKLER, O.P. New York: Benziger Bros.

The Mission of Pain. By PÈRE LAURENT. Translated by L. G. PING. London: Burns and Oates.

These are three volumes of solid piety. Father Meschler, whose name is a guarantee of a book's worth, shows briefly how prayer and self-denial and love of the Divine Saviour is the triangular base on which the firm and lofty tower of a good Christian life can easily be erected. Father Buckler, the well-known ascetical writer of the Dominican Order, has written these "Spiritual Instructions" especially for religious, to suggest to them the means of joyfully rising to the dignity of their state, and to teach them how to do the work of Martha without losing Mary's peace of soul. Those finally who querulously ask: "Why do the wicked prosper? Why do the virtuous suffer? Of what use is pain?" will learn from Father Laurent's attractive book the answers that Catholic philosophy and theology have for these ques-

tions. Our Lord's atonement, as this author reminds his readers, although abundantly sufficient, is still being carried on by those whose mission it is to suffer with Him in reparation for all who cannot or will not bear pain, that thus there may be filled up "those things that are wanting in the sufferings of Christ."

A Conspiracy and Its Agency, a neat pamphlet prepared by PAUL BAKEWELL, of St. Louis, is a reprint of papers on the Ferrer case written by Hilaire Belloc for the *Dublin Review* and the *London Tablet*, to which are added two articles on the "Establishment of an International Press Agency by Catholics," that appeared last spring in *AMERICA*. Mr. Belloc proves conclusively that the entire anti-Catholic Ferrer agitation in the press was affected by Judæo-Masonic "suggestions," and shows how the people's discontent with labor conditions made them easy dupes of these designing men.

The Reunion of Christendom. By FRANCIS GOODMAN. New York: Broadway Publishing Co.

This book, which is dedicated "To all the God-fearing men and women of the world who yearn for Christian unity," is plainly a "novel with a purpose." The scene of the story is laid in Codport, a Massachusetts coast town. A rather flimsy plot merely serves to support a quantity of good controversial theology with which Father Douglas bombards an Anglican minister. The book ends with the parson's submission to Rome, indicating the only means for effecting a union of Christendom. He then marries the fair niece of the parish priest, and after the wedding, somewhat to the reader's surprise, four other ministers of the town enter the Church. The dialogue of the supposedly cultured characters in the book is not always that of refined people.

W. D.

The End of the Irish Parliament. By JOSEPH R. FISHER. New York: Longmans, Green & Co. London: Edward Arnold.

This is an elaborate Unionist pamphlet, which expends 316 octavo pages in befogging a subject that Mrs. Green's "The Irish Nationality" has been able to present clearly and correctly in a twenty-page chapter. The discovery of some MSS. which would make out the private opinions of Lord Townshend, Irish Viceroy, 1767-1772, to have been better than his deeds, is the author's excuse for the perpetration. It is not sufficient. He goes on to show by a selection of phrases, adroitly wrested from their context, that Grattan and his Parliament were essentially incapable of governing Ireland, and the patriots and their friends were knaves or fools; that Ireland's real friends were Pitt and the English statesmen, Castlereagh particularly, who brought about the Union through altruistic benevolence, and only used the normal amount of bribery in the process; therefore, that Home Rule would be a calamity for Ireland and the Union is her only safety.

The vast commercial progress of Ireland during the Grattan period is ignored, while the removal of many disabilities from Catholics and the conferring of a wider franchise than they possess to-day are attributed to England, which is somehow exculpated for the recall of Lord Fitzwilliam when, in cooperation with the Grattan party, he was about to establish Catholic Emancipation, and Lecky's well documented proofs to the contrary are thrust out of court to make room for a piece of rhetorical casuistry from Lord Rosebery. One half-phrase of Grattan is repeated *ad nauseam* to show he favored "Protestant Ascendancy," while hundreds of pages and his whole life prove the contrary. Thomas Addis Emmet, a good Protestant, and Dr. Mac Nevin, a good Catholic, whose monuments still remind New

York of two of its most honored citizens, are described as "true Jacobins," who cared nought for Catholic Emancipation. Rufus King, the American Ambassador, is cited declaring them unfit for American citizenship, but King's condemnation for that act is unnoticed.

The writer abstains from giving references because, he says, the average reader will not want them and the critical student will not need them. The proceeding was cautious but the reason superfluous: we doubt the book will find many readers in either class.

M. K.

Our Alliance with Catholic France.

Below is described by Robert Morris, the financier of the American Revolution, a scene which forms a striking background for more recent events. Between our old alliance with Catholic France and the promised alliance announced by President Taft at the Peace Jubilee at Manasses, on July 23 of this year, both countries have often shifted their positions, not only toward each other, but toward the once common enemy, England. In the treaty for universal peace, France comes after Great Britain in her overtures with the United States. But it is better to let the extract speak for itself regarding the first alliance. We find it in Robert Morris' "Diary," quoted as follows in the footnote to p. 7, Vol. XII, of Spark's "Diplomatic Correspondence of American Revolution":

"1781

November 3d. This day, on the invitation of the Minister of France, I attended at the Romish Church at a *Te Deum*, sung on account of the capture of Lord Cornwallis and his army. Soon after arrived the colors taken by General Washington with that Army, which were brought by Colonel Humphreys to Chester, there met by Colonel Tilghman and thence conducted hither by those two Aid-de-Camps of the General. The city troop of light horse went out to meet them, and became the standard bearers, and twenty-four gentlemen, privates in that corps, carried each of them one of the colors displayed. The American and French flags preceding the captured trophies, which were conducted down Market street to the Coffee House, thence down Front to Chestnut street and up that street to the State House, where they were presented to Congress, who were sitting; and many of the members tell me, that instead of viewing this transaction as a mere matter of joyful ceremony, which they expected to do, they instantly felt themselves impressed with ideas of the most solemn nature. It brought to their minds the distresses our country had been exposed to, the calamities we have repeatedly suffered, the perilous situation, which our affairs have almost always been in; and they could not but recollect the threats of Lord North, that he would bring America to his feet on unconditional terms of submission."

M. PELLEN.

BOOKS RECEIVED

Christian Rome. Historical Guide by J. W. & A. M. Cruickshank. Second Edition. New York: Henry Holt & Co.
A Guide to Great Cities; For Young Travelers and Others. By Esther Singleton. Two books: Western Europe and Northwestern Europe. New York: Baker & Taylor Co. Net \$1.25 each.
The Dominion of Canada. By W. L. Griffith. Boston: Little, Brown & Co.
Lessons in Logic. By William Turner, S.T.D. Washington: Catholic Education Press.

Pamphlet:

The Parochial School. Why? By the Rev. Joseph F. Noll. Third Edition. The Author: Huntington, Ind.

Spanish Publications:

La Curia Romana. Según la novísima disciplina decretada por Pio X. Por el R. P. Juan B. Ferreres, S.J. Madrid: Administración de Razón y Fe.
La Muerte Real y la Muerte Aparente. Con Relación a los Santos Sacramentos. Por el R. P. Juan B. Ferreres, S.J. Madrid: Administración de Razón y Fe.
Los Esponsales y el Matrimonio. Comentario Canónico-Moral sobre el Decreto *Ne Temere*. Madrid: Administración de Razón y Fe.

EDUCATION

It was with keen pleasure that the writer made use of quotations from certain letters last week in support of his contention that the neutral or non-religious system of school training imports grave danger to the welfare of the nation. Time was when few outside the Catholic Church were brave enough to say a word in defence of what is beginning to be accepted as the only proposition tenable by a Christian: that religious instruction must form a part of our school program. Mr. Coler's correspondent, as was said last week, is not a Catholic; neither is he a clergyman, but he has been deeply interested in educational work for years, more especially in the problems meeting one in the training of children in primary and grammar schools. His experience has compelled him to concede the demoralizing influence of a materialistic education and the obligation binding Christian men and women to safeguard our children from its vicious consequences.

* * *

It will not be amiss, in this connection, to detail the reasons which led Mr. Coler, to whom these letters were addressed, with the whole-hearted earnestness characteristic of the man, to take up the question of religious training in our schools. As a layman who came in contact with this question through political and official activities, he had been deeply impressed with the truth underlying the statement used by Dr. Wescott: "All life is one, national life, social life, civic life being all forms of the religious life which is the embodiment of the Gospel." Certain facts had faced him during his career as a public officer, which Mr. Coler thus describes, explaining the growth of this impression:

* * *

"A part of the money that the people contribute towards the expenses of government is by law directed into educational channels; some of it is expended for libraries, which are only schools, after all; some of it is devoted to the support of reformatory institutions; a great part of it, indeed about one-third of our budget in the city of New York, goes to the maintenance of the immense public school system, which controls the inclination toward God or away from God of the citizenship that must rule this Republic but a few years hence. A public officer need not be an intensely religious man himself; his conduct may, in many respects, fall far short of the Christian standard; but, if he has any conscience at all, any comprehension at all of what all this educational work means for the future of his country, he must feel the responsibility of passing upon expenditures of this kind, and he must have some impelling sense of his obligation to do what he can to make this expenditure serve the National purpose and minister to the National health.

* * *

"And," continues Mr. Coler, "if he is a believer in God and in the Christian faith, he must come to see that the National life is only a part of the religious life and that his duty is in the direction of blending religious and secular training so that the government of the Republic in the generations to come shall be not only intelligent, but righteously intelligent. And if he finds that there is a plan whereby this can be done without injustice to any of the numerous creeds and denominations which divide among them the vast population of this country, a plan so fair that not even the Atheist is deprived of his rights thereunder, the public official, it seems to me, is lacking in courage if he does not put aside that natural reluctance of a layman to enter the field of religious discussion and give to the plan the best of his advocacy."

To be sure, one who accepts Mr. Coler's stand must overcome, too, those fears of misapprehension as to motive which ever haunt the man who has any considerable experience in public affairs. He himself, since entering upon his advocacy of religious schools, has been reproached by non-Catholic friends with having adopted a policy that lends too much aid to the Catholic Church. But, as he well answers, no man may question the justice of a system of public expenditure in educational matters based upon the principle of payment for service rendered, and if the plan is just, what injury shall its acceptance work upon any Christian body?

* * *

"Are we to deny," argues Mr. Coler, "on behalf of the State, encouragement and financial support to those institutions which comply with the injunction of Christ: 'Suffer the children to come unto me'? Because we are a nation committed to freedom of conscience, must we discriminate against religious institutions? Is it necessary, in order to preserve that religious freedom which has been wisely made a part of our governmental system, that we shall not pay for secular education because the teacher is a Christian Church who reinforces such secular education with the moral inspiration of a living faith? Must we appropriate the public funds to maintain libraries named in honor of a great philanthropist, in which libraries through the materialistic writers the dead philosophy of a Godless universe is taught, but deny any financial return for services rendered by other institutions because they believe it to be of more importance to save a child's soul than to sharpen his intellect?"

Some weeks ago we made mention in this department of a point emphasized in the general resolutions adopted at the recent congress of the Catholic Education Association. There was voiced in those resolutions an urgent appeal to Catholic teachers to seek advanced training under distinctively Catholic auspices. As was said, the danger confronting Catholics who frequent schools noted for unsound economics and sociological theories and the irreligious tendencies of whose faculties have been brought home to us in recent discussions of educational methods, is too obvious to need a word of warning. One is gratified in this connection to learn that the Catholic University Summer School for Teaching Sisters and women teachers has met with signal success in this its initial year. The registration for the various courses reached nearly three hundred, by far the greater number in attendance being members of teaching communities of religious women. These came from forty States of the Union, and from points as far apart as Oregon, Florida, Texas, Louisiana and Minnesota. Twenty-five religious orders and congregations were represented and about sixty independent houses. Every arrangement had been made to enable the Sisters to live precisely as they would in their own convents at home, and no more agreeable or healthy situation could be found to assure the success of this great work very properly inaugurated by the Catholic University authorities. The classes were conducted in McMahon Hall, whose excellent equipment was placed at the services of those following the courses; twenty-five professors directed the work, and all the branches usually taught in a summer school of the highest order were well represented in the program of studies followed. It is to be hoped that the excellent results achieved in the first year of the new venture assure a very successful future for the school. Certainly, with the advantages thus offered to them by the University, Catholic women teachers and, most of all, Catholic religious women will find little excuse to continue the practice of frequenting for advanced work the classes of non-Catholic educational institutions, no matter how distinguished the reputation these latter may enjoy.

M. J. O'C.

SOCIOLOGY

Social Study Course at Fordham

On Friday afternoon, August 4, the Social Course for the Eastern district of the Central Verein closed its interesting and animated sessions. The enthusiasm which had pervaded the meetings, and which during the successive days waxed in intensity, would not allow the members to separate without first making provision for a new organization. The purpose of this is to insure the permanent existence of an annual Summer School Course in Social Studies for the special benefit of the Eastern section of the Central Verein. Resolutions were likewise adopted to issue a pamphlet containing all the practical information necessary for continuing at home, in private study circles, the work begun in the Social Study Course. As the men reluctantly departed from the halls of Fordham University, which had become endeared to them by the hospitality they had there enjoyed and by the memory of the days spent together in mutual self-improvement and preparation for the struggle with the common enemy, it was clear that their hearts had been fired with a lofty purpose and that in each of the forty-eight present there the faith had won a champion or more strongly nerved an apostle.

Catholic social study circles and courses are no longer to be looked upon as an academic luxury, but have become a real need in our days. It is by similar institutions that Socialism is not merely making its converts, but is preparing its propagandists everywhere whom the Catholic workingman must be taught to meet and vanquish on their own chosen grounds. Sunday schools and study classes are the means of indoctrinating the working classes with the fallacies which, as was so well pointed out in the lectures and discussions, are dangerous precisely because of the truths which are blended with them. Countless excellent plans for ameliorating the condition of the poor and of the laborer are put forth by Socialists, and the Catholic worker to whom these are proposed by his Socialist fellow mechanic naturally draws the conclusion that if this is Socialism, as he is given to understand that it is, then he can see no reason why the Church should be so utterly and relentlessly opposed to it. The great work of the lecturer must evidently be to make manifest the real meaning of Socialism in theory and in practice, and to show that what is good and noble in its purpose is even more dearly cherished by the Church, and is to-day to be made the goal of Catholic social action in our own country as it has long been contended for most successfully by Catholic organization in Germany. Socialism, on the contrary, must be exposed in all its dishonesty and in the fallacy of its fundamental principles, so destructive of all justice and religion, and forever irreconcilable with Catholic doctrine.

In speaking with the members as they departed for their homes the writer was deeply impressed not merely with the supreme sense of satisfaction with which the lectures and discussions had been deservedly appreciated, but even more with the serious determination of the men to read and study and fit themselves for the battles the future will bring. Here, we may say, is the greatest profit derived from such courses: the desire they awaken for further information on the Catholic side of every social question, and the conviction they inspire of the absolute need—now perhaps realized for the first time—of reading and spreading our own Catholic literature. Indeed, could a sound, enlightened Catholic paper and periodical be introduced into every Catholic home and be there accorded all the attention and consideration it deserves, the victory were already assured.

JOSEPH HUSSLEIN, S.J.

Lack of Support in Charitable Work

We have received the annual report of the Christ Child Society, Washington, D. C., with branches in other cities and towns, and after reading its clear exposition of work accomplished and examining its businesslike balance sheet, we pass on it the judgment which falls usually on Catholic charitable works: "An extraordinary result from means so limited." Why the means are such is a problem worth considering, the more so as the annual conference of charities is near at hand, in which it might well be discussed. This society, in Washington, which is typical of many others, has over 800 members, exclusive of the junior branch. Its subscriptions and Christmas donations amount to less than \$1,200. Most probably the donations may be put down at \$500, of which the larger part come from persons not members of the Society. This would bring the contributions of members to \$1 each per annum, less than 10 cents a month.

The great impediment to our charitable work is lack of support. Some say this can not be helped. Protestants, they explain, have comparatively few calls on them, so they can afford to undertake philanthropy on a large scale. On the other hand, the claims on Catholics are so many, for church, school, church organizations, etc., that there is little left for general charity. There is something in this excuse, in the sense that it is not absolutely invalid; but that something is very small indeed. Let us suppose a parish of one thousand families, chiefly of working people, and assume that there are five wage earners for every three families, earning, on an average, \$20 a week for forty weeks in the year. This would give about \$1,500,000 coming into the parish annually. Besides, there is a number of men, either unattached to any family or more or less emancipated, who have not set up families of their own. Put these at one hundred and fifty, and suppose them to earn \$15 a week for forty weeks in the year, and we see \$100,000 more coming in. Now, what do the Church and the parochial organizations receive out of this sum? How much is wasted in self-indulgence?

The experience of every pastor is that the church is supported mainly by a minority of zealous families, and that the larger part of the parishioners do less than their share. There are some who find the burden heavy, and these complain the least. There are others who do something, and these are louder in their complaints. But loudest of all are those selfish ones who grudge every penny that does not go to their own personal gratification.

But there are many who would contribute willingly to charity could they but be reached. In looking over the list of subscribers to the Christ Child Society, one sees that they are nearly all women. There are some men; but these are nearly all priests, while laymen are few and far between. Yet these are they who can be, and should be, the main support of Catholic charities. It is not easy to get the young unmarried man to take a seat in the church, or to subscribe to the school fund. He does not, as a rule, get Masses said, and he seems to feel bashful about putting a reasonable offering into the contribution box. Yet he has money to spend, and he spends it. If he gave according to his means to Catholic charities, most pastors would be willing to overlook his parochial shortcomings, and the charities would develop wonderfully.

But how is he to be got to do so? It seems to us that this is to be accomplished by the Catholic societies of men, which should take under their special patronage the many works which women are administering so well. Division of labor is the secret of success. Let the men find the means and the women will do the work. Some practical member of one of the federated societies might point out how this is to be accomplished.

ECCLESIASTICAL ITEMS

The recent decree of the Holy Father reducing the number of week-day holy days of obligation for the Catholics of the world does not in that respect affect the Catholics of the United States. Here the holy days remain the same as before the decree was issued, namely: Christmas Day, the Circumcision, Ascension, Assumption, All Saints and the Immaculate Conception. However, there is to be no fasting or abstinence on any of these holy days of obligation. Thus when the Feast of the Immaculate Conception falls on a Friday, the obligation of fasting or abstinence does not hold for that day.

The dispute as to whether Margaret Riley, an orphan, 7 years old, should be permitted to remain in the Presbyterian Orphanage or be sent to a Catholic institution was finally decided, on August 1, by Judge Staake, in the Quarter Sessions Court, Philadelphia, when an order was made awarding the child to the custody of St. Joseph's Orphan Asylum.

The parents of Margaret were Catholics, and it was conceded that they received the last rites of their Church. The child was baptized in the Church of the Immaculate Conception, but after the death of her father and mother, her grandmother placed her in the Presbyterian Orphanage. The St. Vincent de Paul Society thereupon asked for a writ of habeas corpus, contending that, as Margaret was undoubtedly a Catholic, she should be sent to an institution conducted under the rules of that faith. While a decision was pending it was brought to Judge Staake's attention that the child had been rebaptized in the Presbyterian faith, but Judge Staake, in disposing of the case, said:

"Such second baptism was entirely nugatory, of no validity, and should not have taken place; that the Roman Catholic Church recognizes the baptism of a person in any orthodox Christian Church, and that even where there was a doubt as to whether the person had been baptized or not, conditional baptism is given, with the proviso that if the person had not already been baptized then it was now baptized, but that such conditional baptism was only given where a doubt existed as to whether a valid Christian baptism had theretofore been given the person by a non-Catholic."

"It has always been the practice of the courts of this Commonwealth," the Court added, "in awarding the custody of children, to take into consideration the religious faith of the parents of such children. The Court having been informed by counsel representing the Presbyterian Orphanage that no answer will be filed, and that the institution will take no further action in the

cause, now grants the prayer of the petition and awards the said Margaret Riley to St. Joseph's Orphan Asylum."

Judge Staples, of Monroe County, who had original jurisdiction in the case, while temporarily sitting in the Quarter Sessions, concurred in Judge Staake's ruling.

The Very Rev. Denis J. O'Doherty, recently appointed to succeed his brother as President of the Irish College at Salamanca, came from Ireland to America less than two years ago to lecture on problems of present day interest in Irish education and sociology. He is now homeward bound to assist at the consecration of his brother, the Rt. Rev. M. J. O'Doherty, as Bishop of Zamboanga, P. I., and of his cousin, the Rt. Rev. Dr. Morrisroe, as Bishop of Achonry, Ireland.

The election of officers completed the business session of the International Convention of the Catholic Order of Foresters, held in Cleveland, Ohio, the first week of August. Thomas H. Cannon, of Chicago, was reelected to the office of High Chief Ranger. The convention decided to abolish the extra charge for insurance on all persons engaged in hazardous occupations. Louisville was selected as the place to hold the next convention.

SCIENCE

Discussing an average temperature gradient, a composite plotted from 117 actual gradients, winter and summer, Prof. W. J. Humphreys of the U. S. Weather Bureau sums up his conclusions in the following terms: "By day the surface layer of air is warmed mainly by contact with the heated earth, and the layers next above it, by convection. Hence, the afternoon temperature gradient must closely follow, first, the dry air, and then the saturated adiabat. By nights the lowest air is cooled by contact with the relatively cold earth, and the layers next above partly through indirect contact with the earth and partly by radiation, and thus an inversion gradient is often produced near the surface. Hence the average gradient departs more and more widely from the adiabats as the surface is approached. Hence, also, during mornings local convections usually are too shallow, but during summer afternoons quite sufficient to produce cumulus clouds."

The Geological Survey announces the discovery of a new mineral, to be known as Hinsdalite. It was obtained by E. S. Larsen from the dump at the mouth of one of the tunnels of the Golden Fleece mine, near Lake City, Hinsdale County, Colorado. It appears abundantly as an original vein mineral associated with quartz, as well as some pyrites,

galena, and barite. Its hardness is about five, and its lustre is from vitreous to greasy. It is of a pale green color, is infusible, but whitens on heating, and is insoluble in acids.

* * *

The new Hamilton and Henry process for copper hardening consists in treating the copper with aluminium and iron pyrites. The aluminium is heated to a high temperature in a crucible and sufficient pyrites are added to form a brittle compound after pouring and moulding. From one to three ounces of this mixture are added, together with borax and charcoal, to each pound of copper previously melted. F. TONDORF, S.J.

OBITUARY

The Right Reverend Clement Pagnani, O.S.B., first Bishop of Kandy, Ceylon, died recently in his seventy-eighth year. Born at Fabriano in the States of the Church in 1834, he entered the Silvestrine Congregation of the Order of St. Benedict, and made his studies in Rome, where he was raised to the priesthood in 1857. Four years later he went as a missionary to Ceylon, where he labored zealously until his lamented death. He became Vicar Apostolic of Colombo in 1879, and took charge of Kandy in the same capacity in 1883. At that time he had but six priests to assist him in the work of the apostolate. When Pope Leo XIII established the Ceylon hierarchy, in 1886, Bishop Pagnani was appointed to the see of Kandy. He multiplied the mission stations, completed St. Anthony's Abbey, established a boarding school for boys, introduced the Sisters of the Good Shepherd, founded a congregation of native Sisters, and manifested in other ways the spirit of a true apostle. The deceased prelate was within a few months of celebrating three jubilees—the silver jubilee of his promotion to the see of Kandy, the golden jubilee of his coming to Ceylon, and the diamond jubilee of his entrance into the Order of St. Benedict. At his obsequies, which were attended by all the members of the hierarchy of Ceylon and by throngs of devoted friends and admirers, sermons were preached in Sinhalese, Tamil, and English, the chief languages of the diocese. Bishop Pagnani had endeared himself to all classes, especially to the poor, by his charity towards the needy, his zeal for Catholic education, and his unaffected piety. His ability as a linguist stood him in good stead, for it enabled him to deal personally with the various nations and races represented in his diocese.

Edward Roth, well known to an older generation as a Catholic educator and

writer, died at his residence in Philadelphia, after a long illness, on August 2. He was in his 86th year. Mr. Roth was born in Kilkenny, Ireland, February 6, 1826, and came to America in September, 1847. He first made New York his home, but after a short time removed to Wilmington, Del. In Wilmington he was appointed a member of the faculty of St. Mary's College, where he taught for fifteen years. During the last ten years of his professorship he was also the vice-president of the institution. In 1862 he resigned from this position and removed to Philadelphia, where he founded the Broad Street Academy, from which many prominent Philadelphians have been graduated, and of which he remained principal until he retired from active life some years ago. Besides being a noted instructor, Mr. Roth had acquired a reputation as a writer of magazine and newspaper stories and as a biographer. He wrote "The Life of Napoleon the Third," which first appeared in serial form in the *Boston Pilot* and was afterward published in book form in 1856. He was also the author of "Christus Judex, a Traveller's Tale," Philadelphia, 1865; compiled an "Index to Littell's Living Age," comprising the contents of the first hundred volumes, Philadelphia, 1886; and published several school books, including works on geography, Latin grammar and arithmetic. Besides these he was the translator of several of Jules Verne's astronomical stories and Legouv  s "Art of Reading." For many years Mr. Roth was an active member of the Catholic Historical Society of Philadelphia.

Mother Mary Bernard Comerford, of the Presentation Order, passed to her reward, on July 21, at Berkeley, Cal., after a life of sixty years in the cloister. She entered the Presentation Convent, Middleton, County Cork, in her twentieth year, and following the example of her sister, Mother Mary Teresa, came to America in 1861. The golden jubilee of her profession in 1903 was signalized by pontifical high Mass, of which His Grace, the Most Rev. Archbishop Riordan was the celebrant. "Mother Bernard's greatest ambition, and what constituted her highest honor in religious life," says the *Leader*, of San Francisco, "was the duty of preparing even one little child for the worthy reception of the Sacraments of Penance and Holy Eucharist. Yet she always encouraged the teachers of other branches to work for the highest perfection in acquiring knowledge and giving the best and most practical education to the pupils."

Sister Francis Xavier Provost, one of the pioneer Holy Name Sisters in the Northwest, died at St. Mary's Academy, Portland, Oregon, July 23, in the eighty-first year of her age and the sixty-first of

her religious profession. Sister Xavier was born at Belle Isle on the Richelieu, P. Q., in 1831. Twenty years later she pronounced her religious vows in the Convent of Longueil, and celebrated the golden jubilee of her profession in 1901. When the Oregon Mission was undertaken, in 1859, Sister Francis Xavier was one of the twelve Sisters to accept the appointment to Portland, and she labored zealously in the Northwest ever since. The Most Rev. Alexander Christie, Archbishop of Oregon City, officiated at the pontifical Mass of requiem.

LETTERS TO THE EDITOR

PROTESTANT HYMNS IN CATHOLIC CHURCHES

To the Editor of AMERICA:

Recent criticism in your columns of the abuse of allowing Protestant hymns to be sung at Catholic ceremonies was most gratifying, I am sure, to many who, like myself, have been dubbed "cranks" for constantly inveighing against the evil. That the censures you print even call for more radical treatment might be assumed from the following extract from the published report of the recent funeral of a well-known Catholic. I omit the names:

"The musical part of the service was beautiful. Mrs. — of — sang the opening solo, 'Paradise.' 'Lead, Kindly Light,' was sung in duet by Mrs. — and Mr. —, also of —. Mr. —, a prominent — organist, played accompaniments and also rendered the funeral march from Chopin. Mr. — sang 'O Salutory' and Mrs. — followed with 'Face to Face.' The closing number was by Mr. —, 'The Hills of God.'"

All this in the face of the *Motu Proprio* and diocesan and other statutes to the contrary.

GREGORIAN.

Newark, July 31.

To the Editor of AMERICA:

Your editorial on the singing of "Onward Christian Soldiers" touched a subject in which I am deeply interested, and apropos of which might I ask the privilege of calling attention to what seems to me, as a Catholic organist, to be a much-needed want, namely, an official Catholic Hymnal. Our Protestant brethren are surely very much ahead of us in the matter. Nearly all denominations have these official hymnals containing as many as six hundred or more hymns, collected by the most competent editors, lay and ecclesiastical, written in simple yet effective four-part harmony, clearly printed, well arranged as far as subject matter is concerned, elaborately indexed, and, by reason of the universality or their use, capable of being sold at a

reasonable sum. As a result, the churches of these denominations are provided with one and the same hymnal, and this fact goes a long way to account for the congregational singing which, as a rule, you find there, and to which, I am sorry to say (with some rare exceptions), we Catholics have not as yet attained.

It is true there are in existence several hymnals which have done yeoman service, notably the Christian Brothers' and St. Basil's Hymnals; but most of these hymnals are out of date, oftentimes unmusical in arrangement, and their sins of omission many. For instance, the Christian Brothers' Hymnal does not contain the tune to which the *Tantum Ergo* is usually sung, and the harmony is in most cases three-part, and therefore ineffective.

The work could be most effectively done by a competent committee of clergymen, assisted by prominent Catholic organists and musicians. The whole ground should be gone over thoroughly, and an official hymnal similar in character to those of other denominations, but absolutely Catholic in tone and spirit, be issued. This work, in addition to the ordinary devotional hymns, should contain in modern notation the Gregorian Mass for a solemn feast, the proper of the Mass for some of our more important feasts, the vespers, litanies and Holy Week music, etc., arranged in a simple and easy, yet effective, way.

The uses to which such a hymnal might be put are manifold and interesting. Particularly is this so in the case of our parochial schools. Our children throughout the length and breadth of the land would then be taught and sing the same hymns, and when they grow to maturity the attainment of congregational singing would not be the impossibility which it now seems, particularly if every church pew were provided with several hymnals, as in the Protestant churches.

Moreover, organists would have a source of material to draw from which would be official, and therefore safe, and thus would be spared the danger of using quasi-Protestant hymns, or singing a hymn to the Sacred Heart to the tune of a well-known secular love song, but taken from a hymnal bearing the imprimatur and *nihil obstat* of a prominent archdiocese. Even the ideal of congregational singing of the common of the Mass might be reached if our parochial school children were taught the Gregorian Mass for a solemn feast through the medium of an official Catholic hymnal.

JAMES P. DUNN.

Organist, St. Patrick's Church,
Jersey City, N. J.

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

Vol. V, No. 19

(Price 10 Cents)

AUGUST 19, 1911

(\$3.00 a year)

Whole No. 123

CHRONICLE

Peace Treaties in Jeopardy—Statehood Bill Passed—Changes in Diplomatic Corps—America Gets Panama Islands—New Postage Stamp Issue—Senator William P. Frye—Mexico—Canada—Great Britain—Ireland—Portugal—Rome—France—Belgium—Germany—Austria-Hungary—Persia433-436

QUESTIONS OF THE DAY

The Catholic Press, II—Albania's Approaching Autonomy—Caillaux, Prime Minister of France—Food for Babes—Gubernatorial Pardons.437-443

CORRESPONDENCE

Lay Apostleship in South India—Rome is Quiet Civilly—Sidelights on China's New Cabinet.443-445

EDITORIAL

The Pope's Illness—Protestant Vacation Schools—Catholics and the Local Press—Recent Mu-

sical Politics—Triumph of English Democracy—A Dictionary Long Defunct—Mexico's Political Situation446-450

LITERATURE

Mementoes of the English Martyrs and Confessors for Every Day in the Year—A Medieval Mystic—The Art of Living—The Irish Nationality—Education, How Old the New—Notes—Books Received450-452

EDUCATION

National Council of the Knights of Columbus in Behalf of Catholic Education—Need of Catholic High Schools for Girls—A Lutheran Leader on Religion in the Schools—Improving Methods of Classical Teaching in Ireland.....452-453

MUSIC

The Character of Music's Emotional Appeal.453-454

ECONOMICS

Betting at Races and Speculating on the Exchanges454

SCIENCE

New Process to Protect Iron Against Rust—Units of Light and Heat—Liège Metal—Protecting Gas and Water Mains from Electrolysis—Farthest North Wireless Station.....455

ECCLESIASTICAL NEWS

New Archbishop of Dubuque and Bishop of Toledo—Progress of the Knights of Columbus—Vacant See of Kingston Filled—Death of the Rev. Theodore Gerbier—Supporting the Catholic Press—Relics of St. Francis of Sales and St. Jane Frances de Chantal—Pilgrimage to Croaghpatrick—Medal for the Infanta Dona Isabel—To Repair Mexico's Cathedral.....455-456

PERSONAL

John Curley's Charitable Bequests—Rev. Stanislas Chevallier, S.J.....456

CHRONICLE

Peace Treaties in Jeopardy.—The Committee on Foreign Relations has amended the pending peace treaties with Great Britain and France by striking out the clause which gave the proposed joint high commission the power finally to decide whether or not any controversy which might be referred to it was justiciable within the meaning of the conventions. This action was taken by the Committee on Foreign Relations, notwithstanding the earnest argument of the Secretary of State against the contention that this provision violated the constitutional authority of the Senate as a part of the treaty making power of that body. Incidentally, there was discussed both in committee and in Senate, a criticism on the Senate contained in "The American Commonwealth," written by Ambassador Bryce long before he ever thought of coming to this country on a diplomatic mission. The passage in Mr. Bryce's work was referred to as indicating a hostile disposition on the part of the Ambassador towards the Senate's exercise of its functions of ratification. Several Senators expressed the opinion that Mr. Bryce's views had had an undue influence in the formulation of the treaty. Mr. O'Gorman, of New York, while not assuming an attitude indicating positive opposition to the treaties, said that some portions of the document before the Senate were apparently conflicting, while others were obscure to him, pointing out the possible danger that might arise through yielding to the views of an Old World diplomat. Western Senators expressed the fear that the ratification of the treaties would have the effect of throw-

ing open the doors of arbitration to all the questions involved in dealing with China and Japan, including immigration and admission to the public schools. All the Senators conceded that none of these questions could be raised under the compacts with France and Great Britain, but taking these as mere forerunners of like treaties with all the civilized powers, they pointed out the strong probability of bringing Japan and China within the circle. Both President Taft and Secretary of State Knox have taken the position that the paragraph which the Committee on Foreign Relations purposes to amend is necessary to the proper operation of the agreement, and it is thought that the President would prefer the failure of the treaties to the ratification with the paragraph eliminated.

Statehood Bill Passed.—The bill granting Statehood to New Mexico and Arizona was passed by the Senate by a vote of 53 to 18. The Nelson amendment which eliminated the provision in the Arizona constitution relating to the recall of judges was rejected. Many voted against the Nelson amendment and in favor of the bill on the ground that it was a matter for the voters of Arizona to decide. Senator O'Gorman separated from his party associates and voted against the final passage of the measure, declaring that he would never give his vote for the recall of the judiciary, which he conceived to be one of the most destructive and revolutionary assaults ever made on the stability of representative government. It is asserted by those who are in a position to know that the President will promptly veto the bill as soon as it is laid before him.

Changes in Diplomatic Corps.—Important changes have been announced in the diplomatic corps, owing to the resignation of David Jayne Hill, Ambassador to Germany, and Charles H. Sherrill, Minister to Argentina. The nominations of three ambassadors and five ministers were sent to the Senate by President Taft on August 8. They are as follows: John G. A. Leishman, of Pittsburg, now Ambassador to Italy, transferred as Ambassador to Germany; Thomas J. O'Brien, of Grand Rapids, Mich., at present Ambassador to Japan, transferred as Ambassador to Italy; Charles Page Bryan, of Chicago, now Minister to Belgium, promoted to be Ambassador to Japan; Lars Anderson, of the District of Columbia, who has previously been in the diplomatic service, appointed Minister to Belgium; John Ridgely Carter, of Baltimore, Minister to the Balkan States, transferred as Minister to the Argentine Republic; John B. Jackson, of Newark, N. J., Minister to Cuba, succeeds Mr. Carter as Minister to the Balkan States; Arthur M. Beaupre, of Aurora, Ill., Minister to the Netherlands, becomes Minister to Cuba; Lloyd Bryce, of New York, the only one of the nominees who is not now or has not been in the diplomatic service, appointed Minister to the Netherlands.

America Gets Panama Islands.—The United States Government will shortly come into full possession of four islands—Naos, Flamenco, Perico and Culebra—in Panama Bay, at the Pacific entrance to the Panama Canal. The Pacific Mail Steamship Company has accepted the awards of a joint commission, by which that company will receive \$44,000 for its half interest in and improvements on the islands. The remainder of the title to the islands already rests in the Panama Railroad Company, which is owned by the United States Government. The islands are now being used primarily for quarantine purposes.

New Postage Stamp Issue.—"Utility, art, and harmony," according to Third Assistant Postmaster General Britt, will be combined in a new issue of postage stamps about to be authorized. The head of President Washington will appear on the first six of the series, while the last five will bear the likeness of Benjamin Franklin. The denomination of all the new stamps will be in Arabic, and this as well as the use of a separate color or shade for each denomination, is expected to prevent the confusion of which two conventions of postal clerks have complained.

Senator William P. Frye.—William P. Frye, who died on August 8, was the oldest member of the United States Senate in point of service, having sat in that body more than thirty years. After he had served ten years in the lower branch of Congress, he entered the upper branch on March 15, 1881, succeeding James G. Blaine. His popularity among his colleagues in the Senate was attested by the fact that he served as President *pro tempore*

of that body from 1896 to April last, a much longer tenure than any predecessor had enjoyed in that post of honor and distinction. An effective debater and campaign speaker, he avoided mere display and sought assignments in his legislative duties involving study and unappreciated labor. An indication of his freedom from religious bias was the appointment as his private secretary of a graduate of Holy Cross College, Worcester, Mass. As the *New York Tribune* justly remarks: "Mr. Frye exerted always and everywhere a helpful and honorable influence. In his character and services he illustrated to a notable degree the best traditions of the American Senate."

Mexico.—The representatives of foreign Governments have been notified that all claims for damages arising from the seizure or destruction of property during the revolution are to be presented to the Indemnity Commission established at the capital. The members of the Commission will examine the claims and report in an advisory capacity to the Minister of Finance.—A British subject named Woodhouse has put in a claim for twenty-five thousand pesos for damages done to his plantation by some Maderist troops who had been mustered out of service.—The Government has been urged to exact bonds from American employment agents for the prompt return to Mexico of peons who have worked out their time or have become incapacitated through illness. From this it seems that the evils of the contract labor system exist on our western border.—A proposed division and distribution of plantations has filled large landed proprietors with fear. The intention is to oblige the planter to divide his property into holdings of not more than 2,500 acres each and to sell to the poor on long time. The land needed for roads and lanes will be paid for by the Government. This is an old story, for when the Church property was seized, half a century ago, it was to be divided up and distributed among the poor. The result was that hospitals and asylums lost their income and a few men who had been moderately poor became immensely wealthy. The land of Colonel Píoquinto Huasto, in the State of Michoacan, has been seized and divided up by private persons.—General Bernardo Reyes has ended by offering himself as a candidate for the Presidency. In case of his election, he promises to govern independently of any Church or party. A stormy meeting, attended by over a thousand men, protested against Reyes and their former leader, Francisco I. Madero, whom they accused of sacrificing the fruits of the revolution.—Alberto García Granados has been appointed Minister of Government.

Canada.—The political campaign is being conducted vigorously. The Nationalists opened with an immense meeting at Three Rivers, where they laid down the principle that the question before the people is not merely reciprocity, but all the sins of commission and omission of the Government. Mr. Borden takes the same position.

Mr. Monk declared against reciprocity, but was careful to say he was expressing his personal view. Mr. Bourassa and other French-Canadians who followed him did not touch the question. They intend evidently to elect their candidates unpledged in the matter.—The Niobe has reached Halifax safely. The Cornwall, a large training cruiser of the Royal Navy, came to her assistance, but managed to get on the rocks also. She got off, however, in a sufficiently sound condition to help the Niobe. The opponents are making much of the assertion that the Niobe was discharging a political mission when she went aground. The Government, it is said, had sent her to Yarmouth, N. S., to be present at a local fête and thus win popularity. Yarmouth Harbor cannot accommodate so large a ship, so she anchored outside. The officers were attending a ball on shore when orders came to re-join the ship, as a storm was coming up which made it necessary to put to sea. In the confusion the navigating lieutenant was left behind.—The Western crops are in a very critical condition. Black rust has appeared in Manitoba and Saskatchewan. The great danger is, however, the continued cool weather, which threatens to prevent its ripening. This danger is not so great in Manitoba and Eastern Saskatchewan, where the temperature has been higher than in Western Saskatchewan and Alberta. There it has been dropping to about 40 degrees at night and not rising higher than about 60 degrees during the day, which, anyone can see, is not harvest weather. A fortnight's warm, dry weather is absolutely necessary, and as the days pass the chance of getting it diminishes.—Mr. McBride, Conservative Premier of British Columbia, refuses to be a candidate for the Dominion Parliament. As he is looked upon as the coming Conservative leader, his refusal is capable of different interpretations, and each politician chooses that which is most agreeable to his own view of the outcome of the election.

Great Britain.—After a fortnight of talk outside Parliament, the Parliament Bill passed the House of Lords by 131 to 114. The greater number of the Ministers abstained from voting. Some, however, announced that, sooner than have a wholesale creation of peers, they would vote for the Government, and this brought out others to say that, though they had determined to abstain from voting, they would now follow the party of action. Among them was the Duke of Norfolk, who protested against the indecency of pretending sympathy with the young, inexperienced king, anxious to avoid a wholesale creation of peers, as the motive of letting the Bill pass, as if any king, old or young, experienced or inexperienced, could do anything else, under existing constitutional practice, than follow the advice of a Ministry too powerful to be overthrown. The result was that some forty Unionists went with the Government, while ten or twelve followed the Duke of Norfolk's advice and joined Lord Halsbury's party.—The strike which began with the London dock laborers extended to carters and car-

riers. Some 100,000 men became involved, and a very significant fact is the part taken by the women, who, stirred to frenzy, egged on the men to violence. The strike reduced London to a state almost of famine, as there was no means of moving provisions from the railways and the docks. Similar disorders broke out in Liverpool when it was proposed to bring strike breakers to London. The military were under arms in both places, ready to put down violence. The strike in London has been settled; but that of Liverpool has increased, and the troops had to interfere.

Ireland.—An event of national importance was the opening of Oireachtas week in Dublin, July 29, consisting of competitions in Irish literature, music and art, and educational and industrial exhibits. Lectures were delivered and consultations held on the best methods of hastening the restoration of the Irish language, music and customs, and of developing Irish trade and industries. The exhibitions and exercises showed a considerable advance. Two Gaelic dramas were acted before large audiences, six vigorous Pipers' Bands competed, there was a concert of Irish, Scotch and Breton music, and there were numerous entries in every department of Gaelic story, essay, oratory, music and song. The industrial exhibits showed that nearly every manufactured article in use is made in Ireland, and made well. Various kinds of costumes were displayed with the object of proving that Irish cloths, poplins and lace can be adapted to every requirement of modern dress at cheaper rates and with more satisfactory results than elsewhere. The Oireachtas finished with the Pageant, "A Feis at Tara," representing the literary and musical assemblies in ancient Ireland.—The enactment of the Parliament Bill is regarded in Ireland as the removal of the last obstacle to Home Rule. The *Dublin Freeman's Journal* says: "The curtain falls on the discomfiture of the Peers, the inveterate enemies of Irish nationality, only to rise straightway on that nationality in its triumph." The *Daily Independent* declares: "So far as Ireland is concerned, the Lords may keep Home Rule back two years, and a feeble measure, as well as a bold one, will receive the same treatment at their hands. In these circumstances the government should face the question boldly."

Portugal.—Senhor Godinho, at the head of a squad of Carbonari, entered a Lisbon church and arrested seven persons, whom he conveyed to the police station as conspirators. The Commissary released them, for they showed that they had been engaged in devotional exercises which Godinho, not understanding their nature, considered treasonable.—Minister of the Interior Almeida has decreed that no Portuguese citizen shall be permitted to leave the country unless he has a certificate from the police that he is well disposed towards the republic. Some ladies who had started for Spain without

the certificate had to spend a night on the benches of a railway waiting room until the necessary documents could be made out in Lisbon and forwarded to them.—The presidential campaign has fairly begun, though no formal nominations have yet been made. Machado dos Santos, the successful leader of the revolution, is out with a signed article to the effect that if Bernardo Machado, Minister of Foreign Relations, becomes President and appoints Affonso Costa, the present Minister of Justice, to the post of Premier, there will be civil war.

Rome.—The eighth anniversary of the Pope's coronation was celebrated by the presence of the diplomatic corps in the Sistine Chapel. The Holy Father was unable to be present on account of his illness. It was reported, however, on that day that the illness was being checked.

France.—In different parts of the country cholera has made its appearance. In Marseilles there were 37 cases, of which 20 were fatal. There were 50 cases at Quimper and 100 at Brest. There is no official admission with regard to Paris, but the death rate is so very much larger than usual from sickness in general, and the authorities are so extraordinarily active in the use of disinfectants that public suspicion has been aroused.—As has been chronicled in all the papers, the effect of Mr. Asquith's speech on the Morocco question had a marvellous effect in tranquillizing France.—The office of Vice-President of the Army Council, which carried with it the command of the northeastern group of armies in time of war, has been abolished. Henceforth the command will vest in an officer who is to be styled Chief of the General Staff of the Army. General Joffre is the first appointee.

Belgium.—An Anglo-Belgian Commission has been appointed to carry out the delimitation of the frontier between Rhodesia and the Belgian Congo. They will work in concert with a Portuguese Commission, which will determine exactly the meeting-point of the British, Belgian and Portuguese possessions.

Germany.—The Morocco transactions are still the one question of supreme importance in German affairs. There runs through the utterances of the press a tone of self-confidence and loyalty to the country's cause which is sufficiently common to be called a national sentiment. Two things, it is evident, are at stake, the national honor and the monied interests. The people will not part with the first, and German capital will not part with the second. The only question is whether a compensation exclusive of Morocco itself should be deemed satisfactory, or whether a portion of these dominions is likewise to be yielded up. There is a strong party in favor of the later contention and refusing to consider a settlement under any other conditions. This later is the attitude of the great iron industries of Germany. Both English and German capital have been striving to influence the diplomatic transactions, and a German organ gave it as its opinion that it was only a question whether

France would entrust to England or to Germany its goose which lays the golden eggs. In general, however, after all the interests have been heard, the popular determination seems to be to stand loyally by the government. In opposition to this is the Social-Democratic organ *Vorwärts*, which is raising at present its hue and cry, calling for a convention of the Reichstag and for popular mass-meetings in agitation against the governmental politics. War sentiments are elsewhere breaking the hush of expectation, but nothing can be done except to await the outcome of the pending transactions. This we still may reasonably believe will be a peaceful one.—It is now made public that a great naval review is to be held in the presence of the Emperor on September 5. One hundred and forty battleships of every description are to take part: cruisers, dreadnoughts, torpedo boats and their destroyers, submarine vessels and sea leviathans of every kind. It is to be the greatest demonstration Germany has hitherto made of her naval power.

Austria-Hungary.—In an article, officially authorized, Austria-Hungary has recently expressed the firm intention of holding to the cause of Germany in the present Morocco crisis, and to use all her influence to bring about an understanding with Paris and London which shall be honorable and satisfactory to Germany.—At Tamesvar calumnies of the vilest nature were spread against two priests, Desider Lamberg and Dr. Anton Geist. The former was accused by a Socialistic paper of sixty foul and hideous moral transgressions against children of his school. The names of twelve of the supposed victims, whom he was said to have seduced, were made public. The parents at once entered a protest and a five days' investigation followed, during which detectives were employed by the Socialist party. Some of the girls had offered to appear as witnesses, but they retracted their accusations and confessed that they had been incited to their action by two unknown men, for whom search is being made by the police. At the close of the investigations the Court declared the total innocence of the accused, and in language of the strongest indignation condemned the calumniators. Dr. Geist was not merely accused of an act of seduction, but was likewise said to have taken his own life as a consequence. This entire story, too, was found to have been manufactured out of whole cloth. According to their usual tactics, the Socialists hereupon protested that the clericals, with the Bishop at their head, had bribed the Court.

Persia.—Major Stokes, resigning his commission in the Indian army, has undertaken to organize a *Trésury Gendarmerie* among the Persian soldiers. This called forth a vigorous protest from Russia, who is jealous of the growth of British influence in Persia. The situation has been complicated by the reported return into Persia with an armed force of the Ex-Shah Mohammed Ali, who seems to prefer a throne to a pension.

QUESTIONS OF THE DAY

The Catholic Press

II.

The story of the Catholic press in Holland is like the story of that press in other countries, where Catholics for centuries were under a ban. Under the Republic of Holland, from 1566 to 1795, that is, for over two hundred years, there was no Catholic press, for the simple reason that no Catholic printing establishment was allowed to exist. Calvinism was rampant and intolerance of the Catholic religion was the law of the land. In the French period, from 1795 to 1813, Catholics could make little use of their partially recovered freedom. Two centuries of oppression had left them dispirited and discouraged. With the accession of King William, in 1813, began the struggle for emancipation, which was crowned with success only at the restoration of the hierarchy in 1853. During this tempestuous period, a convert from Protestantism, Le Sage ten Broek, known as the "Father of the Roman Catholic Press" in Holland, founded, in 1818, the periodical *Godsdienstvriend*, which contained articles of local interest, recent ecclesiastical happenings, and especially moderate polemics against Protestant and Liberal aggressiveness. It was Le Sage who inspired Catholic periodical literature with life and vigor, and united the efforts of Catholics in the cause of complete religious freedom. The *Godsdienstvriend* came to an end in 1869, after fifty-one years of honorable service. Out of those stormy times, too, sprang *De Katholiek*, in 1841, and the daily *De Tijd*, in 1845, both of which still exist with the record of rendering the cause of emancipation the greatest service of any periodicals in Holland. Nor is Holland to-day a laggard in the race with its fifteen Catholic dailies, one of them issuing a morning and an evening edition, while there are thirty-one papers published in Catholic interests more than once a week, with seventy-six weeklies and some seventy monthlies.

Owing to the penal laws, Ireland, like Holland, had no periodical literature in the seventeenth and eighteenth centuries. Catholic emancipation in 1829 ushered in a new era. In 1834 the *Catholic Penny Magazine* was started as a weekly in Dublin. But it lasted less than two years. Then came Charles Gavan Duffy's *Vindicator* in 1839, the *Catholic Luminary* in 1840, and several others later, which like the last mentioned struggled on for two or three years and then collapsed. It may be hazardous to assign any single cause for the failure of these attempts to maintain for an extended period any of these journals. The famine of '47, which reduced a population which should have been nine millions in 1851 to 6,500,000 in that year, the various political and economic causes which have further reduced the population to about 4,000,000, the extreme poverty of the

people, the lack of educational facilities, with the consequent dearth of a reading public, the absorption of the brightest intellects in the abortive struggle for independence in the forties, the struggle for Home Rule, which has been going on since the days of Isaac Butt, all these, perhaps, have worked together to prevent the establishment of a daily or a weekly which would satisfy the purely religious needs and demands of the Catholic population of the Island. However, there are to-day several valuable Catholic quarterlies and monthlies, and in most of the towns weekly newspapers owned by Catholics, and ever ready to support the Catholic cause; in Dublin, in Cork and Belfast there are daily papers animated with the same spirit. Nor should one forget the share Irishmen had in founding and carrying on the *Dublin Review* in its palmy days, when more than half the contributors were Catholics; nor the aid given to Frederick Lucas, when for lack of English support he transferred the *Tablet* from London to Dublin in 1849, from which city it continued to be issued till his death in 1855.

In a thoughtful introduction to the article on "Periodical Literature" in "The Catholic Encyclopedia," Dr. Charles G. Herbermann writes that, "almost up to the time of the French Revolution, the periodicals published in Catholic countries were animated by the Catholic spirit and may be regarded as a part of Catholic literature." The reason for this seems to be that there was nothing to call for the militant aggressiveness so characteristic of the Catholic Press of a later day, not only in Protestant countries, where Catholics had to combat for elementary civil and religious rights, but in some Catholic countries as well, when a revolutionary propaganda attempted to supplant the ages of faith by an age of reason or rank infidelity.

The writer on the Catholic Press in Italy states that the modern newspaper had its birth in the first years of the sixteenth century in Venice, where the Government journals were at first issued for the most part in manuscript. In 1538 private enterprise supplanted municipal control, though Government surveillance continued until the middle of the eighteenth century to give them an official character. Strange to say it is in Italy that we first find specimens of the "yellow" journalism, with which recent times have made us more familiar; for as early as 1578 Gregory XIII issued a Bull against the journalists who spread the true and false scandals of society and the court and pandered to the scandal-loving public of the time. Towards the close of the eighteenth century the need of a conservative Catholic Press was first made manifest. This need became still more urgent after the Revolution of 1848. On the return of Pius IX the *Giornale di Roma* was founded in the city of the Popes (1850-1865), to which was added an evening paper, the *Osservatore Romano*, which, when the *Giornale* was suspended, became the organ of the Pontifical Government. During the pontificate of

Pius IX, and that of Leo XIII, numerous Catholic journals and newspapers of varying intervals of publication sprang up in all the great centres throughout United Italy. The number of these increased steadily, despite the governmental and sectarian hostility manifested towards them. To-day in the geographical distribution of Catholic papers an enormous disproportion exists between the north and the south; but this again is but a reflex of the times and of the apathy of the people distracted by changes of government and by legislators who do not represent the country for which they legislate, and are in steady opposition to the Faith which the vast majority of the people profess.

Until recently the Catholic Press in Portugal made a fair showing both in the cities and in the provinces. But before promulgating the Separation Law, Affonso Costa committed "the revolting injustice," says a writer in the *Dublin Review*, "of suppressing the entire Catholic Press of the country." In town or country there is not left a single Catholic newspaper. In the early part of the nineteenth century the Catholic Press became an absolute necessity; but the several so-called Catholic papers were unfortunately devoted almost entirely to politics and exercised little religious influence on the nation. Liberal newspapers were first anti-monarchical rather than anti-Catholic, but ere long liberalism in politics came to mean liberalism in religion as well. The secular press became more and more irreligious and expanded rapidly whereas, owing doubtless to political dissensions and animosities among Catholics themselves, the Catholic papers received but little support. If the Catholic Press had limited itself to religious and social questions and had laid aside the methods in which it identified religion with the monarchy, it might have exercised some influence over those who had not altogether lost Christian sentiments.

Poland, notwithstanding her dismemberment, has displayed enormous activity, in fact the great period of her progress began only in 1864, and continues down to our own day. Here, too, the political conditions of the countries which have annexed Poland are seen in her journalistic output. In Galicia (Austria) the Catholic Press is entirely free, while in Russia and in Germany it is subject to a severe censorship. Yet in Warsaw, Russian-Poland, in 1904, there were published 9 dailies, 33 weeklies, 7 fortnightlies and 5 monthly periodicals.

The first periodical appeared in Spain in 1661, but the Catholic Press as we now have it did not exist until the attacks of the gallicizing Liberals and Voltaireans upon the Catholic Religion aroused Catholics to action. Forty-eight Catholic dailies are now published in Spain, which may be grouped as Integrist, Jaimist and Independent. The present outlook is hopeful, though the uncertainty enveloping the political horizon makes it extremely difficult to say anything with certainty.

In Switzerland the Catholic Press grew very rapidly,

especially during the Swiss *Kulturkampf* of the seventies. Its present condition bears favorable comparison with the Catholic Press elsewhere. According to the census of 1910 Switzerland has about 3,700,000 inhabitants, of whom 1,500,000 are Catholics. The trouble there seems to be that the Catholics are not supporters of their own press, though it is earnest and courageous, and on the whole able and efficient. The daily non-Catholic press of Switzerland includes 67 newspapers, most of them hostile to the Church and ready to resume the *Kulturkampf*; opposed to which are 12 Catholic dailies, where if the numerical proportion of Catholics were maintained there would be 20 Catholic dailies, with three times the present circulation.

We have reserved for the last a few remarks on the Catholic Press in Austria, because it presents features strikingly analogous to the state of affairs in the United States. In that country apart from other periodicals there are 140 newspapers, 79 in German, 22 in Bohemian, 16 in Polish, 3 in Ruthenian, 8 in Slovenian, 5 in Croatian and 7 in Italian. Similarly in the United States the Catholic Press is represented by newspapers and periodicals in English, German, French, Polish, Bohemian, Italian, Slavonic, Magyar, Dutch, Croatian, Spanish and Indian, and of these 13 are dailies and 115 weeklies. Of the dailies 7 are French, 4 Polish, 2 German and 1 Bohemian. The Catholic daily in English is still a dream.

The actual condition of the Catholic Press in Austria is far from satisfactory. There is first, the lack of funds; zealous Catholics are largely found among the rural population, who care little for newspapers, whereas in the United States the Catholic population is largely in the big cities, where most of the Catholics have grown accustomed to looking to the great daily, not only for the current events of secular import, but for news about Church happenings as well. In both countries it is difficult to enlist the cooperation of Catholic writers, who find ready and remunerative positions with the great secular press, and who are not prepared to make the sacrifice necessary to devote their talents to papers that are perpetually in a state either of actual financial embarrassment or bordering on it. In both countries numerous racial divisions, which are naturally destructive of social unity, prevent Catholics from working together for their common or individual interests. Thus the force which unity in the Faith gives them is shattered by the lack of a common medium of expression, the possession of which would render their numerical preponderance ten times more effective. In Austria the result of present conditions is embarrassment, as it is in the United States. What course Catholic editors in Austria should adopt is a question which prominent Catholics there are grappling with to-day, hoping for, rather than foreseeing, a clear way out of their difficulties. How our American editors are to improve the present condition of the Catholic Press in the

United States will be one of the happy results that may be looked forward to from their deliberations at the American Federation of Catholic Societies next week in Columbus.

E. SPILLANE, S.J.

Albania's Approaching Autonomy

Albania, as a nation, has asserted its claim, and no international pact, no patronizing counsel can henceforth relegate it to the status of a mere parcel of Turkey. Blood has been shed in abundance, captured rebels have been crucified, mutilated, buried alive, and still the Albanians go on fighting. They have been advised to cease, and to submit, but they refuse to share the confidence of the Great Powers in the good intentions of Turkey's "Reformers." An Albanian proverb says: "Nothing can be done against the man ready to die." And the despair which drove them to action has produced a fair measure of success. After a protracted campaign the Porte is gently climbing down from original pretensions. In the conciliation treaty a reluctant permission is ceded to those Albanians to carry arms "whose calling renders it necessary or expedient." Considering that all Albanians are mountaineers and herdsmen, and that wolves are not unknown in these regions, it is no wonder that the interpretation of this clause will leave the "Sons of Eagles" in full possession of their weapons just as heretofore. And this after the parade of disarmament last year!

A mistrust, born of experience, hampers the parley of the belligerents, and nobody believes that the truce will be final. The movement, started in the north, has spread to the Mohammedan populations of the south. These demand that the posts of confidence held in Albania by Turks should be entrusted to Albanian followers of the Prophet. This pretension is taken at Constantinople as evidence that the Albanian, whether Moslem or Christian, is not to be relied upon, and that the old method of exterminating the enemy is the only one that can bring safety. Again, the promise that the Albanian Latin schools of Goritsa and Elbassan may be re-opened is not credited by the people who saw them forcibly closed. There is no longer any mention, it is true, of teaching by means of the Arab alphabet, but this is a negative consolation. The Malissoris who took refuge in Montenegro, over eight thousand in number, are not eager to return to their devastated homes on the strength of the assurances given by the devastators. Turkey refuses to indemnify Montenegro for the support of these unfortunates, mainly women and children who fled before her torch and sword. She thinks it a bad precedent for future complications.

Montenegro has stood bravely by its struggling Christian neighbors. With pride it can register that its first grave step as a kingdom was to befriend a downtrodden race possibly inspired by its example. While there is no direct proof that Turget Shevket's troops were attacked, as he asserts, by a purely Montenegrin force, in a combat

that lasted three hours, there is no doubt that numerous Montenegrin volunteers were among the Albanian rebels. Nor were they confined to Catholic sympathizers moved by the wrongs of their co-religionists, the Mirdites and Malissoris. In this part of the Balkans there is harmony between the different Christian creeds. Greek-Orthodox and Roman unite to repulse the flouter of Christ, the spoliator of the poor. The sturdy Press of Cetinje, at the risk of involving Montenegro in a most unequal war, told the truth to Europe, and defeated the efforts of the Constantinople journals to minimize the horrors of Shevket's reprisals on the goaded rebels. The Turkish *Jeni Gazette* now admits the truth of many incriminating statements it formerly denied, and calls on Hakki Pasha to retire from office and let Young Turkey vindicate itself. Hakki Pasha, however, continues to govern and to blunder. He has just launched an attainder against the Albanian representative, Deputy Ismail Kemal, actually on a mission to the Powers on behalf of the Albanians.

The united intervention of Russia, Austria and Italy for the cessation of hostilities is recognized by the Porte, whose interests it seemed to serve, as a dangerous manifestation of the tutorship Young Turkey disdains. Once more the Christian nations of Europe have been compelled to interfere between their co-religionists and the Ottoman Government. Once more a compromise will be effected that can have but one result: ultimate emancipation of a people struggling against Turkish misrule. England's attitude in the present case, as voiced by Sir Edward Grey, resembles that adopted by her towards Greece in 1821. Unfortunately there is no Canning today to emphasize the situation.

More tangible and immediate help is forthcoming from Albania's small neighbor, the kingdom of Montenegro. Its army, restricted in number, but portentous as a grain of leaven for the Serbs and other Christian nationalities throughout the Empire, consists of 54 battalions, each of 56 companies; 6 hill and 9 field batteries; in all 45,000 regulars. These, the "first call," are easily augmented by the "second call" to 70,000 men if required. Under no circumstances is it possible to consider this force, the nearest to the seat of disturbance, as directed against the revolted Albanians.

An attempt to obtain from the Albanian chief, Isse Boletinats, anything that might be construed as a surrender has failed absolutely and indisputably. Invited to yield up even a dagger, failing an old blunderbuss, or other obsolete weapon, while retaining unmolested his quick-firing gun, Isse replied that while a sword remained suspended to Shevket Pasha's belt he would not part with a breadknife! In vain was the sum of fifty Turkish pounds—wealth to an Albanian—allotted to Isse for his burned-down roof; the old chief says that each of his compatriots who suffered likewise must not only be compensated for losses in the past, but given some security for the future—such a security as is not bought with money.

Among the heterogeneous crowd forced to wear the Turkish uniform the presence of Albanians or Albanian sympathizers is proved by the fact that 2,000 conscripts recently purchased exemption at the rate of thirty pounds each. Large contingents of Asiatic troops have been summoned to replace them. In the face of all this it is hardly likely that the Albanian question will be shelved for any length of time. The world is now cognisant of the fact that yet another race under Moslem rule is determined to breathe freely on God's earth.

The fight may be suspended, postponed or slackened for a time. Turkey may multiply its promises and double-dealing, but Albania, as an autonomic entity, is a certainty of the future.

BEN HURST.

Caillaux, Prime Minister of France

A short time ago a prowling camera fiend made a snap-shot of Monsieur Caillaux. The papers published the picture, but printed under it: "This is not a caricature." They were prudent. For the man who has so suddenly leaped into fame looks like a dapper little dandy emerging from a band-box. A slender figure, faultlessly attired, descending the steps of the Palais Bourbon, bending gracefully as he opens his sunshade or umbrella, which he holds with exquisite daintiness on the very tips of his fingers, his gaze meantime turned inquiringly to the sky above, a shining top-hat on his head to increase his height, for he is small of stature; his hands and feet encased in the latest triumphs of the glover's and bootmaker's art, his trousers sartorial dreams, his immaculate waistcoat, supplemented by a four-in-hand, all conspire to make him a thing of beauty, a dear Beau Brummel, a finished fashion-plate in motion, designed to turn the most successful leader of the smart set green. Such is the person, at least exteriorly, to whom the old President of the French Republic, Fallières, so careless of his own attire, has given the commission of saving France.

He has been long in sight, but this last accession is sudden. In 1889, when people were tired of seeing the same old faces on the rungs of the political ladder, the cry was raised: "Make way for the young men!" The result is that since then every Frenchman is tempted to say with Madame de Staël: "I am delighted to make new acquaintances. At least I am sure that they cannot be worse than those I met before." But he would be mistaken. Universal suffrage persists in replacing the old spavined politicians by frantic revolutionists, whose strength is chiefly in their vociferation. They all look alike. They are all anxious to let the public see and hear them, and are all hungry for portfolios. They are new at the business but are withered and wrinkled before their time. They are able to talk but incapable of belief. Whether camping on the mountain of the ministry or crouching on the radical low-lands, or crowing in the Socialist barnyard, you can see at a glance that they are deputies only for what is in it, and that the turn of a hand

would have landed them in any other party than the one whose principles they shout for.

Caillaux is one of the throng. He never loses a chance to reinforce his reputation as a serious politician and a reliable statesman. For that purpose he keeps on his desk the works of Colbert, the great financier of Louis XIV, fully convinced that Caillaux is better than Colbert.

He was born at Mans in '63, but has been in politics only since '98, and was no sooner Deputy than Waldeck-Rousseau made him Minister of Finance. Fortune was good to him at the start, and has never failed him since, putting as a condition, however, that he must change frequently, but should always stick no matter what happens. He made the compact, and for the last thirteen years has displayed the most remarkable adhesiveness to all sorts of posts. He is ready always with the buoyancy of youth or the serenity of age, as the circumstances require. He is invariably in luck, and it happens commonly that just at the moment the sovereign people seem about to rise in their wrath to shout: "What a scatter-brain!" the words die on their lips and they hail him as a wonderful statesman.

In a marvellously short space he has been a Conservative tinged with Buonapartism; a *Rallié* about whom there is suspicion; a hesitating Republican; a Radical not yet sufficiently convinced; then, after a short spell, a daring Socialist, and when he dreaded what the down and outs in politics call the ingratitude of universal suffrage, he returned to where he had started, so as to ensure a gilded and comfortable retreat in the tranquillity of private life, to which, however, he has not yet been consigned.

The great banking concerns "Le Crédit Foncier Égyptien" and "Le Crédit Foncier Argentin" assure him of his future. He is President of the first and one of the Administrators of the second, which means that the Caillaux who railed at the people who trusted in banks and old stockings now blames them for not doing so. The quondam enemy of plutocrats and capitalists is now their crony. He advises them to beware of the Income Tax, and yet fills them with terror by the Bill he is said to be preparing for Parliament. He is the Jekyll and Hyde of French politics.

Everything that he opposed in 1899 and 1904 he advocated in 1907. When you ask him about his views on the financial condition of the country, he will assure you, with a twinkle in his eye and a finality in his voice: "Those questions I have long studied, weighed seriously, and know perfectly." When you inquire about his shiftings and turnings, he tells you that for him "the study of fiscal matters is a fine art." Of the many bad forms of Income Tax he has chosen the worst. His preference is for the progressive, the absolutely comprehensive, the pestilently vexatious and the inquisitorial. He has, however, the trick of uttering the most contradictory theories in the same breath. He can throw a panic into the capitalists and then assure them that the Income Tax will be

felt chiefly by the middle class, and when the middle class rise up in arms he will declare that he means people with a revenue of 50,000 francs, and meantime, while appearing to attack both the rich and the fairly well to do, he makes his position solid with the Socialists.

His optimism is one of his most curious accomplishments. His presumption is imperturbable. He is like a barometer which indicates fair weather when the thunder is rumbling overhead. The deeper the nation plunges into debt the more radiant he grows. Unlike Brisson, who, with a rueful countenance, would groan out "All is well"; Caillaux is beaming when everything is going to rack and ruin. As far back as 1900 he added 58 millions to the budget, and then piled on another 17 millions, but coolly reminded Parliament that the budget showed the extreme care that had always guided him in limiting the expenses of the Government. Before elections he can convince the voters that he has a surplus of two or three hundred millions, which turn out, when his party has swept the country, to be just that much deficit. He is essentially a modern Minister, a financier ahead of the age, an American plunger resident in France. Some think he is a financier in the interests of Socialism. In fact, when he is asked, "Where will you get the money?" his answer is: "The rich will pay it." Now that he is an official, however, he is careful to tell the moneyed interests that "if God, the electors and Parliament grant him life, the financial condition will be still better in the future"—not a hard thing to promise. To a foreigner Joseph Caillaux seems to be working for Caillaux all the time.

He is as bald as Cæsar and as diminutive as Alexander; but in nothing is he so great as in the opinion he has of himself. He is convinced that he was born for greatness and chiefly to regenerate France. A cruel critic describes him as hopping into the tribune like a magpie on a hummock, emphasizing with dainty gestures the aphorisms which he declaims with the voice of a *tenorino*. His speech, which is facile, is without elegance, clean cut without brilliancy, and a trifle vulgar when he expounds his financial theories, which a gust of wind would reveal shivering with cold beneath the rags with which he invests them. When he is at his best in oratory one is tempted to say: "Not bad, but not as good as Cruppi." He himself would admit that he does not shine as a speaker, and is convinced that modesty becomes him best, though he would whisper that under his breath. His retorts are bitter; his voice shrill and rasping, but he is on the safe side when the fight is over. When victory is assured his haughtiness is oppressive, and when the ballot is in doubt, he is a model of humility. He is ready for anything except relinquishing his portfolio, and his habits are luxurious as becomes a Napoleon of Finance.

Such an estimate of its foremost statesman France would resent were it made by a foreigner, but it is the opinion of the great Parisian review *Le Correspondent*, and was given to the public before Caillaux stepped into

the shoes of the unfortunate Monis, who was prostrated by a monoplane. What he will do in his more exalted position remains to be seen.

X.

Food for Babes *

This is a golden age for children. They are become such popular idols that large numbers of their elders are of the opinion that a gifted pen can find no better employment than writing for the amusement and instruction of the little ones. So the shelves of libraries are already groaning under long rows of magazines for children, stories for children, histories for children, anthologies for children, scientific works for children and now a "Children's Encyclopædia" has appeared in which two editors-in-chief assisted by fifteen departmental contributors have undertaken to pack into twenty-four good-sized volumes everything that can interest or entertain a child. All the fields of literature and of human activity have been laid under requisition, so a rich variety of facts and fancies are presented in an attractive form. Much of the compiling and adapting has been excellently done. Good taste is shown in the choice of verse, most of which is really poetry; as many fairy stories are told as the most imaginative boy or girl could desire, and enough games, riddles, problems, and the like are given to last a dozen arctic winters. High praise is due the editors for the beauty, number and variety of the illustrations, which always throw light on the text—as illustrations should, after all—and make the Encyclopædia a treasure trove of attractive pictures.

In observing how many of the world's great stories and dramas have been summarized here for young readers, one wonders whether the children who make their own from this Encyclopædia a digest of "Hamlet" or "Rob Roy," will ever care to hear any more about them. Boys of thirty years ago whose literary taste was formed by reading entire works of Scott and Shakespeare surely entered youth with a far better intellectual equipment than will many a possessor even of this voluminous Encyclopædia, for the mere acquirement of information is not education and culture.

So far, so good. But when the departments devoted to history, biography and science are perused, the Catholic reviewer is forced to mix some censure with his praise. It is plain that the projectors of "The Book of Knowledge" realized that in these places wary walking would be necessary if they meant to make the Children's Encyclopædia a commercial success; and considering the size of the work, it must be owned that they have

* The Book of Knowledge. The Children's Encyclopædia. Editors-in-chief, Arthur Mee, Temple Chambers, London; Holland Thompson, Ph.D., The College of the City of New York; with an introduction by John H. Finley, LL.D., President of the College of the City of New York. The Grolier Society, New York. The Educational Book Co., London. Vols. I to XII, inclusive.

succeeded pretty well in avoiding what would be stones of offense to Catholics. The manner, for instance, that the story of Guy Fawkes is told, is an amusing example of how eager the editors are to conciliate Catholic readers, though it is regrettable that they have allowed the objectionable term "Romanist" to slip into this article.

Since English literature, as Cardinal Newman reminds us, is in the main Protestant, it is not surprising to find that a Protestant and rationalistic atmosphere pervades even a *Children's Encyclopædia*. For it is natural virtue merely that is held up for admiration; it is to the religious revolt of the sixteenth century, as is often implied, that the world owes all its liberty, happiness and prosperity, and Protestants or unbelievers are the subjects of nearly all the biographical sketches. A few Catholic saints appear, indeed, but their lives are made to read like fairy stories. Father Damien, however, is sympathetically treated, and so is Blessed Joan of Arc, but when children read under a beautiful picture of St. Louis that "though a devout Roman Catholic, he was not influenced by the Pope," their young minds will conceive ideas of that holy monarch's Catholicity that may never be set right; for of a king who always acknowledged the supreme authority of the See of Peter, who secured the Pope's leave before taxing the French clergy for the Crusades, and who defended Innocent IV against the German Emperor, it can hardly be said with truth that he was "not influenced by the Pope." It may also be remarked that when children read that St. Celestine was frightened by scheming cardinals into laying down the tiara, they are not reading true history.

Another glaring misstatement of fact that should be corrected can be found in the account of "The Men who Mapped the Skies," where it is asserted that Giordano Bruno "was burnt to death for upholding the Copernican theory." This, of course, is not the case. It was for denying the Divinity of Our Lord and other fundamental dogmas of Christianity that Bruno, according to the laws of his age, was burned at the stake in Rome—a fate he perhaps escaped in England and Germany for similar offences.

Then follows in the same article the stereotyped Galileo story of anti-Catholic controversy. To illustrate the text a striking picture of that obstinate astronomer's condemnation is given bearing the inscription: "The Trial of Galileo who was tortured for telling the truth," to assert which, however, is not "telling the truth," for tortured he never was, nor till Galileo had been a hundred years dead did anyone hear him saying "under his breath," as the children are told: "And yet it *does* move." It is worthy of note in this connection that while the Church's blindness and intolerance in Galileo's case are descanted on at some length, not a word is said, when treating of Kepler's career, of how warm the Lutherans made it for him.

In chapters and paragraphs bearing on the sixteenth century rebellion against the Church's authority, though

considerable care has evidently been taken to be moderate in the expression of views, the danger of understatement or of exaggeration, while trying to be concise and simple, has not always been avoided. For instance, there is room for a wide difference of opinion, to put it mildly, as to whether John Huss died "for the truth," or as to whether England's absolution from heresy by Cardinal Pole was a national calamity comparable to John Lackland's making his kingdom a fief of the Holy See, or as to whether Luther's was really the first readable German Bible to come from the press, and other statements of the kind. Then, too, it is to be feared that an impressionable child will rise from the reading of many pages in the "Book of Knowledge" with the conviction that the main occupation of the Catholic Church through the course of her history, has been fiercely persecuting men who were far purer, nobler and wiser than the persecutors themselves, and this may so prejudice against the Church of his fathers many a youthful reader of this *Encyclopædia*, as to put an effectual barrier to his subsequently learning the truth.

So while the editors and compilers of the "Book of Knowledge" have doubtless labored hard to make its volumes safe guides for little readers of any creed or of none at all, there seem to be indications of considerable carelessness and inaccuracy when touching on questions or events in which the Church had a part, that frequent reference to a work like "The Catholic Encyclopædia" would have prevented. For just as prudent editors who are seeking accurate information about the present state of our knowledge of electricity would be sure to apply to a distinguished specialist in that branch of science, should not the same wisdom suggest their consulting on Catholic questions Catholic authorities, rather than accepting without reserve the time-worn calumnies and falsehoods, that lie embalmed in the books written by the Church's ignorant or malicious enemies? If such precautions should be taken in compiling any book of knowledge whatsoever, how much more needed are they when it is a *Children's Encyclopædia* that is being edited, for who are more disposed than our little ones to believe that whatever is down in print must be so, and "what's said three times is true"?

WALTER DWIGHT, S.J.

Gubernatorial Pardons

It is affirmed, and with a generality that makes one hesitate to pronounce the judgment an unfounded expression of the chronic fault-finder, that the ancient respect of Americans for the law is fast passing out of the characteristic life of our countrymen. The reproach concerns too important a phase of the social and moral status of the American people to permit its off-hand acceptance or rejection; but here and there evidences do crop out which dispose one to concede a certain misgiving lest the point be well taken.

The Governor in one of our Eastern States, a man who, for one reason or another, has been much in the limelight for the past two years, proclaims that he has in six months let out of jail, by using his pardoning power, as many convicted criminals as his predecessor did in a year. The obvious complacency with which he boasts of his course implies a conscious personal assurance of the rectitude as well as of the prudence of the policy he has followed. In explanation and justification of that policy the Governor protests his belief that the system obtaining in the majority of the penal institutions of to-day merely punishes the criminal; that there is neither a deterrent nor a corrective influence exercised in them to legitimize the harshness of restrictions put upon evil-doers in the methods used by society to vindicate respect for its laws.

That there is room for change in the matter of prison management, as well as of reform in the conditions surrounding men condemned to pay the penalty for violating the law, is a sentiment commonly enough expressed. Yet one may question whether the manner of furthering this reform adopted by the Executive of Massachusetts will appeal to even the most advanced among penologists.

It is easy enough to sentimentalize concerning the remnants of goodness and of honor surviving in all save the most depraved of men and to plead that a chance should be given to the law-breaker,—but has not society its claim as well as the criminal? As a writer in the *New York Times* suggests: "A gubernatorial pardon should remedy the law's mistakes and not bring the law to nothing. It needs to have behind it something more than the belief that our treatment of criminals is unwise, and that our prisons and reformatories could be better managed. If that were enough, every Governor could find warrant for making a general jail delivery at once—a proceeding that, with good reason, would cause public alarm, amounting almost to a panic."

American admirers of Tom Paine, if there are any left, will find it difficult to continue such if they still cling to any old-fashioned notions of patriotism. The *New York Evening Post* of August 9 informs us that after describing the Father of his Country, as "one who put all those men called kings to shame," Paine changed his tune, and addressing Washington directly, said: "As to you, Sir, treacherous in private friendship, and a hypocrite in public life, the world will be puzzled to decide whether you are an apostate or an imposter, whether you have abandoned good principles or whether you ever had any."

The President had refused to make him Postmaster-General, and would not interfere when Paine had embroiled himself with the French Government. So that after all the author of the Age of Reason was merely a common self-seeking politician.

CORRESPONDENCE

Lay Apostleship in South India

The Jesuit College at Trichinopoly is an important centre of Catholic education and religious zeal in South India. Ever since its foundation sixty-five years ago, the chief care of the Fathers has been to impart a thorough training, intellectual and religious, to the Catholic students, and to inspire them with zeal to propagate the Faith, which they, among so many of their countrymen, are privileged to possess; in short to make them lay apostles in their after life among the pagans. For a long time, however, the appeal for apostleship fell on deaf ears; but during the last few years a movement of Catholic zeal and activity is in evidence among the undergraduates, and promises soon to extend to the former pupils all over the Presidency. Some account of its beginning and progress may interest all readers of AMERICA.

It was during the latter half of 1903 that the movement was heralded by a desire expressed by a few undergraduates to do some work of apostleship. The Fathers exhorted them to undertake the teaching of catechism to poor children; the idea was soon taken up and realized. Under the guidance of a competent director, the senior students formed themselves into an organization of voluntary catechists, and undertook to teach elementary catechism to all the neglected children in the town and the adjoining villages. It was an immediate success, and became, as it were, a souvenir of the jubilee of the Immaculate Conception, 1904. Soon some Catholic graduates employed in the town followed the example of their younger brethren, and thus the movement began to spread.

The missionary Fathers, who were watching the movement with much interest, were thereafter relieved of their onerous work to a great extent, and they took every means to encourage and promote this new activity. The Bishop of Trichinopoly and His Excellency, the Delegate of the East Indies, praised and blessed the association; and ever since then the Lay Apostleship has continued to prosper in South India.

The great jubilee of the Apparitions of Lourdes was a golden opportunity to give a fresh impetus to the movement of lay apostolate, begun just four years ago. Accordingly, as a permanent remembrance of "The Great Mission of Our Lady," a small magazine, dedicated to her honor, was started. It was to be an organ of the Sodality and an efficient means of promoting the students' interest in Catholic journalism. Under the auspicious title of *The Morning Star* this magazine keeps its readers in touch with the various developments of Catholic activity among the College students, and has already contributed much to make these "new ideas" familiar to Catholics all over South India.

To keep up the zeal of our young men during vacation days (which they spend at home), there is another organization, called the League of Charity. Its members undertake to distribute among Catholics and non-Catholics tracts and pamphlets on doctrinal and controversial subjects. Moreover, on leaving the College for the holidays, the members propose to themselves various undertakings of zeal and charity, such as teaching catechism, visiting and comforting the sick, baptizing pagan children at the point of death, and even bringing non-Catholics to

the knowledge of the true religion. From time to time the members inform the Director of the nature and success of their private activities, and receive from him advice and direction. The sum total of the results thus achieved is then published in the *Star*, and this affords a mighty incentive for others to work in the same field.

Another important step was taken during the past year. The problem of conversion in India began to be studied systematically, and, through the columns of the *Morning Star*, experienced priests and laymen were invited to contribute towards explaining the mysterious barrenness of missionary labors in India. Why India is not converted is a question too complex to be solved in a short time. However, one of the many contributions on the subject deserves special attention. It was from the learned pen of a prominent former pupil, Dewan Bahadur L. D. Swamicannu Pillay, M.A., LL.B. He had read and studied Father Palau's famous book "*Le Catholique d'action*," which has everywhere been hailed as "the twentieth century Imitation," and which he (Mr. Swamicannu) called "the layman's Imitation." Applying Father Palau's teaching to India and Indian Catholics, he said: "If I may give the answer in two borrowed words, it (the reason why India is not converted) is the Catholic layman's *inaction*, and what we are in need of as a remedy are good '*Catholics in action*.' Educated men, above all, ought to be made to ask themselves frequently, nay every hour, the question, 'What am I doing for the Catholic Church, and for this or that association to which I belong?' . . . My scheme is this: Let a few young Catholic graduates, imbued with a spirit of self-sacrifice and humility—these are necessary assets more difficult to procure than money—offer themselves to undergo a post-graduate course of two years . . . in what are called Catholic sciences, namely, philosophy, theology, Holy Scriptures, Church History, etc. They cannot undergo complete courses in these subjects in two years, but they may learn enough to help them in controversy with Protestants and non-Catholics. Thus armed, they would go into the ordinary vocations of the world, but with the special mission of making inroads into Hinduism and Protestantism . . ."

This scheme has not been yet realized; but a very practical step towards it has been taken in the formation of a new association, called "The Catholic Truth Society." Its members meet once a fortnight and take part in discussions or lectures on Catholic and missionary subjects. The best lectures are then published in pamphlet form and circulated among all classes of readers. This is the latest development of Lay Apostleship begun in St. Joseph's seven years ago. And we confidently hope that in a few more years the scheme of a post-graduate course in Catholic sciences will be brought to a practical issue, and be the crowning point of a movement, silent and modest, yet big with promises of greater achievements in the cause of the Church in India.

Such manifestations of Catholic zeal may be a matter of course in a Catholic country; but in a missionary country like India their spiritual significance can be gauged and appreciated only by those that have grown gray amidst the aridity of lay apostolate among the native Catholics. No one, of course, expects this humble movement to result in the wholesale conversion of pagans in South India. But it will at least make individual Catholics zealous for their Faith; and this is already very much. The dictum of His Holiness Pope Pius X: "The greatest need of the day is Catholic laymen," is specially applicable to India, with its teeming millions of pagans.

When the movement of Lay Apostleship, which is already making way among the many former pupils of the College, shall have imparted an ardent, apostolic zeal to native Catholics all over the Presidency, we may reckon the dawn of a new era of missionary success in South India.

J. G. P., B. A.

Rome is Quiet Civilly

ROME, July 23, 1911.

Civilly Rome is quiet, both because Parliament is adjourned and because the heat discourages polemics. There seems a bit of a tempest brewing over the recall of Baron Mayor des Planches, remembered at Washington as dean of its diplomatic corps, from his post of Ambassador to Constantinople. His successor, Signor Emilio Garroni, is a strong personal friend of the Prime Minister, Giolitti, and though a man of considerable ability, his appointment is widely attacked in the press as based upon the personal political gain of Giolitti and not upon the competency of the appointee, and that at a moment particularly critical for Italian interests in the Orient.

Naples the unterrified is still struggling against the sanitary precautions of the Government. In spite of the Prefect's threat to declare the port infected, in case of further recalcitrancy, the commercial organizations have declared one day of universal strike and lockout as a protest against the political conspiracy, as they aver, to rob Naples of her commercial prestige and transfer her trade to rival ports. Tourists who have recently passed through the city report it as still unspeakably unclean, and of a surety the cholera will not down. Here's a state of things that would douche with cold water the ambitions of most men to rule the queenly city on its bay of unrivalled beauty. It obviously needs a year of a Colonel Waring.

In a recent letter to AMERICA was noted the fact that the Commune of Venice was insisting upon retaining religious teaching in the primary schools. Well, it seems they are not to have it. The situation is peculiar and suggestive of governmental policy. The legal regulation of 1908 left religious teaching in such schools, wherever the majority of the commune did not call for its removal. In conformity with this regulation, Venice wished to retain the teaching, and the provincial educational council decided that it should take place within school hours. Then one Vittorio Pellizzoni, whoever he may be, appealed to the Minister of Education, who annulled the decision of the provincial council. The commune of Venice then took the matter to the Council of State, which has just rendered a decision turning down the appeal. This is sheer blindness: for besides the fact that you cannot dragoon a majority of the community, even a Catholic majority, into a surrender of their legal rights, if ever a class showed the need of religious education it is the graceless scamps in Italy turned out of the irreligious school-room. Furthermore, here at Rome measures are being taken to force the *private* Catholic schools to throw out their present text-book of the history of Italy, because forsooth it does not sufficiently exalt the ineffable blessings consequent upon the uprising which resulted in the existence of United Italy. The book in question is the work of Father Fidelis Savio, the professor of history at the Gregorian University, a scholar whose judgment is sought on matters of accurate research in the history of Italy by fellow-scholars of every shade of personal and political conviction. It is a

true word uttered by many a Catholic in Italy: "We are in the hands of our enemies."

At the anniversary Mass for Leo XIII, on July 20, the Sistine Chapel was filled with all the ecclesiastical distinction of Rome. The Noble Guard, the Switzers and the Papal Gendarmes attended under their respective commandants, the religious orders were represented by their General Superiors, and the entire household of the Pope by its chief members. The holy Father presided on his throne during the Mass, assisted by Cardinal Rampolla. Cardinal Vincenzo Vannutelli sang the Mass. Mgr. Perosi himself directed the famous Sistine choir, which sang, as it does each year on this occasion, the Mass which Perosi composed for the funeral service of Leo.

Father Giovanni Genocchi sailed from Genoa to South America the same day, on a special mission for the Holy Father in behalf of the aborigines. There are hundreds of thousands of these poor souls in the inner parts of the continent, and their condition, owing to the greed of many of the settlers and the oppressive cruelty of others, is a deplorable one for soul and body. The Franciscans, Augustinians, Dominicans and, of recent years particularly, the Salesians have labored industriously in their scattered missions for the betterment of the native. But the Holy Father desires a detailed report on the entire situation, with a view to enlarging and improving the efficiency of the work done there. His commissioner is a fortunate choice. A man who has given his life to that class of work, of wide experience in the mission fields in Mahometan Asia as well as in New Guinea, he brings to his task a full knowledge of the difficulties of the problem and a warm sympathy with the toiling missionary and his scattered flock of untutored souls.

The Congregation of Rites has issued a decree forbidding the publication of any of the ritual books of the liturgical service of the Church unless with the imprimatur of the Ordinary, to be given only after a competent revisor has declared upon comparison with the "Typical Edition" its exact conformity with the same. The "Typical Edition" is to be published only from the Vatican Polyglot Press or by such publishers as obtain leave for its publication from the Congregation of Rites. This edition is to be published only after its sheets have been submitted to the Congregation and approved by respective Commissions appointed for that purpose. Two copies of each "Typical Edition" are to be deposited in the archives of the Congregation.

The Cardinal Secretary of State has authorized Mgr. Eshes, the author of the recent commentary on the Acts of the Council of Trent, to declare that the *Corrispondenza di Roma* has no official character whatever, but is a private publication on its own responsibility, and that the confidence of the Vatican in all the German bishops and German Catholics has not been shaken in the least by any clamor or controversy in the press. The *Corrispondenza* is a news-letter published from time to time on ecclesiastical affairs and edited, it is commonly understood in Rome, by Mgr. Benigni. The news therein has been commonly accurate, and, from the fact that the editor was last year an undersecretary in the Cardinal's office, doubtless arose the misapprehension as to its character. There has been some friction between the *Corrispondenza* and the Catholic press of Germany.

On the feast of St. Vincent de Paul, in the Consistorial Hall of the Vatican, in the presence of the Holy Father and a most distinguished assembly of ecclesiastics and religious, was promulgated the decree of the Congregation of Rites solemnly affirming proof of the heroic

virtues of the Venerable Servants of God, Louise de Marillac Legras, associated with St. Vincent de Paul in the foundation of the Sisters of Charity, and Mary of the Incarnation (Marie Guyart-Martin), foundress of the community of Ursulines at Quebec. By a happy providence Archbishop Bruchési of Montreal was in Rome for the occasion, and to him was assigned the office of thanking the Holy Father for the decree. C. M.

Sidelights on China's New Cabinet

SHANGHAI, July 10, 1911.

The daily attendance at the palace by the Ministers of State is just like a farce, for the President and the Vice-Presidents occupy an apartment of the Cabinet, and the so-called Ministers of State are given another apartment, the two forming two separate groups, isolated as it were from one another. When a decree is issued, requiring the signature of a certain Minister or Ministers, he or they are called in to sign it in the presence of the Presidents, without knowing one iota of what it contains until after it is published.

Since the establishment of the Cabinet, no formal Council meeting has ever taken place. Should there be any documents requiring the signature of these Ministers of State, the Cabinet secretary will carry it to them, and then, one by one, they sign it without a murmur.

Thus one fails to discover any difference between the present "constitutional" method and the practice of "blind signing" which prevailed during the old régime.

Prince King is constantly indisposed and has not been present at the Cabinet for weeks. Na-Tung has been ostensibly relieved of his co-comptrollership of the Foreign Office (Wai Wu-pu), yet that Ministry is still consulting him or asking for his advice on all foreign questions of importance. Again, not the slightest divergence from old ways and customs is evident.

The breaking up of the social fabric of centuries and the destruction of abuses cannot be attained before long years. China is attempting to emerge from the chaotic state of the past, but we are still far from finding any eminent statesmen, there is little order and no pure and efficient administration. Many reforms are but a sham, only surface deep and largely on paper. Western life is aped, but the reality is lacking. A Chinese Parliament, if it ever exists, will be, according to the *North-China Daily News*, which is responsible for all this information, thoroughly Chinese.

The first instalment of \$2,000,000 of the International Currency and Manchurian Loan was paid to the Government in the last week of May. It is all to be employed in Manchuria, \$1,500,000 on plague measures and \$500,000 for commercial and industrial purposes.

A Sino-American bank and steamship company will be soon formed, with a capital of \$10,000,000, each country to subscribe half. The head office will be at San Francisco, and branch offices will be opened at New York, Peking, Shanghai and Hankow. This scheme is creating much anxiety in Japan.

Independence Day was gloriously celebrated in Shanghai. Many ships in the harbor dressed up, and the "hongs" displayed the "Stars and Stripes" in honor of the occasion. In the afternoon a game of baseball attracted a large number of spectators, and the Consul-General, Dr. Amos Wilder, gave a reception at his country house. Members of the Consular body and Chinese officials attended, and the function was, in every respect, worthy the day.

M. KENNELLY, S.J.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, AUGUST 19, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

The Pope's Illness

Considering that our Holy Father is an old man in his seventy-seventh year, one feels that the reports published from time to time about the state of his health, give grounds for anxiety. We trust God will leave him with us to carry on the great work he set before his eyes in the first days of his pontificate, and in which his labors have been by no means fruitless—to restore all things in Christ; but there is the fear of the contrary.

None of us can know how great is the burden of the apostolate. Heavy in the best of times, it is ten times heavier in these evil days. But we can enter into the heart of the old man bowing down under the weight of many years and grievous afflictions. With St. Paul he sees, that to be dissolved and be with Christ, is the better lot. But above every other desire is the supreme one, to accomplish God's holy will; and so in the spirit of St. Paul he cries with the great Bishop of Tours: "Lord, if it be still necessary to thy people, I do not refuse to labor."

This we do know, that the number of the Sovereign Pontiff's days, by reason of his office, are in God's hands in a very special way. Far less than ours, than those of any temporal ruler are they determinable by the natural happenings of daily life. We may say even that in a certain sense many, high things for him, in God's providence are more absolutely decreed, because his office of God's Vicegerent joins him more closely to God than any other human creature existing on earth. Still, this does not mean that he is removed from the universal law that the graces necessary to accomplish fully one's work on earth and win the crown in heaven are to be sought by prayer.

And so the Church prays at all her altars first of all for the Sovereign Pontiff. In most dioceses, too, on account of the evils of the times, a special prayer in the

Mass is imposed by the Bishop. The incense of prayer for the Holy Father never ceases to pierce the heavens; and now every faithful child of Holy Church is multiplying prayers for the Father of all Christians suffering the infirmities of mortality.

Knowing this we join with our Holy Father in leaving the issue to God. If it be the call to eternal rest it will be so, because the servant's work is done; if it be the restoration to health it will be so, because there is yet work for him to do.

Protestant Vacation Schools

One of the recent forms of proselyting is seen in the vacation schools for poor children in New York. We refer to those that are conducted by the Federation of Protestant Churches in this city. How is it that Protestants generally do not, and many of them will not see the unalterable position of Catholics, who so long as they are loyal children of the Faith must believe, and live up to the belief, that they cannot save their immortal souls in any but the Catholic Church? To wean therefore, the little ones away from their Church or their Faith is to force them into the commission of an act of treason, the maliciousness of which over an ordinary act of treason is to be measured by the sacred character of that Society, whose founder and invisible head is Christ, and whose members owe Him their allegiance from the day of their baptism to the day of their death. Presbyterians may, as they see fit, make inroads on Methodists, and Episcopalians on Baptists, without incurring any such reproach, for they all admit virtually that one religion is as good as another, and that Baptists, Methodists, Presbyterians and Episcopalians all stand an equal chance before the Just Judge of receiving a reward for their good works. Catholics concede that they do. But why will not our denominational friends be considerate towards Catholics and not make them perforce renegades to the highest allegiance that man can have on this earth? A writer in the New York *Tribune* gives a picture of what she saw when she strolled into the Madison Avenue Presbyterian Church on a sultry, humid morning a day or two ago. The place was alive with children of every age. "An attractive Barnard girl in crisp white linen was seated at the piano, and the music was being led by an energetic youth, whose physique bespoke the Princeton foot-ball field. And the children! What were they? Not well dressed, conventional little Madison Avenue Presbyterians, but Giuseppe and Moses and Esther and Pat and Fritz, hatless and not seldom shoeless, who have traveled all the way" from the East Side. At sight of this the visitor falls to dreaming. A vision arises. Is not this church unity, if only in embryo? It is quite as wonderful as the Pentecostal gathering addressed by Peter. Moses and Esther and Fritz and Pat and Giuseppe are there, and,

of course, Carlotta and the bambino. More fortunate than Peter's audience they can talk English, for here is the song they sang:

"Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightning the skies the whole day long,
Was that somebody you?
Was that somebody you?"

And this doggerel is set forth as the common ground of a united Christianity! It is simply rank paganism. Cannot something be done by Catholics themselves to prevent these inroads upon the faith of the little ones?

Catholics and the Local Press

A subscriber sent us, some time ago, a copy of a paper widely circulated in its State, which devoted three columns from its eight pages to a somewhat blasphemous and wholly offensive lecture on "The Hereafter," by an itinerant preacher from Brooklyn. Perverting some texts and ignoring others that were in obvious contradiction of his theory, the lecturer informed the Bible Societies who had invited and advertised him, that the Catholic teaching of hell and purgatory, and the Protestant legacy from the "Dark Ages," were "the doctrine of demons," and he was there with the true heavenly doctrine, which turned out to be a crude form of the millenium. His statements travestied the belief and practice of Catholics, whom he contemptuously designated as well meaning but ignorant creatures of medieval minds. Our subscriber urged us to "handle this fellow and send him into retirement."

Why, we ask, did he not himself refute the lecture in the place where it was delivered and in the organ which gave it circulation? His letter shows he has ample ability, and the collation of a few texts of Scripture was all that was required. This man, he says truly, is a type of "the religious counterfeits who, unhampered by truth and self-sufficient enough to ignore facts, are invited to spread popular poison by Bible Societies, which likewise interpret Scripture to their liking. Their coming is hailed with delight and their departure for other fields, wherein to sow tares of misinformation, is gladdened with glowing newspaper notices."

Our subscriber and his friends should not have left the field clear to such quacks to publish broadcast gratuitous insults to themselves and every Catholic of their city and State. His city has a large and influential Catholic population. The Mayor is a Catholic, and a good one, and practical Catholics are prominent in every department of its civic life. They have a strong branch of the Knights of Columbus, of the Catholic Knights of America, the Ancient Order of Hibernians, etc., and the Church is thoroughly organized and respected. Why do they permit this paper to insult them? They

form a larger proportion of its subscribers and of its best advertisers, and yet they have to appeal to others for protection.

Catholics cannot control the proceedings of Bible Societies in halls which these own or hire. But the local papers that publish such slanders circulate among the people slandered. Why do these support the slander-monger without plaint or protest? Why do they pay promptly their subscription or advertisement and allow the payee to continue to insult them? Often they are afraid that their business will suffer if they show any resentment. We recall an instance of the kind that occurred a few years ago in the city referred to. A leading minister having written and distributed a violent pamphlet against the Church, a Catholic priest composed a forcible rejoinder, and was about to circulate it when a deputation of Catholic merchants requested the Bishop to suppress it, on the ground that it was likely to injure their business with non-Catholics. They were told to be not afraid, as the pamphlet could hurt the sensibilities of no reasonable person, but in any case a priest's primary duty was to guard the spiritual and not the material interests of his people. The pamphlet was distributed and the merchants managed to survive.

It is pusillanimity more than prejudice or anti-Catholic feeling that is responsible for the publication in hundreds of local newspapers throughout the country of articles and items unjust and offensive to Catholics. As a rule the editor has no desire to offend anybody. He follows the line of least resistance. Finding prepared and contributed articles, such as the lecture in question and its press notices very convenient on slack days, he uses them to fill out his columns, and when no objection is made continues the practice. Generally he and his reporters in their ignorance of Catholic matters are unaware when most offending that they have at all offended. It is the duty of Catholics in such cases to enter respectful protest against the publication and point out the ground of offence, and to urge that it is contrary to journalistic ethics to admit controversial discourses which misrepresent the Faith and wound the feeling of a large portion of his readers. No reasonable editor will require further urging, and journalists as a class are eminently reasonable. A few representative men presenting a just cause and resenting manifest editorial injustice will usually get a hearing and redress.

Recent Musical Politics

The Fifteenth of August, as everyone knows, is a great holiday in the Catholic world. Belgium especially is very fond of it and Antwerp celebrates it with great solemnity. The "kermess" is held at that time, and the gorgeous paintings of Rubens are unveiled in the cathedral. But long before the Fifteenth of this year it was proposed by the enemies of law and order to put an end

to the piety that characterized the festival. The Socialists resolved to appropriate the day by organizing imposing processions in all the cities, and to send them tramping through the principal streets shouting out with all the vigor that a Belgian mob is capable of the war cry of what they regard as their emancipation. The Flemish Socialist paper, the *Vooruit*, of Ghent, wrote a battle hymn for the occasion. It reads or sings more or less as follows. Its coarseness is a tribute to the masses:—

What wipes all priests from off the earth
And kicks out all the kings?
What portions out the real estate
And puts an end to rings?
What makes the troops fling down their guns
And scoff at war's commands?
What puts all offices of State
In Socialistic hands?
What makes a wreck of every church,
Of palace and chateau?
'Tis Universal Suffrage.—Give us that or go.

Three other songs built on the same subversive scale were also written for the marching legions. The worst feature of it is, however, that these revolutionary manifestations are stupidly backed up by a large section of the Liberal Party, which is composed mainly of rich manufacturers and comfortable property holders. They hate Socialism and all its works and pomps as their forefathers did the devil, but they hope that their despised allies will help them into power and oust the Catholics. We are going to press too soon to know what kind of a triumph Universal Suffrage scored on that occasion, but the very anticipation of such a daring defiance of royalty, and Christianity, attempted in the cities of Catholic Belgium must make its serious and saddened inhabitants, whether practising their religion or not, mourn for the days when piety, not politics, characterized the Fifteenth of August.

Triumph of English Democracy

As AMERICA foretold after the general election, the House of Lords has accepted the inevitable. There was nothing else to do. The majority of Scottish, Irish and Welsh voters wanted it out of the way. English voters were evenly divided, which in modern constitutional language means that England did not care what happened to it.

Of course, Unionists make light of their defeat, and many of their opponents are afraid to express the fullness of the victory. Only one word fits it, that is revolution. Unionists are telling one another confidently that the Government will go to pieces over Irish Home Rule. Two years ago they were sure that an open attack on the House of Lords would be its ruin. The fact is that England is greatly changed, and it is clear from the last election that the voters within the three Kingdoms feel towards Home Rule, much as they do towards the Peers.

No one imagines that more than the first step has been taken. The Unionist Party is to be still further weakened by the fixing of one day for elections, which means the introduction of the "one man, one vote" principle, and the abolition of the system whereby a man might have a vote in several constituencies, provided he could qualify in them; and further legislation to strengthen the party in power seems certain to take place.

What will be the condition of the sovereign? Many dispassionate observers judge that the days of the monarchy are numbered. The King has two courses open to him, either to drift with the tide, and the direction in which it is setting is clear enough, or to attempt to revive his constitutional powers over legislation, and to perform the functions hitherto exercised by the House of Lords, which could only hasten the catastrophe.

What concerns Catholics most of all is, that when the Home Rule Bill shall have taken the Irish members out of the House of Commons, or, at least, reduced them to a mere handful, the Government will pass its Educational Bill in a more radical form than ever.

A Dictionary Long Defunct

Imagine, if you can, a distressed Liberal writing to the British Cabinet: "I found Johnson's Dictionary in our parish library the other day; and see how it defines a Whig!" It would make even Mr. Birrell impatient; and the answering of the letter would fall to Mr. Winston Churchill, who would tell the distressed Liberal very vigorously that the equivalent of Johnson's Dictionary in the matter is something less than the Duke of Wellington's historic measure of worthlessness.

A distressed Catholic writes from Los Angeles, California, that he has found among the standard reference works of the public library Blunt's "Dictionary of Sects, Heresies, etc.," and quotes its definition of Roman Catholics, viz.: "A sect originally organized by the Jesuits out of the relics of the Marian party of clergy and laity in the reign of Queen Elizabeth, and further organized into a Donatist hierarchy by Cardinal Wiseman in 1850."

Well, what of it? Blunt's authority in the matter is as worthless as Doctor Johnson's was in the matter of Whigs; and if the public librarian of Los Angeles puts his dictionary among the standard Reference Works, he does so, no doubt, to gratify certain people as ignorant of history as Blunt himself, feeling sure that no person of common sense will ever consult him. Blunt was a clergyman of the Church of England, a very profuse, very prejudiced, and very inexact—not to say mendacious—writer of the Littledale kind during the second half of the nineteenth century. Of his "History of the English Reformation," the *Saturday Review* said: "He did not possess sufficient acquaintance with the works of the so-called reformers to be able to ap-

preciate their tone of mind, or the systems of theology they represent"; and it characterizes the Dictionary so honored in the Los Angeles public library as "a slovenly and illconsidered compilation."

The sight of Blunt's name, once more after many years, made us rub our eyes; for we had thought that the writings of this friend of our youth had gone long ago with him to the grave. We suspected that ministers of the Church of England, might, here and there, have reserved a copy for furtive circulation, just as they keep Littledale's "Plain Reasons" for the same purpose; but we did not dream that they would put it in the Los Angeles public library. One would have thought that such historians of their own as Gairdner would have prevented this. But, perhaps, many of them do not know him; and audacity born of ignorance is boundless.

The definition itself is comparatively harmless. To the ordinary man or woman "the Marian party" and "a Donatist hierarchy" are mere words, but the absurdity of "sect" is manifest.

For the rest, the distressed Catholic may make up his mind that such writers as Blunt, notwithstanding their pretended learning, are impostors too shallow to be worth his notice.

Mexico's Political Situation

It is complicated and bodes ill for the future. Antagonistic forces are already active and threaten to wax stronger and more violent as the campaign goes on. By the force of his personality, by his resourcefulness, by his quick and vigorous action, Porfirio Diaz held Mexico helpless for a generation. During that time, even his most intimate advisers, friends they could hardly be called, for he did not cultivate friendships, did not pretend to foresee his course of action, much less direct it. He consulted them freely, kept his own counsel, and did as he pleased. Only his failing strength and his waning faculties made him depend, though unwillingly, upon others. Then came his downfall. It was a case of hunter or hunted. Since his mighty grip on the throttle relaxed, the political engine in Mexico seems to have been running wild. Who will gain control? Who will quiet the angry passions that have burst forth?

The early division of Mexican politicians into Conservatives and Liberals was not wholly unlike our own division in the early days of the republic into Federalists and Republicans. The Conservatives were the party of caste and privilege, the sticklers for old-time principle and practice; the Liberals, like the Republicans of Washington's day, were not influenced by the traditions of the past, for they were too recent in point of time to have a past. The great misfortune for religion was that the Conservatives linked their cause with that of the Church, while the Liberals hopelessly confusing official ecclesiasticism and churchliness, resolved to crush the

Church by burying it under the ruins of the Conservative party. The contest lasted with varying success for nearly fifty years and ended in the overthrow of the Conservatives and the triumph of the Liberals. As far as cunningly contrived and rigorously executed laws could effect it the Church was driven from the light of day into the sombre recesses of the few temples which it was permitted to occupy as a tenant at will. Who can number the rights that were trampled upon and the innocent people that suffered?

From the final and definitive triumph of Benito Juárez and his partisans in 1867 to the present time, Mexican Catholicism has been in hiding. Will it now do more than peep out and mumble a few half-inarticulate words as a sign that it is still alive? In Mexico, as elsewhere, there are Catholics and Catholics. To some their political creed seems as sacred as their faith, in the sense that the two must flourish or fade together. The somewhat long period of forty-four years of Liberal rule seems to have taught them nothing. Like the aged, they live in the past, oblivious of the present and its lessons. Their political attitude is such that they place themselves outside the Mexican Constitution, as the Jaimists in Spain are an anti-dynastic party. Other Mexican Catholics do not close their eyes to the fact that religious unity is something that no longer exists in their country. Aware of this and admitting it, they entertain no wild dreams of reestablishing laws and usages proper enough where the faith of all the people is the same; but they are intent upon working within the recognized constitutional limits for the relief of the Church and for abolishing some of the iniquitous laws which now discriminate so cruelly against her. Will they succeed?

The National Catholic party expressly denies that it is the child and successor of the former Conservative party. It appears without a past before the people and asks support at the polls for the principles contained in its platform. If those Mexicans who call themselves Catholics would rally to the support of that platform there could be no occasion to fear failure; for the anti-Catholic elements are wrangling among themselves and several candidates will be looking for votes. There is a conservatism which means moderation and prudence; there is a conservatism, so called, that means obstinacy in fixing the gaze on a past which becomes more distant as the days slip by. It is too soon to classify and qualify the conservatism that now exists in Mexico. Will it break with the dead past? Will it rise to the energetic action demanded by the living present? If there be, as promised, a free and fair vote for President at the approaching election, the returns will classify Mexican Catholics.

Professor Polacco, the Jewish rector of the Ateneo of Padua, has certain old-fashioned notions about divorce. "The indissolubility of marriage," he says, "is

either admitted absolutely in its full sense, or it is unqualifiedly condemned by the recognition of even one exception; for the possibility of undoing any matrimonial union for that one cause is enough to change the very nature of marriage. The element of temporariness which will soon work its way into every marriage cannot but finally change its nature by taking from it the characteristic element which differentiates it from illegitimate unions. There can be no question here of more or less; it is a question of being or not being."

LITERATURE

Mementoes of the English Martyrs and Confessors for Every Day in the Year. By HENRY SEBASTIAN BOWDEN of the Oratory. New York: Benziger Bros.

Those who would daily keep before their eyes a new model of steadfastness in the Faith and arouse their hearts each morning with a new stimulus to Catholic loyalty should secure this attractive book. Somewhat after the fashion of the well-known leaflet lives of the saints, Father Bowden has now made up a neat volume out of the acts and writings of the victims of the Protestant persecution in England, by assigning a sketch of a martyr or confessor to each day of the year. Men and women as varied in rank and character as Cardinal Fisher and Yeoman Milner, Margaret Pole and Margaret Clitheroe, Chancellor More and Archbishop Plunket, are cited as true and fearless witnesses of the Catholic Faith. Good taste and originality are shown in the choice of the title at the head of each page, and at its foot an apposite text from Holy Writ tersely sums up the main characteristic of the life sketched. By such high examples the daily reader of Father Bowden's mementoes will be heartened to hold, even in our day, without concession or compromise, the Faith that these confessors and martyrs defended of old so valiantly.

A Medieval Mystic, A Short Account of the Life and Writings of Blessed John Ruysbroeck, Canon Regular of Groenendaal, A. D. 1293-1381. By DOM VINCENT SCULLY, C.R.L. New York: Benziger Bros.

"You are as holy as you wish to be," said Blessed John, the Belgian mystic, to some Parisian clerics who had traveled far to seek counsel from him on the conduct of life. Much chagrined at this answer, and quite at a loss how to reconcile sarcasm with holiness, they were about to retire, when Ruysbroeck, observing their discomfiture, continued: "Is it not quite true? You are as holy as you wish. Your good will is the measure of your sanctity. Look into yourselves and see what good will you have, and you will behold also the standard of your holiness." Whereat the pious clerics departed, marvelously comforted. Now, those who would read more of the sage maxims of the Blessed John, or would learn how strong his influence was on other fourteenth century mystics, like Gerard, Groot, Thomas à Kempis, Tauler and Gerson, or would be glad to know that the canons regular of Groenendaal were so eager to hear the inspired conferences of this holy cleric that they would often sit at his feet from compline to cock-crow, quite oblivious of their idle beds; or would be told how learnedly and voluminously the saintly mystic wrote in excellent Flemish about visions, ecstasies and elevations, but yet how practical withal he was in his piety, should all get Father Scully's little biography of the Blessed John, which wins by its brevity and charm, and though perhaps a trifle costly, lures one to purchase by its

attractive appearance, the which, it might be remarked, is not the invariable rule with its publishers' books.

The Art of Living—Sources and Illustrations for Moral Lessons. By DR. FR. W. FOERSTER. Translated by ETHEL PECK. St. Louis: B. Herder.

This is a good book for parents and teachers. It is designed for training children in self-control and thoughtfulness of others. As the work is apparently meant for readers of all creeds or none, there are few appeals in it to religious motives, but these the Catholic instructor can readily supply. The book abounds in apposite anecdotes and apt illustrations to drive well home its moral lessons. No thoughtful child can read it without being convinced that no one in this world is really at peace except the self-sacrificing and the considerate. That when we show kindness and sympathy to those in trouble we benefit ourselves more than them; that the happiness of man does not depend fundamentally on electricity, flying machines and telephone wires; and that the true way of making a friend is to make your own friendship attractive; are a few of the lessons well taught in this book. W. D.

The Irish Nationality. By ALICE STOPFORD GREEN. (Home University Library.) New York: Henry Holt and Co. London: Williams and Norgate. 75 cents net.

Up to the last few years our retailers of history were apparently convinced that Ireland had been a semi-barbarous country until British benevolence civilized it—to some extent and against its will. The researches of O'Curry, O'Donovan and others and the Gaelic League publications revealed that ancient Ireland had an elaborate code of laws, a highly poetic literature and refined social customs, with a great variety of arts and crafts; but the notion that she had suffered a lamentable decadence and her people degenerated into "the wild Irishry" was still prevalent until, a few years ago, Mrs. Green's "The Making of Ireland and Its Undoing" completely upset the Anglo-Irish historical legends which, radiating from London, had spread throughout the world.

British editors were shocked to be told by the wife and collaborator of the English historian, who was known to have collected her husband's materials and to be herself an authority on the history of the British Isles, that the Norman invasions, instead of forwarding, had arrested Irish progress; that Ireland was then in advance of England in laws, literature, commerce and the amenities of social life; that, rather, she had civilized her invaders as her missionaries and scholars had civilized Britain in other days; and that England's central and persistent purpose was to plunder Ireland for her own advantage and, as a means thereto, to crush out the language, literature, customs and, later, the religion of Ireland, with all that gave the Irish people a national and individual entity. The facts were found indisputable. Sources and reference were carefully noted, and all attempts to refute her statements were triumphantly rebutted.

"The Making of Ireland" was confined to the Anglo-Norman period, 1200-1600; "The Irish Nation," a neat duodecimo of 254 pages (a companion volume of "The French Revolution," by Hilaire Belloc), reviews the whole course of Irish history from Cormac MacArt to John Redmond, and has for its central theme the unity, the indestructible persistence and the peculiar character of Irish nationality. The Roman and Teutonic idea of unity centered in an emperor or king, with proconsuls or earls to execute their mandates, and the essential life of a nation was symbolized in its ruler. In Ireland, on the contrary, law and tradition—the Brehon code and immemorial custom which, irrespective

of local affiliations, were binding on all the people, and on king and chiefs as well—were the motive and formative forces of national life.

In feudal countries the king and his barons owned the land, and the people who tilled it were their servitors. In Ireland the people owned the land and paid fixed dues to the chiefs, whom they chose from an ancient line, thus combining the elective and hereditary principle; and neither chief nor king could alienate property nor impose new laws contrary to the traditional code. This formed a national bond more intimate and binding, though at great crises less objectively noticeable, than the dictates of centralized power which could concentrate a people's force in battles that loom large in historical text-books, but exercise no influence on the art, literature, domestic habits and moral and religious ideals that constitute essentially the life of a nation. The Irish tribal system of self-government, broadened by common acceptance through all the land of the same traditions, music, art, literature and national customs, gave an intensity to national life that was unknown to feudal peoples. Ulster might occasionally war on Munster or Connacht or Leinster, but the glories sung by the bards of each were common to all, and they were each bound by the same laws when they resumed their normal life. The poets of Tir-owen were welcome in Kincora and Columcille was as revered in Durrow as in Derry.

This communism of ideas, preserved and transmitted by unbroken lines of bards, jurists and historians, was so widespread and predominant that St. Patrick found individual tribal customs no barrier to the diffusion of Christianity; and so pure were these ideas that his doctrines flowed in upon them, intermingling as by natural affinity, till in a few generations the religion and nationality of Ireland became inseparable and almost indistinguishable. This national spirit, refined and supernaturalized in a thousand schools where Christian ideals were happily wedded to pre-Christian lore, gave to the Irish missionary an individuality that for centuries laid deep its impress on European peoples, and gave to the home abiding Gael the charm and power by which he assimilated Dane and Norman and Saxon and rendered all who came within his spell "more Irish than the Irish."

The new religion of the Tudors kept the Protestant invaders long outside its range, but Mrs. Green is proof that, in a few generations on Irish soil, the national spirit can Hibernicize even the Protestant children of Clan-London. It had so grown into the nature of the Irish people that unless they were destroyed it was indestructible. It survived penal laws, famine, pestilence; plunder by sword and statute; persecution unparalleled in extent, ingenuity and duration; and now, after 700 years, it is clamoring lustily for its old autonomy and seems to have retained the power of regaining and upbuilding it. The schoolboy who wrote, "The Conquest of Ireland commenced in 1170 and is still going on," answered more wisely than he knew.

Mrs. Green's story of the march of Ireland's idea of nationhood, often checked but never stayed, is well proportioned, scholarly in style, whole-heartedly Irish in tone, and particularly satisfying because one feels she knows whereof she writes. Her religious limitations lead her into a mistake about the origin of Irish Christianity and prevent her from realizing to the full, though she by no means ignores it, the motive power of the Catholic Faith in forming and preserving the national spirit; but her work is creditable to head and heart, and should effectively help her country, while winning back its nationhood—"the union of all her children that are born under the breadth of her skies, fed by the fatness of her fields, and nourished by the civilization of her dead"—also to win back its reputation. M. KENNY, S.J.

Education, How Old the New. By JAMES J. WALSH, M.D., Ph.D., Litt. New York: Fordham University Press.

In this collection of essays and addresses Dr. Walsh, the well-known author and lecturer, undertakes to show that many of the good features of modern educational methods, vaunted as late discoveries, are in reality as old as the hills, or, at least, the pyramids. For example, the famous schools of Alexandria, as the Doctor shows, were in many ways quite like a university of to-day, and even the "new woman" is proved to be quite venerable. Incredible as it may seem to those who accept without reserve the Protestant tradition, scientific studies were actually pursued and encouraged in medieval universities, medicine in particular being held in high honor. There is an enlightening chapter on the services the guilds, under the guidance of the Church, rendered popular education during the ages of faith. For it is made plain that the much-lauded grammar schools of Edward VI "were nothing more than reestablishments of popular schools of the olden time," the suppression of which had caused great discontent.

Dr. Walsh's chapter on "Origins of American History" is perhaps the most interesting and enlightening in the book. With the help of Professor Bourne of Yale, the author gleefully pricks the bubble of the "Anglo-Saxons" being the pioneers of learning and civilization in North America. For he reminds us that the College of Santa Cruz, the first institution for higher education in the New World, was founded as early as 1535, with graduates of Salamanca and Paris on its staff of professors; and shows how the University of Mexico, organized in 1553, antedates Harvard by nearly a century, and surprises us with the announcement "that seven printing presses were at work in Mexico during the sixteenth century, fully fifty years before the Massachusetts Bay Psalm Book was issued" from the press in 1637. Finally, we learn from the authorities quoted in this chapter that the greed, cruelty, bigotry and ignorance of which the Spaniard in America supposedly enjoyed a practical monopoly, were possessed in a large measure by his northern neighbor too, and the Spanish colonist's virtues were no less conspicuous and attractive, after all, than those of the Puritans. In "New Englandism," the last chapter of his book, Dr. Walsh, tired of hearing Shawmut and her environs proclaimed this country's spring of learning and culture, sets about picking flaws in her pretensions. Whether the judicious will accept all of the author's dicta is doubtful, but that he makes out a good case for the plaintiff must be owned. Dr. Walsh, as those who have heard his lectures will bear witness, is always interesting and entertaining. He is not too much concerned at all times to keep the subject matter of his chapters in strict accord with their titles, but, without much warning, will often lead his readers down attractive by-paths. But in spite of an explanation in the preface that somewhat disarms criticism, the public perhaps have a right to expect that when lectures appear in book form repetitions of facts or of phrases should be avoided. The book is gracefully dedicated to the Xavier Alumni Sodality, at whose quarterly post-Communion breakfasts "most of the thoughts in the volume were originally expressed." W. D.

"The Mother," by Katherine Tynan, published in *McClure's Magazine* for August, 1911, is such an amazing, distressing and shocking piece of writing that we almost hesitate to call attention to it. "The Mother" is in heaven, and she leaves it to go to hell with her son. The manner in which Almighty God is represented, the blasphemous utterance attributed to the Blessed Virgin, and the unnatural, degrading and un-Christian character of the whole picture, which is carried on

the backs of a set of crippled and shambling verses, makes us doubt very seriously if the author of this horrid screed is the Katherine Tynan who was formerly such a favorite.

In the imperial library of St. Petersburg a curious manuscript has been discovered. It is a volume in 16mo, bound in calf, with a large L surrounded by a crown on the cover. It is called *Catéchisme ou Brieve Instruction du Chrétien*. It was owned by the famous bibliophile Zaluski, who wrote under the title: "For the use of Louis XIV, King of France." There is no doubt that such it was. Written for him when he was a child, on the first page we meet with the question and answer:

"Q. What does your Majesty mean when you say that God created and put you in this world? A. I mean that He has made and taken me from the nothing in which I was, to give me being, life, my kingdom, and all the other advantages which I possess."

The same hand that wrote the book has put at the foot of the title page the date 1645, so that Louis, who was born in 1638, was seven years old when he was studying this catechism. The binding is that of the time. Its literary style is very elegant, though it has still some old manners of speech. It is thought to be the work of the Archbishop of Paris, Mgr. Hardouin de Pérèfixe, who was the preceptor of the young king. It is he who wrote the history of Henri le Grand, and the style is the same as that of the catechism. There are some pages at the end of the book written in a different hand.

The *Revue des Deux Mondes* finds that there is a return to religious sentiments in the French poetry of the present day. It began to declare itself before the end of the nineteenth century, and became quite pronounced at the beginning of the twentieth. At first it was merely natural religion, or a mysticism tainted by sensuality, but nevertheless there is a genuine resurrection now in progress. The fear of the beyond in a poet brought up on pure science like Sully-Prudhomme and in a convinced pagan like Albert Samain is very marked. The figure of Christ, veiled for a time, is again appearing. An out-and-out Positivist like Hauraucourt is writing a "Passion." Jean Aicard is evidently very much impressed with his "Disciples of Emmaus," and Rostand yields as much as one such as he can to the Christian spirit in his "Samaritan Woman." A whole group of poets, among whom we may cite Jules Romains, André Lafon, Noël, Nouet, Mme. Virenque, are showing the same tendency. Others are making faith the foundation of poetry, notably Schuré Cardonnel, Retté, Guérin and Jammes. Only the women writers show no sign of a return, but as they entered later than the men into the regions of unbelief, they have not yet made up their minds to come back. Their writings are so far without any religiosity whatever, and the problem of the world beyond does not seem to have so far disturbed the minds of those feminine worshipers of the Muse. Perhaps they will return to where they belong when they begin to suffer.

BOOKS RECEIVED

Political History of New York State During the Civil War. By Sydney David Brummer, Ph.D. New York: Longmans, Green & Co.
The Animal World. By F. W. Gamble. New York: Henry Holt & Co. Net 75 cents.
The Order for the Consecration of an Altar. Translated for the use of the Laity from the Roman Pontifical. New York: Cathedral Library Association.
St. Anthony's Almanac for 1912. Published by the Franciscan Fathers of the Province of the Most Holy Name. St. Bonaventure, N. Y.: The Monastery. Net 25 cents.

Latin Publications:

Martyrologium Romanum. Gregorii XIII. Jussu Editum Urbani VIII et Clementis X. Auctoritate Recognitum Ac Deinde anno MDCCXLIX Benedicti XIV. Taurini: Typographia Pontificia. Net 3 fr.

EDUCATION

In the report handed in at the meeting of the National Council of the Knights of Columbus at Detroit, August 13, by the committee on Catholic Higher Education, consisting of Rev. Dr. J. S. Creagh of the Catholic University, Prof. James C. Monaghan and Dr. James J. Walsh of Fordham University, a number of interesting and encouraging facts about the present efficiency of our educational institutions are recorded: We learn that there are now seven Catholic Universities in the country that have each one thousand students and all the university departments. Most have developed out of colleges within the last ten years, yet have attained a high standard of efficiency. For instance, the graduates of St. Louis University have not failed either in the law or medicine examinations; at Creighton the Supreme Court of Omaha holds a session on the stage at commencement and formally admits all the graduates to practice before its bar, and Fordham's Medical School, though still but an infant, was raised last year from Class A to Class B by the American Medical Association.

* * *

The report leaves no doubt in the mind of its readers about the committee's opinion concerning the peril to which Catholics attending secular institutions of learning expose their faith. "The whole atmosphere of our American universities," it is asserted, "is agnostic, if not positively atheistic. Example speaks louder than words to growing youth, and the fact that their teachers do not consider religion of sufficient value to make it worth while to belong to any church or profess any faith undermines religious principles and, above all, religious practice. It is well known that in Protestant institutions, of those who attend Mass during their first year at college, about one-third fail to do so during their second year. Nearly one-third of the remainder begin to be negligent of their religious duties during their sophomore year. More than one-half of all who go to such institutions probably have their faith seriously undermined. There are many who know from experience, who declare that it is an exceptional young man or young woman whose faith is not grievously tainted by the years in the atmosphere of indifference to religion, or worse. There are striking examples which serve to show that the brighter the mind, the more conceit of knowledge there is, and the more their professors think of them, the greater is the danger. This is particularly true for young women."

* * *

The committee finds but too many melancholy instances of silly parents, with social ambitions, sending their boys and girls to non-Catholic colleges, thus sacrificing, as a rule, the most precious heritage they can leave their children, "the faith delivered to the Saints." It is instructive also to observe from the findings of the committee the close connection there is between godless education and mixed marriages. "Social climbing," the report continues, "is responsible for the presence of many of the Catholic students at secular universities, and we venture to say that their mothers are often more responsible for this than their fathers. There is an opportunity, then, for fathers to exert the weight of their influence in the matter. It may be well to remind mothers that sisters usually marry their brothers' friends; at least two-thirds of all the marriages in the country probably occur in that way. Many of the mixed marriages, then, are due to this meeting with Catholics and Protestants brought about by the brothers' presence at a secular university, with the acquaintances which it inevitably supposes. Mixed marriage is one of the important sources of the unfortunate leak at the top which has led many of the so-called better-class

Catholics out of the Church. The other phase of that leak, though they are really coordinate factors, is education in secular universities."

* * *

If each of the 40,000 religious in this country now occupied exclusively, as the report notes, in educating the young were to receive, instead of what is just sufficient for food and clothing, a salary of seven hundred and fifty dollars a year, the sum total would amount to \$30,000,000. If this amount were capitalized at 5 per cent. interest \$600,000,000 would be the sum required to produce it. This is what religious, by giving themselves, are giving to Catholic education. But the commercial value of their services is as nothing compared with the worth of the motives that animate them in this work and the spiritual advantages enjoyed by the children who have as teachers such devoted men and women as these, of course, is above all price.

St. Vincent de Paul workers complain of the crying need in our large cities of Catholic high schools for girls, which they can be urged and encouraged to attend after finishing their course at the parish school, and thus equip themselves for securing better positions. As it is now, we are told that a large number of poor girls, as soon as they have attained the legal age, pass from the grammar school to the department store. Young, unskilled and inexperienced, they can earn but a pittance there. With little hope of advancement and with few opportunities of self-improvement, these unfortunate children too often fall victims, it is said, to the temptations and snares that so abound in a big department store, that such places are now no less dangerous to the morals of poor young girls than the district messenger service is to those of their brothers. But if these girls could only get a two-years' training at a Catholic high school they would be able to secure such positions and command such wages that they could avoid three-fourths of the moral pitfalls now surrounding them. It is gratifying, however, to observe that steps are being taken in some of our large cities to meet this need. The Archbishops of New York, Philadelphia and St. Louis, and the Sisters of St. Joseph in Brooklyn are soon to start large Catholic high schools for girls, and it is to be hoped that before long no bishop will consider his parish school system complete without having a good central high school for girls in each city of his diocese.

W. D.

"It may seem strange to some," says the *Catholic Standard and Times*, quoting the *Lutheran*, "that so able and devout a man as the venerable ex-president of the Augustana Synod, Dr. Norelius, should deplore the attempt to introduce the teaching of religion in the public schools. He did so in his report to that body. In expressing this view Dr. Norelius does not stand alone, but practically the whole Lutheran Church in this country stands with him." The development of the argument by which Dr. Norelius establishes his contention is at once clear and convincing. Religion, he says, "if taught in these schools can never be 'sectarian,' as many call it. That is, nothing very definite in the matter of doctrine can be taught without awakening the opposition of Unitarians, agnostics and downright unbelievers. Nothing very definite can be taught without meeting with the disapproval of the majority of the 'sects' that divide Christianity in this country."

* * *

If nothing definite can be taught without giving offence, he goes on, then only that which is very indefinite and nondescript in character can be taught. This would at once rule out most that is fundamental in Christian teaching—

the deity of Christ, the Incarnation, the Atonement, original sin, regeneration, repentance, conversion, eternal life and eternal death. If such teachings as these be ruled out, what would be left that is worth having? Can the flower and fruit of Christianity be kept alive by cutting them off from the trunk and the stem? Likewise, what would be left of religion if the wilted leaves and flowers and fruits were to be held up before the boys and girls as all that need be known of Christianity? It is impossible, Dr. Norelius concludes, to teach the Christian religion in the public schools—that is why the Lutheran Church has no faith in it.

The worthy Lutheran leader might, with entire safety, so have broadened his conclusion as to include Christians of every phase of religious belief. No genuine follower of Christ may accept as satisfying conscience a manner of religious instruction which necessarily excludes the essentials of the Christian faith.

The Classical Association of Ireland is raising a fund for the improvement of classical teaching in schools and colleges by supplying archeological aids which will serve to enlighten and interest the students. They propose to lend or make easily procurable lantern slides on Classic subjects, illustrative collections of Greek and Roman coins, pottery, replicas, electrotypes, etc., and to offer medals and money prizes to students for excellence at public examinations, especially in Greek. Professors of Trinity and the National University and of Catholic and non-Catholic colleges are members of the Association, and their appeal is addressed to all who are interested in the preservation and advancement of humanistic study. "In this country, as elsewhere," says the circular, "Classical education, and with it all literary study of high value, is seriously threatened." The State prefers to subsidize "paying" branches of education; hence private resources must be invoked in order to provide teachers of Classics with the practical equipments required to bring their discipline into line with modern methods. Professor Browne, S.J., of the National University, one of the leaders in the enterprise, hopes that American friends of higher education in Ireland will contribute to a movement which is intended to revive Ireland's ancient fame for Classical scholarship; and he wishes to get in touch with American educators who are interested in the promotion of Classical studies in this country. Remittances and communications should be addressed to Rev. H. Browne, M.A., University College, Dublin, or Dr. L. C. Purser, Trinity College, Dublin.

MUSIC

THE CHARACTER OF ITS EMOTIONAL APPEAL.

There is a curious tendency at the present moment to parody the religious motive in art. A recent and glaring example, which indeed need hardly be discussed in these columns, is the "Saint Sebastian" of Gabriele d'Annunzio. Were the "mystery" less dull one might suspect it of being diabolical, for here we find the spirit of sanctity and asceticism transformed, as it were, into terms of the sensuous, so as to appeal to the taste of those whose jaded appetites are tired of the subjects usually set before them, and whose minds would seem incapable of taking in the ideas of real sanctity.

Leaving aside, however, this crude and deliberate parody on religious emotion, it might be interesting to stop and inquire how many sins of the same kind,—indeliberate indeed, but more frequent than might be supposed,—are committed every day. For the tendency to confound religious emotion

with sensuous emotion is not always confined to birds of the d'Annunzio feather.

It is in music that we most often notice this confusion. In the other arts it is not so easy, it would seem, to be deceived. Any one can recognize an objectionable painting or piece of sculpture when he sees it. Yet, strangely enough, not every one, not even every sincere lover of music, seems able to recognize objectionable music when he hears it. There are many people, often very well meaning people, whose critical faculty seems atrophied when it comes to music. They expect from this art only a sort of emotional excitement, and do not stop to discriminate between one kind of emotional excitement and another. They seem to be in a maze. They will listen to a musical composition, feel an emotional appeal, and conclude that it must be fine music.

All music is emotional, but music is capable of several kinds of appeal to the emotions diametrically opposed to each other in character, on the one hand ennobling and uplifting, on the other debasing and sensuous. What constitutes a pure emotional appeal? The line is hard to draw on paper, as is indeed the case with any art, but it is perfectly plain to musicians when it comes to concrete examples. We can all realize, if we stop to think, that the emotional appeal in the works of Bach, of Mozart, of Beethoven, is a pure appeal. (We are, of course, speaking now of secular music.) At the other extreme we might place the crudities of the Russian school of composers, frankly barbarous, violent, self-indulgent and relaxing, and the debilitating, saccharine sweetness of the French composers of the clan of Massenet and Gounod. The sensuousness of the barbarian and the sensuousness of the drawing-room. And between these obvious extremes there lie many less obvious pitfalls.

The difference between the uplifting and the degrading in music is a reality as definite as in painting or any other art, and indeed more dangerous in character, inasmuch as the emotional appeal of music is more interior and subtle than in the other arts. The Greeks recognized the danger in their system of education, and would not allow their young men to use certain musical modes, because they considered the melodic progressions morally debilitating.

When d'Annunzio's immoral mystery was brought forth, the Archbishop of Paris spoke out in no uncertain terms, lest some simple soul be taken unaware and deceived into thinking that "Saint Sebastian" was a religious drama. But in the case of music making a similar appeal, where can we find a remedy? Shall we organize a censorship of sound? Would that it were practicable. As far as Sacred Music is concerned, the Holy Father has attempted something of the sort, but for music in general we can see no such hopeful outlook, and the remedy must come, if at all, through a more general and thorough musical education and a more serious attitude toward music as an art.

J. B. W.

ECONOMICS

There are various ways of betting on horses. The simplest and least dangerous is to look the horses over just before the race, and, if one be a judge of horseflesh, make a rational choice, if not, an irrational choice of an animal to carry the money you have to spare. Another way is the plunger's, who puts large sums he cannot afford to lose on one horse. If the horse wins, he makes a fortune; if it loses, he is a beggar. The most numerous class is that of the scientific bookmakers, who arrange their bets so as to stand to win as much as is compatible with keeping a prudent eye on possible loss. Such bookmaking requires one to begin betting long before the day of the race, to gather in the clubs

the gossip of the stables, to multiply bets, setting one against the other. The large bookmaker will have his agents watching the horses at exercise, pumping jockeys and grooms. His humblest imitators have to draw their information from the sporting page of the newspapers and the seller of tips. This so-called scientific betting is the great evil of horseracing.

It is not easy to see how speculating in wheat and cotton is any better than such betting. Like the bookmaker, the speculator begins early in the season to bet on what the crop will be at harvest time. As this depends almost exclusively on the weather, speculating in wheat and cotton is practically a betting on future weather conditions and their effects on the growing crop. Gamblers on a large scale collect their own information on its condition from day to day. Others pick up the gossip of the exchange, and others again depend on the newspapers and the rumors of the street. This speculation is worse than horseracing in this, that it offers larger opportunities of working the market by the dissemination of false reports.

Setting aside the question of its morality, one may ask what are the economic results of such speculation? Sound economics require from every exercise of energy some proportional advantage for the community at large. If the economist is assured that a certain exercise of energy produces intellectual or moral gain he stands aside, as the matter does not concern him directly. But when, as in this case, it is clear that no such gain is obtained, he has a right to ask, what is the material profit?

No one can deny the enormous expenditure of energy in wheat and cotton speculation. The speculators expend it in shouting and struggling to buy or sell; the messengers, in rushing hither and thither with orders and calls for margins; bankers, in welcoming safe customers and in showing others the door; clerks, in scribbling and calculating; winners, in boasting and celebrating; losers, in wringing their hands and cursing; editors, in composing financial reports; printers, in printing them; newsboys, in selling them. Then there is all the subsidiary expenditure of energy, from that of the architects who design exchanges and offices to that of the men hired to keep them clean, and of the vast army that get their living one way or another out of this gigantic gambling.

But what comes of it all? Could not the fields be sown, and the harvest reaped, and its price returned to the growers and all who really work in its production and distribution, without the operations of the produce exchange? Suppose that all the speculators and their hangers on, instead of gambling on the injury the crop may receive from the weather, were to go out into the fields and exert their energy in averting the injury as far as possible, they would be doing something as economically sound as their existing practice is economically unsound.

And this leads to another consideration. The conditions of to-day, under which immense populations are gathered into cities to spend their lives in such barren pursuits as those of the produce exchange, while a comparatively small number sow and reap with machines thousands of square miles to feed them, are dangerous. To cast seed into the ground and wait idly for a harvest might have suited, had Adam not sinned. Now, cultivation is the law of the earth. "In the sweat of thy face shalt thou eat thy bread"; and it is to be noticed that our great grain fields are not cultivated in the true sense of the word. Our methods are a tempting of Providence. A general failure for two or three successive years is not only possible, but, perhaps, probable. Should it come, what would happen in the huge, hungry, unemployed populations of our cities? And what would the produce exchanges be able to do to avert calamity?

H. W.

SCIENCE

We hear of a new process, called coslettizing, for the protecting of iron and steel against rust. The metal is immersed for a few seconds in a boiling solution of potassium or sodium hydroxide, after existing rust or tarnish has been removed in the usual solution of sulphuric acid. After a thorough rinsing in water, it is coslettized, i.e., boiled for two or three hours in a 4 per cent. solution of phosphoric acid mixed with iron filings. This gives the metal a greenish black rust-proof coating which, oiled with linseed or paraffin oil, changes to a grayish black lustre.

* * *

Experiments have been made in the University of Michigan to ascertain whether smoke can be washed by being forced through sprays of water and ammonia hydroxide. The greatest ratio of water to coal used was forty to one. The result desired was not obtained, although the temperature of the flue gas was reduced to 60 or even to 50 degrees.

* * *

The use of gas for heating as well as lighting has made obsolete the old unit, the candle power, owing to the fact that this unit rates merely the brightness of the flame, not the heating power. Deville and more recent experimenters discovered a remarkable proportion between the light and heat of a mantle, and, using this, makers are rating burners according to the units of heat given to them per unit of time in standard calories. Gas of 5,200 calories efficiency per cubic metre has been recommended as the standard. The latest designs of burners for heat and lighting require that the gas have a fairly constant consumption, since the maximum efficiency of the burner is attained only when the relative quantities of air and gas are closely regulated. Water gas may be added to prevent excessive variation in calorific value.

* * *

A metal of considerable importance in aerial navigation is the new compound known as Liège metal. The specific gravity is about 1.762, about 40 per cent. lighter than aluminium. Its surface is of a grayish-white hue, reflecting rays analogous to poorly worked aluminium. Its composition is Aluminium 0.04 per cent., Iron 0.01 per cent., Zinc 0.44 per cent., Sodium 0.21 per cent., Magnesium 99.3 per cent.

* * *

The authorities of Karlsruhe, Germany, are using a novel method to protect gas and water mains from electrolysis by stray currents. At suitable lo-

cations electrodes are sunk into the ground, and these are coupled to the positive pole of a source of low-tension electricity—for instance, an accumulator or a dynamo. The pipes to be protected are connected to the negative terminal of the same source. The protection is said to be complete.

* * *

It is reported that a wireless telegraph station will be installed shortly by the Norwegian government at Spitzbergen. This will be the "farthest north" station, and will undoubtedly prove of great value to Arctic explorers. Its distance from the Pole will be about 800 miles.

* * *

Birkeland some time since advanced the theory that electrified corpuscles emitted by the sun were responsible for magnetic storms and auroral displays. Strömer would extend this same hypothesis to the solar corona. The structure of the corona induces the idea that the sun is surrounded by a magnetic field, the coronal rays apparently indicating lines of force. On the assumption that the sun acts as a simple magnet, it is assumed that the corpuscles only are subject to this magnetic force, and that they move in accordance with the law governing kathode corpuscles in a magnetic field. The computed forms are very suggestive of coronal streams.

F. TONDORF, S.J.

ECCLESIASTICAL NEWS

His Excellency, the Most Rev. Diomed Falconio, the Apostolic Delegate, has announced the receipt of a cablegram from Cardinal Merry Del Val informing him that the Holy Father has appointed the Right Rev. James J. Keane, D.D., Bishop of Cheyenne, Wyoming, as Archbishop of Dubuque, and the Right Rev. Joseph B. Schrembs, D.D., Auxiliary Bishop of Grand Rapids, as first Bishop of Toledo. An odd coincidence is the similarity of names of the Archbishop-elect of Dubuque and his predecessor in that archiepiscopal see, the Most Rev. John J. Keane, D.D., who recently resigned his see because of ill health. The new Archbishop of Dubuque is noted as an eloquent preacher and lecturer. He was born on August 2, 1857, in Minnesota, and studied for the priesthood at the Grand Seminary, Montreal, Canada. He was consecrated Bishop of Cheyenne October 28, 1902.

Bishop Schrembs, the first Bishop of the new Diocese of Toledo, is a man of remarkable abilities, which have made him widely known and respected throughout the country. He was born in Ratisbon, Bavaria, March 12, 1866, and came to the United States in 1877. His studies were begun at the Archabbey of St. Vincent,

near Pittsburgh, where an older brother had entered the Benedictine Order some years before. After completing his college course he taught school for two years in Louisville, Ky. In 1884 he was adopted as a student of the Grand Rapids Diocese by Bishop Richter. He entered the Grand Seminary in Montreal, and for five years studied theology, philosophy and the higher ecclesiastical studies, and on June 29, 1889, he was ordained in St. Andrew's Cathedral, Grand Rapids, by Bishop Richter. Father Schrembs was made Vicar General of the diocese in 1903, and in February, 1906, he was raised to the dignity of a Monsignore and a Domestic Prelate of the Papal household. He is noted as a student of economic problems and for his sympathetic interest in the working classes.

The closing business session of the annual convention of the Knights of Columbus was held in Detroit, Mich., on August 3. Cambridge Springs, Pa., was selected as the meeting place for the 1912 convention. In executive session an attempt was made to amend the by-laws so that wine and other liquors which are now prohibited might be served at banquets and in the club-rooms of the organization. There was a storm of opposition, and the amendment was overwhelmingly defeated. The annual report of Supreme Knight Flaherty shows that on April 30 last the membership of the order aggregated 256,000, a net gain for the year of 18,015. A net gain of 83 councils for the year was reported. This includes the establishment of the first council in Porto Rico, and makes the order active in the United States, Canada, Newfoundland, Cuba, the Philippines, Porto Rico and Mexico. The amount paid in death claims since the organization has been in existence is over \$5,000,000, with an aggregate collected in assessments of more than \$7,000,000.

The Rev. Michael Joseph Spratt, Pastor of Belleville, Ontario, has been nominated to the Archiepiscopal See of Kingston, made vacant by the recent translation of Mgr. Gauthier to Ottawa. The newly elected Archbishop is fifty-seven years old, and was ordained by Archbishop Cleary on the same day as the late Archbishop McEvay. "The great confidence reposed in Father Spratt, the pastor," says the *Catholic Register and Church Extension*, "will not be diminished now that he takes the highest command in his Church. With the prayers and affection of his people, and the respect and good will of all Canadian Catholics, he assumes control of the Kingston Archdiocese." We gladly join in the wish that "his administration

may be of the happiest and fraught with every blessing to the people."

The diocese of Mysore is deploring the death of the Rev. Theodore Gerbier, which occurred at Bangalore on July 5. Father Theodore was for fifteen years the Superior of the Native Ecclesiastical Seminary, and had labored for nearly forty years in India. The *Catholic Herald of India* gives an interesting episode in connection with his early career as a cleric in Paris. Sent in disguise by his Superior to gather information about the doings of the mob in the days of the Commune, he was stopped at a barricade and compelled to work for the Communists. He was a prolific writer in French and English and the author of "The Hindu Examiner of the True Religion, or Dialogues on Religious Matters Between a Catholic Priest and a Hindu," a work said by many Archbishops and Bishops to be a real treasure.

In *The Catholic Times* of Liverpool, August 4, "Cranford" writes: "I hope the discussion on the Catholic Press at the Newcastle Congress (which opened on August 4) will be productive of practical and permanent results, and if every clergyman who attends the Congress makes it his serious business to urge upon his congregation the importance of subscribing to the Catholic weeklies the discussions will not have been without value. When "Papyrus" tells us that "the journalist is the modern preacher," when Archbishop Ireland rebukes the pastor of souls who does not labor to put a Catholic journal into every household, and when the great and saintly pastor of souls at Rome clearly sets before us our duty in this matter, the Catholic Press should surely be encouraged in every possible way. Occasionally one hears of an enthusiast having dreams of a 'Catholic Daily.' A daily Catholic newspaper would land the promoters in the Bankruptcy Court within twelve months of the first issue, and it is absolute nonsense to talk of the prospect of a 'Catholic Daily' when there are thousands of Catholics who do not take even one penny Catholic weekly. The newspapers are the people's text-books, and we should all realize this. The clergy can and will, I am sure, do much for the good work."

On the 2d of August the relics of St. Francis of Sales and St. Jane Frances de Chantal were transferred to hte new monastery of the Visitation at Annecy, built on the slope of the Semnoz. Although religious processions are forbidden in France, 60,000 people assembled to carry the precious remains to their new resting place, among whom were

400 Canadians and 1,000 Austrians. Fifty bishops and three Cardinals took part in the procession. The demonstration was too enthusiastic for the authorities to attempt to suppress it. The celebration lasted nine days, and Mgr. Rumeau saw the throng increasing every day around his pulpit in the Visitation monastery. The church was packed on the night of August 3 and 4, for the nocturnal adoration, and thousands of people received Holy Communion. It is to be remembered that Francis of Sales was one of the fathers of French literature, and founded his Académie Florimontane, in Savoy, twenty-nine years before Richelieu organized the French Academy in Paris.

On Sunday, July 30, took place the annual pilgrimage to Croaghpatrick, which, discontinued during the centuries of Ireland's persecution, was restored some years ago by Archbishop Healy. Over 15,000 pilgrims from all parts of the country, and not a few from Britain, America and Australia, climbed the two and a half miles of steep ascent that led to the summit of the mountain on which St. Patrick knelt in prayer 1470 years ago. A storm and heavy rainfall did not deter the pilgrims from making the ascent or kneeling in the open around the Oratory on the mountain top, where Mass was celebrated continuously from dawn till mid-day. Canon Curran of Galway preached in Gaelic. Father Gwynn, S.J., speaking in English, said that from that hill in 441 St. Patrick sent a messenger to Rome to lay his allegiance at the feet of Pope Leo. Those grey boulders bore witness that then, as now and through the centuries, Ireland was true to the Vicar of Christ. Archbishop Healy said the Pilgrimage was a proof of the marvelous life and progress of the Faith in Ireland through fire and blood—a proof that the spirit of St. Patrick was availing and abiding.

The *Osservatore Romano* has published the report of the amount of money given by Pope Pius X to the earthquake victims of Calabria and Sicily in 1908. The pontifical agents, Mgr. Cottafavi and Count Zileri dal Verme, received 3,790,000 francs. Of that sum 2,150,000 were employed to build houses, and the rest for wages to workmen and subsidies to the afflicted. The number of constructions ran up to 407. A detailed account of every outlay is given. This vast sum represents only one-half of the Pope's contribution. Four millions more were given to the bishops of those parts, to be distributed among the families of the victims, for the orphans,

seminarians and lay students, and for the wounded in the hospitals. The Holy Father had received 6,849,998 francs in alms from the whole Catholic world, and in some way or another he obtained another million for the same purpose.

In recognition of the hearty cooperation of her royal highness the Infanta Doña Isabel in the work of the twenty-second International Eucharistic Congress, his Holiness Pius X sent her a valuable gold medal commemorative of the Congress and an autograph letter, in which he expressed his appreciation of her zeal and devotedness.

Archbishop José Mora y del Rio of Mexico has issued an appeal for funds to repair the cathedral. As it stands on the site of the Aztec temple to the god of war, the excavations made near the foundation, in search of archeological specimens, have weakened the walls, which have also suffered from seismic disturbances. The edifice, which is the largest cathedral in Spanish America, was opened for worship in 1626, replacing at the time an older structure, which dated from the days of Cortés.

PERSONAL

By the will of John Curley, a wealthy carriage manufacturer of Brooklyn, who died on July 30 in Badgestein, Austria, sixty-three bequests are made, of which fifty are to charitable organizations, mostly Catholic. The will disposes of an estate of about \$200,000. Some of the bequests to Brooklyn institutions are: the Sisters of the Poor of St. Francis, in charge of St. Peter's Hospital, \$15,000; Hospital of the Holy Family, \$5,000; St. Mary's Hospital, \$5,000; St. Catherine's Hospital Association, \$10,000; the Roman Catholic Diocese of Brooklyn, \$3,000 in trust to educate young men for the priesthood; the Roman Catholic Orphan Asylum, \$5,000; Sisters of St. Joseph of St. Malachy's Home, \$2,500; Convent of the Sisters of Mercy, \$2,500; Home for the Aged of the Little Sisters of the Poor, \$2,500; House of the Good Shepherd, \$1,000. The other beneficiaries take in a large proportion of the charitable organizations of Brooklyn, the gifts ranging from \$250 to \$1,000.

The Rev. Stanislas Chevallier, S.J., a French missionary at Shanghai and Director of the Astronomical Observatory of Sikawei, has been appointed a member of the Society of "Spectroscopisti Italiani," the Italian academy for solar observations. The academy is composed of thirty Italian and thirty foreign members. Father Chevallier is one of the two Jesuits among the latter.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 20

(Price 10 Cents)

AUGUST 26, 1911

(\$3.00 a year)

Whole No. 124

CHRONICLE

The Recall Veto—Wool Tariff Bill Vetoed—Farmers' Free List Bill—Campaign Publicity Bill—Dr. Wiley's Case Won—Mexico—Canada—Great Britain—India—Portugal—Spain—France—Italy—Germany—Austria-Hungary—China—Russia457-460

QUESTIONS OF THE DAY

Obstacles to Frequent Communion—Child-Training Old and New—Portugal's Metamorphosis—Present Condition of the Catholic Church in Russia—Y. M. C. A. and Portugal....461-467

CORRESPONDENCE

Various Phases of Anti-Clerical Activity—Amenities of Portuguese Republicanism—Destruction of Village Churches in France.....467-469

EDITORIAL

The Pope's Sick Room—"The Encyclopædia

Britannica"—The Coatesville Lynching—A Lesson from the Enemy—Is It Treachery?—Cardinal Moran470-473

"THE ENCYCLOPÆDIA BRITANNICA."

473-474

LITERATURE

Political History of the State of New York During the Period of the Civil War—The Education of a Music Lover—Los Sucesos de España en 1909—The Inner Life and Writings of Dame Gertrude More—España Eucarística—Cardinal Moran's Works—Books Received.....475-476

EDUCATION

School Children at Moving Picture Shows—Hasty Americanization—Horace Mann's Fatal Compromise—Catholic Elementary Schools in Bohemia477

SOCIOLOGY

Spread of the Laymen's Retreat Movement—Catholic Week in "Golden" Mainz.....477-478

ECCLESIASTICAL NEWS

Second National Catholic Congress in England—Memorial to St. Elizabeth of Hungary—Conversion of an "Old-Catholic" Pastor—A Church in the Shetland Isles—Joseph J. Almirall's Bequests479

SCIENCE

Star Streams—The Parallax of Stars....479-480

OBITUARY

Cardinal Gruscha—Rev. Bernard Dornhege..480

LETTERS TO THE EDITOR

Offensive Bill-Board Advertising—Fogazzaro and His Novels480

CHRONICLE

The Recall Veto.—President Taft vetoed the joint resolution of Congress providing for the admission of New Mexico and Arizona to Statehood. His reason for exercising the Executive power of veto was based on his disapproval of the recall of judges clause in the Arizona constitution. The fact that New Mexico's Statehood was bound up with that of Arizona meted out to her the same fate. The President in his special message to the House of Representatives treats the whole subject of the recall in a lofty philosophical manner worthy of one who had been himself an occupant of the bench. He declares that this feature of the Arizona constitution would compel judges to make their decisions "under legalized terrorism," and that he could not escape the responsibility for the judicial recall if he signed the resolution. It would not do to say that the President had only to see that the resolution contained nothing inconsistent with the Federal Constitution, the Declaration of Independence, or the enabling act, and in that case to sign it. On the contrary, he was discharging his constitutional function in regard to the enactment of laws and his discretion in that capacity was equal to that of the houses of Congress. Judges, he declares, are in a proper sense servants of the people, that is they are doing work which must be done for the government and in the interest of the people, but it is not work in the doing of which they are to follow the will of the majority, except as that is embodied in statutes lawfully enacted according to constitutional limitations. They are not popular representatives. On the contrary, to fill their office properly

they must be independent. "This provision of the Arizona constitution in its application to county and state judges," the President says, "seems to me so pernicious in its effect, so destructive of independence in the judiciary, so likely to subject the rights of the individual to the possible tyranny of a popular majority, and therefore to be so injurious to the cause of free government, that I must disapprove a constitution containing it." The document, says the *Evening Sun*, "is a fine exposition of our judicial system and worthy of a great occasion."

Wool Tariff Bill Vetoed.—In another message to Congress the President vetoed the wool tariff bill which had been passed by a combination of Democrats and insurgent Republicans. Declaring himself in favor of a revision of the wool schedules, the President insists, however, that the revision should be based upon the report of the tariff board, which will be ready at the opening of the regular session in December, rather than upon incomplete information which might lead to legislation hurtful to business interests. The *World* notes that "Mr. Taft especially denounced the wool schedule of the Payne-Aldrich tariff as indefensible," and declared that "it should have been lowered." Moreover, "the people voted for immediate tariff reform when they elected a Democratic House last November. They are entitled to action now, not next year or whenever the extreme protectionists may consent." An attempt to pass the wool bill in the House over the President's veto was defeated by 227 yeas to 129 nays, the Democrats failing to muster sufficient insurgent aid.

Farmers' Free List Bill.—The Farmers' Free List bill with Senate amendments passed both houses of Congress, but was likewise vetoed by the President. This bill placed on the free list agricultural implements, cotton bagging, leather, boots and shoes, fence wire, meats, cereals, flour, bread, timber, lumber, sewing machines, salt and other articles. A similar attempt to override the veto failed in the House.

Campaign Publicity Bill.—The campaign publicity bill received the signature of the President on August 19. It requires publicity in congressional elections of all campaign funds before election, and extends the publicity features to primary campaigns and nominating conventions. The bill limits the amount candidates may spend to \$5,000 for congressional candidates and \$10,000 for senatorial aspirants. Candidates are also required to make public all pledges of political appointments.

Dr. Wiley's Case Won.—Dr. Harvey W. Wiley, chief chemist and central figure in the controversy in the Department of Agriculture, finished his testimony before the House Committee on Expenditures in that department. With respect to the original charge that the chief chemist had violated the law regarding the compensation of experts, it appears now that this charge was based at least in part upon a garbled letter that was never sent. The cabal against Dr. Wiley reached such a point that Government officers—in some cases members of the Personnel Board which found him guilty—were detailed by the Secretary of Agriculture to go into other States and give evidence against the main contention of the Bureau of Chemistry, the expenses of these experts being paid by the Government itself. The records show that all sorts of underhand methods were used to trap the confidential agents and friends of Dr. Wiley in the work for pure food, and that the whole pure food propaganda has had to proceed under the most harassing conditions for him and his assistants. The testimony disclosed that the decisions of the "board of food and drug inspection," consisting of Dr. Wiley himself and two other members, were uniformly against the chief chemist; one member, Dr. Dunlap, always disagreeing with Dr. Wiley automatically, and another, Solicitor McCabe, always agreeing with Dr. Dunlap—even changing his vote at once and in all cases where inadvertence, or ignorance of the circumstances, had led him to decide the same way as Dr. Wiley. That almost all the evidence in the case has been in favor of Dr. Wiley and confusing to his accusers gives great satisfaction to the public, which regards him with favor as a particularly zealous and efficient public servant. The *New York Tribune* voices the general sentiment of the press when it declares that "the usefulness of Dr. Wiley's enemies in the department is ended, even on their own admissions before the investigating committee."

Mexico.—The attempt of Francisco I. Madero to reorganize his quondam Anti-Reelectionist party under the name of the Constitutional Progressist party, on the plea that the former title had lost its significance by the success of the revolution, has resulted in the rejection of his leadership by many of the Anti-Reelectionists and the choice in his stead of Francisco Vázquez Gomez. If the dissension results in nominating a candidate in opposition to Madero for the presidential chair, the likelihood is that neither will be elected and that a third, presumably Reyes, will win. Open letters and handbills against what is styled "the Reyes peril" have already made their appearance.—Over seven hundred claims for damages at the hands of the revolutionists have been filed with the indemnity commission. The largest claim of any one individual is that of a German, who fixes his loss at seventy thousand pesos. The various railway companies demand two million, five hundred thousand pesos.—President De la Barra has decided in a cabinet council to appoint a commission to examine and report on the division and distribution of large landed estates.—On August 16, Archbishop Mora y del Rio, of Mexico, officiated at a Mass in the cathedral to call down the blessing of God upon the deliberations of the first meeting of the Catholic National party. Sessions were held on that and on the three following days. Besides completing the organization of the party, it was decided to support Madero in the coming presidential election.—Mexico has recognized the Republic of Portugal.

Canada.—The weather in the Northwest has been more favorable, and the wheat crop in Manitoba and Eastern Saskatchewan seems to be safe. In the rest of the region there is still danger. The crop will not be ready for harvest before the beginning of September, and the end of August is usually marked by frosts.—The election campaign is being carried on vigorously. Mr. Bourassa and Mr. Lemieux, Minister of Marine, met at St. Hyacinthe. So far as speech making was concerned, it seems that the latter had somewhat the best of it. He charged Mr. Bourassa with having taken issue with the Government, because Sir Wilfrid Laurier refused him the offices he begged, namely, the Commissionership in Paris, the Postmastership in Montreal, and the Deputy Speakership of the House of Commons. Bourassa admitted that he had asked for the last, but denied that he had solicited the others.—William Smith was brought before the magistrate in Montreal for stealing copper wire from the Canadian Pacific Railway. As he could not speak a word of English, a Yiddish interpreter had to be summoned.

Great Britain.—The Government retains the Middletown Division of Lancashire by a majority of 411, in a total poll of 13,315. The majority is but little more than half that of the general election.—An amendment

to the Coal Mining Bill, introduced into Parliament, would deprive of work the girls engaged at the mouth of the pits to pick out stones, etc., from the coal as it passed down the chutes. A deputation of them from Lancashire went up to London, furnished with doctors' certificates, that their employment is favorable to health, and with clergymen's certificates, that it is not detrimental to morals, to petition for its abandonment. The Assistant Home Secretary who received them, said that the presentment of the case inclined him to believe in the necessity of female suffrage to look after the interests of women.—A report is current in the South Pacific that Germany is trying to settle the Morocco difficulty by obtaining from France the cession of Tahiti, and strong protests from Australia and New Zealand have reached the Colonial office.—Mr. Fisher, Premier of Australia, declares that the report in the *Review of Reviews* of his repudiation of the notion of the Empire, misrepresents him. Mr. Stead replies that he put down what Mr. Fisher said, and what he had said repeatedly during his visit to England for the Imperial Conference.—The House of Commons has voted a salary to members of £400 a year.—The strikes became very serious, especially in Liverpool and Wales, where much property was destroyed and some lives were lost. The cruiser Antrim was sent to the Mersey to protect the shipping, and others were held in readiness. About the end of last week the railways became involved, their employes being dissatisfied with the way in which the companies were carrying out last year's agreement. The Government proposed a Royal Commission to examine the matter. The companies accepted, but the men demanded a conference with their employers. This was refused, as it implied recognition of the strikers as an organization. The strike was ordered. The men did not all come out, but sufficient to make the effective running of trains impossible. Troops were in every station to protect the train crews, but there were few to protect, and when a train could be prepared it was often impossible to move it, as the signalmen and others in the yard had struck. The Government, therefore, persuaded the companies to agree to the conference, promising, it is said, to allow traffic rates to be raised sufficiently to pay the increased wages demanded. The strike is announced officially to be at an end.

India.—It is reported that in spite of the efforts of the Government to check the pestilence that is raging in India, there have been no less than 650,690 deaths from the beginning of the year 1911 up to June 30. The outlook for the remaining half of the year is still dark.—The Additional Sessions Judge at Dacca has sentenced to transportation or to various terms of imprisonment some thirty-five Hindus, for conspiring against the British government. All belonged to the Samiti, an apparently innocent organization for the physical culture and training of youth for the support and

protection of helpless sufferers. But the leaders of the movement were accustoming young men and boys to a sort of military discipline and rigor, with a view to effecting a successful rebellion against the government twenty years from now.

Portugal.—The troops seem to be the real masters of the situation, for they show no regard for military formation or for the orders of their officers. Those who mount guard in different parts of Lisbon lounge about in a most unsoldierly fashion. They lean against walls or sit down in the sentry-boxes and amuse themselves by eating lunches and addressing insulting remarks to passers-by.—The Government has directed that Father Arpais, the Portuguese priest who was seized on Spanish soil and incarcerated in Portugal, shall be permitted to return to Spain.—Details of a hostile demonstration by a Socialistic association, headed by Deputy Pereira, against the Constituent Assembly were conveyed to a German steamer and thus communicated to the outside world. The mob made two attempts to force its way into the hall where the assembly was in session, but the guard, reinforced by a troop of cavalry, prevented it. The cavalry brandished their sabres and the mob threw stones, displaying very poor marksmanship. Deputy Joao Menezes came out to harangue the crowd, but they shouted, "Clear out, you thief!" His speech, which had promised to be a very moving one, was not delivered. The noise and the stone-throwing continued until half-past two o'clock in the morning, when the arrest of forty rioters soothed the others.

Spain.—The mayor of Madrid has undertaken to force bakers to lower the price of bread, which is kept at the same high figure, although the tax on wheat and flour has been removed. The law removing the tax demanded a corresponding lowering of prices in favor of the consumer, but in many cases this is impossible. A dispenser of soft drinks, for example, represented to the commission that the new law obliged him to make four dollars extra profit daily. His explanation was that he had paid that sum daily as a tax on the ice that he used in his business; he was anxious to lower his prices, but as his trade was exclusively retail, he could not figure out the reduction on each glass of lemonade, etc., and there was no coin small enough to make change, any way. As a law-abiding citizen, therefore, he had to make a greater profit than before. The reduction in the price of chick-peas, which are the Spanish laborer's "staff of life," comes to a little less than one-half cent a pound; and so of other staple groceries. Minister Canalejas has rushed into print with the announcement that many laborers have written to him warm letters of thanks, and have informed him that they are now able to save as much as fifteen cents a day on their grocery bill! One of the administration papers thinks that the saving lies between ten and fifteen cents, but it does not give figures. There

is a decided saving, however, for those who buy pheasants and other fancy meats, but the gain to the poor, for whom the law was ostensibly framed, is not so clear.

France.—For the past week France has been silently worrying over the conference that was going on in Berlin about the Morocco embroglio. On August 18 there was a flurry of excitement when Cambon arrived in Paris and hurried to the Foreign Office. That visit seemed to have had the effect of making the Minister of Foreign Affairs post off to Caillaux, the Prime Minister, who in turn called the Ministers of the Army and Navy to discuss the situation.

Italy.—The Italian Government's official statement shows that from August 8 to August 12, inclusive, there were 1,736 cases of cholera in Italy, 632 of which resulted fatally. They were chiefly in Naples and Palermo. In Rome there were 40 deaths.—The health of the Holy Father is reported to be such as to give no more occasion for anxiety.

Germany.—A heat-wave, such as had been experienced in the United States, has recently passed over Germany, and was likewise accompanied by vast forest fires. The public fountains were sealed because of the dearth of water. Fresh milk was scarcely to be procured at any price, and infant mortality increased to an alarming extent. The paintings in the Kaiser Friedrich's Museum had to be removed to the cellar spaces because of the crumbling away of the colors in the excessive heat. The conflagrations, which became frequent in the cities, were rendered more terrible because of the scarcity of water supplies.—The general statistics of the business transacted in the Prussian courts during the year 1910 have just been issued. The figures tell the same sad tale which is everywhere repeating itself: there is an increasing number of criminal as well as of civil cases, but especially of marital accusations and of divorce pleadings. The courts in every country are the most faithful barometer to tell of the rise and fall of Materialism and Socialism within a State.—The long Sphinx-like silence of the government in its Morocco politics has made the agents of the press most keen to catch at any cue that might lead to some indication of the final outcome. So a vast significance was attributed to the remarks of the Emperor when, at the late maneuvers of his troops at Mainz, he gave expression to his great satisfaction by exclaiming: "With such an army we need not fear to face the future!" The recent departure, however, of the German Foreign Minister from Berlin and the return to Paris of the French Ambassador, Mons. Jules Cambon, are significant facts which are construed by many as an indication that the Moroccan conference has been broken off. Even more sinister interpretations are given to certain rumored mobilizations of French troops. Some countenance is given to

these views by the prolonged conference between Mons. Caillaux, President of the Ministerial Council; Mons. de Selves, Foreign Minister; Mons. Delcassé, Minister of Marine, and General Messimy, Minister of War, which took place upon the return of the French Ambassador from Berlin.

Austria-Hungary.—The latest official census of the Catholic population of Vienna has now been published. It places the total number of Roman Catholics at 1,742,878. There are, besides, 2,494 Greek Catholics and 121 Armenian Catholics.—The Catholic Volksbund is to have a week of social studies at Vienna, beginning with September 4. The most experienced speakers have been engaged, and invitations have been sent over the entire country, calling attention to the fact that the last elections have made plain the need of an energetic propaganda of social and economic education among the people, if they are not constantly to be deceived by Free-thinkers and Socialists. Austrian Catholics are now applying to their own situation the words spoken of Germany by a famous member of the Centrum: "The decisive battle between Belief and Unbelief will, in our country, be fought upon social grounds." Active interest is at present manifested in the Catholic workingmen's organizations of the country, and it is hoped that a considerable impetus will be given to this movement. The enthusiasm manifested at the late Christian Industrial Congress seems to give foundation for such hopes.

China.—An imperial edict makes some changes in the National Assembly. Hitherto there were two presidents and four vice-presidents, the offices being equally divided between Manchus and Chinese. Henceforth there will be one president and one vice-president. Article 24 permits the making of charges in the Assembly against viceroys and governors for malfeasance in office. Article 28 allows direct appeals of the people to the chief executive. The Assembly thus loses one of its privileges, and is also shorn of its right to act in a judicial capacity. Article 32, Chapter VII, declares that the Emperor alone can convoke an extraordinary session. Article 34 rescinds the arrangement of two-thirds for a quorum, and now puts it at one-half. This is significant, because one-half of the Assembly is made up of Government nominees. To pass to the Order of the Day permission must be obtained from a competent minister. Up to this the Assembly was sovereign in that matter.—Floods in the Province of Anhui have destroyed 325,000 acres of rice, and 500,000 people are homeless, their houses having been swept away.

Russia.—In a section of Russia as large as France, Germany, Austria and Hungary together, a terrible drought, which began in the month of May, has completely destroyed the crops, and a terrible famine is feared.

QUESTIONS OF THE DAY

Obstacles to Frequent Communion

The difficulties which naturally suggested themselves when the decree of Frequent and Daily Communion was first proposed are gradually disappearing. Fortunately by the voice of sovereign authority all theoretical doubts have been swept aside at once and forever, and only the practical application of the Church's decree can still be subject to discussion. After the long night of torpor and gloom another day has broken upon the world like to that in which the early Christians walked, when the shadow of paganism was slowly fading away and the light and grace of the Spirit of God were passing over the earth and making it fair and fruitful. There is in all this no empty optimism. The supreme work of Pope Pius X, the renewal of all things in Christ by the power of the Holy Eucharist, shall not cease with him. It shall continue ever living and operative through the years to come, and future generations shall greet his memory in the words of a recent singer, "Pope of the Blessed Sacrament, all hail!"

Everywhere the number of Holy Communions is wonderfully increasing. Each day sees the Table of the Lord filled with those who have been invited to the banquet of their King and who have heeded the invitation given them. As in the rough-hewn crypt and by the dimly-lighted altar of the catacombs the faithful knelt for that daily Food which was to be their strength in the voyage through a world of carnal lust and idol worship, so in these times of a new paganism, when the abominations described by St. Paul are repeating themselves in a godless world, the Christian flock, with the same assurance as in days of old, and with the same great hope of final victory, come in ever greater numbers to receive that Bread of Life which is to be their joy and strength in the battles for the Faith. Thus the promise of Our Lord is daily approaching its fulfilment, "My Sacred Heart shall reign!"

Everywhere, too, the young of the fold are sweetly attracted to the Shepherd of their souls Whose supreme delight it is to take them to His Heart. Even during the vacation months frequent and daily Communion is practiced by children in many parishes, and the little ones are coming of their own accord to beg for their daily dole of that Bread for which the Master Himself has taught them to ask, in each Our Father from their lips, that it might be daily given them.

What has been dreaded by many as the main obstacle in the way of this great renewal of the world through frequent and daily Communion is the multiplied making and hearing of confessions. The fact, however, is that whatever difficulties may here present themselves in the beginning, it is clear that the number of confessions can soon be considerably reduced. The more frequently the Holy Eucharist is received the less is the need of the sacrament

of Penance. As Canon Antoni so well says in his precious booklet which has received the special approbation of the Holy Father:

"If we desire that daily, or at least frequent Communion . . . should not be a dream and a chimera, we must, while striving that frequentation of the Holy Table may flourish in the world, strive also to render less frequent the confessions that are not necessary (*i. e.*, not of obligation because no mortal sin has been committed). Let us teach souls to receive every day they can, without fear and with joy, during weeks, even during months if this be necessary, so long as they are not *sure* of having sinned mortally since their last confession." ("Why Do so Many Vain Fears Deter," etc.)

It is of supreme importance that children and adults alike be well instructed upon these points: that where there is the right intention and no certainty of mortal sin, it is always better to receive Our Lord in Holy Communion than to abstain from this divine banquet even for a single day. How many pious souls will even now fear to approach the Holy Table merely because they could not go to confession, although they are not conscious of any mortal sin, perhaps not even of a deliberate venial sin. Let this fatal delusion, so detrimental to the spiritual welfare of school and parish, be driven from the minds of the faithful, and at once the altar rails will be thronged with ever greater numbers of devout participants. How many a poor working girl, who is occupied until late hours on Saturday evening, could thus receive her Divine Spouse at least every Sunday, although her opportunities for confession are of necessity somewhat limited. How many a youth might thus preserve his purity intact by the watchfulness imposed upon him, not even to mention the transformation which would take place in his soul by the frequent contact with the Body of the All-Pure.

What concerns the hearing of the children's confessions likewise affords no insuperable difficulty, if proper method is employed. Experience has shown that frequent Communion is entirely practicable for our schools. By assigning special days other than Saturdays for the various grades, the confessions of all can readily enough be heard and an opportunity be afforded each of the children for frequently and daily receiving the Body of the Lord. These confessions of the children can soon be considerably reduced and will become but a short tale, briefly told and full of consolation for the priest who hears them. Indeed what greater joy can there be for him than thus to secure the purity of the younglings of his flock, and so in time to sanctify the entire parish. Even should the labor appear great, the fruits are inestimably greater and beyond all estimation.

We are not to be understood as wishing to depreciate the value of the sacrament of Penance and the advantages of frequent absolution; but neither may we insist upon these things unduly, not to say wrongly and unjustly, at the expense of that which is of the very greatest im-

portance, the utmost frequency of Holy Communion. With what can we ever hope to repay the soul that has through our fault been deprived of even one single reception of the Blessed Sacrament, and how, by the same measure, can that soul ever repay us for even one sacramental union which we have procured for it. Yet it will be well where advantage is taken of such instruction, to counsel an act of contrition in cases of venial sin, or of doubt or fear. Indeed an act of perfect contrition will always be useful and salutary for the soul. Nor must we forget the important clause of the decree which insists that "care is to be taken that Holy Communion be preceded by serious preparation and followed by a suitable thanksgiving, according to each one's strength, circumstances and duties."

With regard to our little ones we must be careful, as we are warned, not to fear their giddiness and irreverence. All who have experience in these matters know what fatal mistakes parents and even teachers are so often making in this regard. A refractory child is kept from the Holy Table and the one great means, especially instituted for its improvement, is most unreasonably denied it. We have here again the old misconception as to the purpose of the Holy Eucharist, the old leaven of Jansenism in our dealing with souls! Why do we not allow our Lord to have care of the child, as He so much desires, and why do we not patiently abide His own good time for its correction without casting up to it its frequent or daily Communions as a reason why it should be better. This last, indeed, would be the most unpardonable mistake of all. Let us not meddle with the most intimate secrets of the King. The child is His and has now become a hundred fold more dear by its Eucharistic unions with Him. Even to mention these when there is question of correction means to endanger their continuance. If we ourselves have not become saints in all these many years, why do we expect the little ones to be made such in a week or even in a year? There is, moreover, no reason for supposing that the children in our charge are different from those the Holy Father knew when he was still a simple parish priest; or from those others who climbed our Saviour's knee and laid their head upon His Sacred Heart. What though they shouted about Him in their play without heeding in the least how tired He was, or how His own apostles were annoyed and vexed at them—He had but one word to say, "Forbid them not!"

Finally, in promoting frequent and daily Communion we must be careful not to consider the rules of our schools to be, as Father De Zulueta says, the laws of the Medes and Persians, which can never be changed. It would not do, for instance, to insist upon the pupils hearing the common Mass when they had already heard a Mass and received Communion. This would make the desires of the Church impossible of fulfillment.

The Holy Eucharist, as the centre of our religion; and Holy Communion, as the greatest act in the individual

life of each Christian; and frequent reception of the Blessed Sacrament, as the ultimate remedy against all the evils of our time and the ultimate means of renewing the child, the home, the parish and the world itself in the spirit of Christ—these are matters too sacred and important to be hindered by any petty considerations of long-standing law and order. We are not pleading for a relaxation of discipline, but for a readjustment of it wherever this is needed. It is absurd, as all admit, to trim a diamond to one seventh of its size merely because the setting is too small, even should that setting be of purest gold. It certainly would be as unreasonable to restrict students to one Communion a week, and that on Sundays, because we have a rule which makes seven Communions a week impracticable or impossible.

Organization will help us to overcome these obstacles more easily, and will suggest solutions for farther difficulties that may occur. It will prompt us, likewise, to resolve with greater generosity that where others have succeeded we will not permit ourselves to fail through want of energy or tact or zeal for the glory of God.

JOSEPH HUSSLEIN, S.J.

Child-Training, Old and New

Long ago, when political reform was first really agitated in England, many, believing that it could give a Medean formula for the world's renewal, were ready to do for existing society what the daughters of Pelias did for their old worn out father. Such treatment, which no writer of newspaper English to-day could qualify otherwise than as "drastic," was in less cultured times called "radical." Whence the name of the political system which has supplanted Whig Liberalism, as every system true to principles, whether good or bad, must get the better of cousins, thinking to live by compromise and half-measures.

In those days, too, was a nurse impatient of novelties, whose bitterest reproach to an unruly child was, "you young radical." For there were then certain dicta, expressing so exactly the rudimentary relations to society of children, whose social rights are what theologians call "futuribles," that they were looked upon as axioms. Their origin was lost in antiquity. Some thought them to be in remarkable harmony with Holy Writ. But, however this may have been, their importance in the education of youth was such that to violate them deliberately was taken to be possible to only a revolutionary spirit. Among them were, "Children should be seen and not heard"; "They should speak only when spoken to, and should be respectful to their elders, both in word and in carriage"; "They should eat what is set before them, neither picking, nor choosing, nor complaining"; "They should not question commands, but obey immediately; and should go straight to bed at a fixed hour and get up the instant they were called." These and similar maxims formed childhood's rule; and many beautiful

stories to illustrate them may still be read in families so fortunate as to have preserved "The Parent's Assistant," "Sandford and Merton," Miss Edgeworth's "Moral Tales," or other such wholesome books.

But even these principles are called in question. Why should children be seen and not heard? Why must they eat bread and butter while grown people have cake? Why are they alone to be subject to the Draconian law: "Either butter or jam, but not both." Why should they go to bed and get up by rule, while their elders are as irregular as they please? One considering human nature in the abstract only, may find it hard to answer; and many reformers of child-training remain too much in the abstract. Such as draw from the concrete daily confirmation of their faith, that in Adam all sinned, and that his sin works in every child born into the world, darkness of the understanding, weakness of the will, and a strong inclination to evil, find the answering very easy indeed.

In the first place, put comparisons aside. We elders are not free to talk when, where, and how we please; nor are fastidiousness at table and irregularity of hours privileges allowed us. We have to mortify our corrupt members; but, having the full use of our intellectual and moral faculties we are usually left to our own initiative. Children, with as great a repugnance to discipline as we, but without our maturity of powers, must be forced to what they will afterwards have to do freely; and this is the sum and substance of moral training.

"*Adeo in teneris consuescere multum est,*" that, unless trained early to obedience and self-restraint, men hardly practise them in riper years. Some pretend that a strict bringing up of children only makes them the laxer after their emancipation, and quote examples to prove it. Such examples may show sometimes an imprudent application of the system; more frequently they demonstrate the malice of the human will, which nothing natural or supernatural, binds absolutely in this world; but they do not touch the system itself. On the other hand are cases innumerable of happiest results. Lady Georgiana Fullerton, Lord Granville's daughter and granddaughter of the Duke of Devonshire, was, with her brothers and sisters, brought up under the old rule. Once, when about twelve years old, she got into her mother's boudoir, where she saw some brown lumps in a pretty box. They looked nice. She smelt one, and the smell was agreeable. She licked it, and found the taste more than pleasant. Mother Eve awoke within her, and she swallowed it. Then came the fear, perhaps she had taken poison. She watched for the symptoms of death. They came not; for the lumps were only chocolate creams. Lady Georgiana was the flower of the Granville flock; but all showed, more or less, the fruit of early training. And so, when she had become a Catholic and was leading her penitential life in London, neither her unfashionable dress and ungloved hands, nor her life so alien to that of the Established Church, made her

unwelcome in her brother's house; for he had learned in the stern old school, that virtue, not luxury, nor exterior show, is the mark of nobility pleasing to God.

Parents nowadays seem too ready to let children do what they like at home and abroad. Take, for instance, ball-playing in the streets. It is a small matter. In ninety-nine cases out of a hundred no harm comes from it to anybody. But inasmuch as it is forbidden, it is a misdemeanor, a setting at nought of public authority. Yet parents look on without a word of reproof. "Would you deprive the poor children of their pleasure?" they ask, showing how weak is their own notion of obedience. Any pleasure that puts one in conflict with lawful authority must be renounced, and the sooner children learn this the better. Get the ordinance in the matter changed, and then let the children play; but so long as the ordinance stands no parent who understands his duty will tolerate its violation. Should one think the departure from the old "*abstine et sustine*" discipline is not preparing danger, let him watch a band of respectable boys deliberately tearing pickets out of a fence in order that, playing ball on forbidden ground, they may have a ready means of escape when watchers warn them of an approaching policeman.

A new instrument for the training of children has just been invented, the boy-scout organization. This has its own laws, not bad as far as they go, with this evil, that it tends to become an *imperium in imperio*, to look upon its private code as sufficient for its members, and to ignore the greater family and public law. Hardly had it begun than complaints were heard of hedges broken through, fields trampled, etc. But its great evil is that, at present it seems to violate the fundamental principle of all sound training: "children should be seen and not heard," which means that, as their social status is rudimentary only, implying no more than the rudiments of personality, rights, acts and responsibility, they should know their place in all modest humility and govern themselves accordingly. Instead of this, the scout, seen and unseen, makes himself heard more than distinctly; and whatever skill he may gain in building fires, boiling kettles, reading shop windows at a glance and tracking imaginary foes, would be too dearly bought at the price of elementary virtue. The fault is not his. He is encouraged in his natural bumptiousness by those who should know better. When the coronation festivities were preparing in England some proposed to send a party of Canadian scouts to share in them. Others of better principles objected, but the former carried the day, and an overweening vanity was stirred up in the undisciplined souls of the boys selected. The importance of the boy-scouts had been recognized, and of them they were the chief. No wonder that complaints come back of disorderly conduct, violating not only public law, but even the sacrosanct scout law itself, and that all who had to do with them, scout masters included, were glad to get rid of a band of unruly children.

We have no idea of condemning the boy-scouts absolutely. But their organization, if it is to be profitable, must be subordinated to the essential law of moral training. If its patrons find this impossible, they condemn the organization, not we. HENRY WOODS, S.J.

Portugal's Metamorphosis

It is now ten months since the youthful representative of a long line of royal predecessors went down to the beach from his country house, entered a small row-boat and then boarded the yacht which conveyed him, a fugitive, to "the very noble and very loyal town of Gibraltar, in the temporary occupation of the British." The shock then experienced by Portugal's political fabric has not been succeeded by public tranquillity; the air is still full of the mutterings and the protests of those who were hurled from their pinnacles when the monarchy was overthrown; and the feverish haste, the extravagant projects and the autocratic brutality of the successful conspirators are convincing proof, if proof were wanting, that their triumph was that of a clique, not that of an emancipated people.

An outsider, however, now has ample time, opportunity and data to examine the crisis of October 5, 1910, and to study it in its causes. It is easy to say, "I told you so"; the world is full of self-constituted prophets over whose shoulders the mantle of Elias was never draped. But, if the political life of Portugal shows anything, it shows that some kind of a violent social upheaval was bound to come. During the thirty years that preceded the revolution of 1910, Portuguese politics had hinged upon a fundamental error. That error was that the royal ministers fancied they could save the country by means of decrees and political reforms, whereas what was really needed was honest administration, the organization of labor, education, and moral discipline.

Properly speaking, Portugal has not had different monarchistic parties. It has had instead different rings of professional politicians who, indifferent to the interests of the country, have sought nothing but their own advancement and the humiliation and defeat of their adversaries.

In 1892, when the financial straits of the nation threatened to precipitate foreign intervention, a puff of patriotism seemed to stir the oligarchy and led to the formation of a cabinet blessed with lofty views and recognized uprightness; but after a short and uneventful existence it gave place to a ministry chosen from the ranks of the "Regenerators," as they pompously styled themselves, which managed to hold the reins of power for four years.

From 1897 to 1900, the so-called "Progressists" were in control, under the leadership of Luciano de Castro. It was then the turn of the Regenerators, with Hintze Ribeiro at their head and Joao Franco as a member, somewhat dissatisfied, however, and therefore dan-

gerous and disliked. For the sake of shutting Franco out of Parliament, Hintze Ribeiro changed the election laws, not by act of Parliament, but by royal decree, a piece of absolutism against which the Radicals of the day raised no disturbance and entered no protest. Their silent acquiescence was bought at the price of a bombastic royal decree against the religious Orders. By these and similar makeshifts Hintze Ribeiro kept the whip-hand until 1904, when Luciano de Castro ousted him. But the new premier soon had troubles of his own, for one of his nominal adherents, Senhor Alpoim, nosed out a tremendous scandal in the tobacco taxes and proved that the politicians were robbing the country and enriching themselves with incredible shamelessness. During his two years in office Luciano de Castro had the Parliament in session for just twenty-five days. In March, 1906, he had to yield his place to Hintze Ribeiro once more, but the new premier resigned after a troubled administration lasting only two months.

Thus the game of political seesaw went on, first one then the other rising and then yielding to his rival, if there were real political rivalry. The occupation of each during his short tenure of office was chiefly to try to undo what the other had done, but of statesmanship, of highmindedness, of sincerity, neither showed a vestige.

In a place like Portugal, where eighty per cent. of the people are illiterate, the suffrage was of necessity a mockery and a sham, and the Parliament was a hypocritical lie. The laboring classes voted as their employers bade them, or sold their votes for wine; politics could be called nothing but an unclean traffic in which everybody sought to gratify his greed or his ambition. The king was at the mercy of cheap politicians; he was powerless to check their boldness, equally powerless to punish their crimes. In the meanwhile demagogism went on gathering recruits from the dregs of the population, and the Republican press vomited insults against the monarchy and threats against the king.

Public affairs had reached this pass when Dom Carlos decided that the time for energetic action had come. His eye fell on Joao Franco, the dissatisfied Regenerator, dissatisfied because he could not brook the dishonesty and the dastardly meanness of his party. When, in answer to the telegraphic summons of King Carlos, Franco arrived in Lisbon, the new premier, whose one great object was to rescue his country from the abyss of anarchy and political corruption into which it had sunk, was welcomed with hoots and jeers and a volley of stones. Seeing in Franco an insuperable hindrance to their success, the monarchistic ringsters made a scandalous alliance with the Republicans for the purpose of crippling him and preventing him from governing with the Parliament. But Franco, strong in his convictions and purpose, believed that he could successfully withstand the first onslaughts of his enemies and therefore issued writs for a general election. The result showed that it was probably the most honest election

ever held in Portugal, for of the one hundred and fifty deputies only seventy were supporters of Franco. But there was an ominous sign in the political heavens. Many years had passed since anybody but Monarchists had sat in Parliament, whereas in this election four of the successful candidates called themselves "Republicans."

Franco effected a combination with his political adversary, Luciano de Castro, who controlled forty-three votes in Parliament, and thus had a "working majority," unsteady and uncertain though it was. But it was bought at a great price, for Franco secured the needed help only by relaxing the severity of the laws against anarchism and by otherwise playing into the hands of the Progressists.

In spite of the factious opposition of those not in the "combination," Parliament was in continuous session from September 29, 1906, to April 11, 1907. The fiercest encounter took place over the loans or anticipated payments to the crown. The civil list was, in 1906, what it was in 1821, namely, \$400,000, a heavy burden, undoubtedly, for a poor country like Portugal, but at the same time insufficient for the king to meet becomingly the expenses of his position. All the various cabinets had met the difficulty by granting to the king secret advances, *adeantamentos*, they were called, and thus he had obtained his allowance before it was due. The first result of this secret anticipation of payment was that the king lost his authority over the cabinet and became practically their captive.

With a loyal determination to remedy the evils of the anticipated payment system, Franco publicly admitted its existence, hoping thus to legalize it and to secure an increase in the king's allowance. Would that he had never taken the fatal step! The Republicans said that his action was not loyalty but contempt; the Regenerators saw in it only rashness and impropriety; the Progressists viewed it as an insult to the national misery. The parliamentary alliance between de Castro and Franco came to a sudden end, and the premier laid the question of governing before the king. The story goes that Dom Carlos then said to Franco: "Remember the Potsdam grenadier whom Frederick the Great surprised when he was on the point of deserting. Resting his hand on the shivering grenadier's shoulder, the Prussian monarch said: 'Wait till to-morrow, for there will be a battle; if we are defeated, let's desert together.'"

Thus began Franco's dictatorship, if so it may be called, for it was in name rather than in reality, since he was unable to master the situation as the circumstances imperatively demanded. Timid and hesitating, Franco undid on one day what he had done the day before. Without being either a tyrant or a Liberal, on one day he acted as a tyrant and on another day as a Liberal. Not strong enough to make his opponents fear or even respect him, his course emboldened the ruff-raff and prepared the way for mobocracy. Hatred for the king and his premier increased. A revolution was

planned for the night of January 28, 1908, but it came to naught, for Franco nipped it in the bud. As the Government knew every detail of the plans and preparations of the revolutionists, the most elementary political sense would have suggested that the attempt should have been permitted and then met with the mitrailleuse, thus putting an effective and permanent end to it. Unfortunately, such was not the view taken by Franco, who limited himself to the arrest of some of the chief conspirators. A few days later, February 2, 1908, King Carlos and his heir were brutally assassinated for the sole crime of trying to save Portugal's treasury from the burglarious activities of political gangsters. Before their corpses were buried their assassins were called to form a cabinet for the youth who came to the throne. Franco's dictatorship speedily gave place to license. The crime went unpunished; the criminals were glorified. The graves of the conspirators who died in the act were decked with flowers, and a national subscription was started for their surviving kindred. Two years later the monarchy fell. The teachings of experience, which history gathers and preserves, will tell future ages that those who were responsible for the catastrophe of October, 1910, were the Monarchists themselves, who laid the train for it by their dishonesty, their blunders, their disputes, their greediness, their cheating, their selfishness, and their disgraceful rivalries. Treacherous, cowardly, wanting in all moral and political principles, on them lies the blame for the tyranny under which their country now groans.

NORBERTO TORCAL.

Present Condition of the Catholic Church in Russia

Judging by the written law we would conclude that Russia is granting the greatest liberty to the Catholic Church. The same freedom would likewise seem to be extended to all other religions. The forty-fifth paragraph of the constitutional laws of the realm thus reads: "Freedom of conscience is granted, not merely to all Christians of foreign denominations (*i. e.*, Christians who are not of the 'orthodox' faith), but likewise to Jews, Mohammedans and pagans. May all nationalities that dwell in Russia praise God the Most High in their various tongues, according to the law and manner of their ancestors, bringing down blessing upon the rule of the Russian monarchs and praying to the Creator of all for the increase of public welfare and the strengthening of the power of the realm."

The liberty of conscience here spoken of and promised to Catholics and to their Church in Russia has its existence upon paper only. Woe to the Catholic who would dare openly to confess his faith! Woe to the Catholic Church herself should she attempt publicly to manifest her cult outside the walls of her houses of worship. In practice there is only one officially acknowledged and legalized religion prescribed for all Russian subjects: the so-called orthodox, Greco-schismatic Church, which

recognizes in the Czar the spiritual, as well as temporal head of the nation, and rejects the Roman papacy.

In the year 1847, after many negotiations, a concordat was finally concluded between Russia and Pope Pius IX, the thirty-first article of which—likewise confined to the document only—assured to bishops the free exercise of their episcopal jurisdiction, even in matters of education, and gave official recognition to their consistories. At the same time the metropolitan sees Mohilew and Warsaw, with their suffragans, were newly regulated. This concordat likewise was disregarded. As early as the year 1850 various Catholic convents were closed, many churches were withdrawn from the Catholic jurisdiction, and priests who remained loyal to their offices were removed from their positions. When in 1852 the Metropolitan of Mohilew, without consulting the government, sent out a circular regarding the architectural preservation of houses of worship, he was informed by the ministry that *not the slightest change had come about in existing conditions because of the concordat*. Significant likewise is the fact that this latter was made public for the first time as late as November, 1856, nine years after it had been concluded, and even then was published only in an entirely mutilated edition, accompanied by legislative enactments which completely contradicted its clauses.

As a sequel to all this we find that the episcopal sees often remained unoccupied for ten or twenty years at a time, processions were forbidden since 1865, and permission to receive the assistance of stranger priests was refused to parishes that existed without pastors. The diocesan seminaries were barred, but license was given periodically for groups of twenty students to be accepted at the seminary of Samogitien. A commission appointed at Wilna translated into Russian the Catholic ritual, a number of sermon models and the most common prayers and books of devotion. These were by force of law to be introduced into the Catholic Church services. The Latin books, meanwhile, were taken from priests and laity by the police authorities. All who would not submit were sent as exiles into Siberia. Even the Catechism was improved upon. So, to give an instance, the corporal works of mercy were reduced to six, that which bids us to console or release the prisoners being omitted as contrary to the laws of the empire. The saying of the beads, May devotions and the Forty Hours Adoration were all interdicted. Religious associations among the laity were not tolerated and the crime of membership was visited with severe punishment. Sermons could not be delivered in the churches, and only a reading out of a legally authorized spiritual book was permitted. Even catechetical instructions could not be given, except with permission of the public authorities.

Under strict enforcement of these laws bishops and priests have gone and still are going to-day into Siberian exile. In 1870 there was but one bishop left in Russia,

and he, too, was driven into banishment. Since 1872, however, the government has somewhat relaxed the reins. Four sees were filled and priests were suffered to return from exile; but the State subsidy was withdrawn from Catholics after 1877. Under these circumstances it is indeed an exceedingly great honor for the Catholic priests and laity of Russia to be able to record of them that, with a very few sad exceptions, they chose rather to go into exile, and so to certain death, than in the least to deny their Faith.

Since 1882 the conditions of the Catholic Church in Russia have become more favorable. The exiled bishops were then pardoned, the seminaries were reopened, and in making appointments for parishes only the candidates for the largest parishes of the empire were to be presented for government approval. But already, in 1884, the bishop of Luzk was deprived of half his income, because in correcting a priest he had freely used his own authority.

The edict of toleration issued in 1906 seems, however, to give greater freedom to the Catholic Church. Bishops can independently appoint, exchange or dismiss priests, although report of their actions must be made to the government. Crosses and mortuary monuments cannot be erected without first securing official authorization. Processions may take place anywhere; but the public authorities must be notified of time and place. Catholic priests receive leave of absence for an indefinite time, even as the schismatic clergy, and in virtue of this they may go beyond the boundaries of their parishes. The Catholic convents of Russian Poland, which have continued by tolerance only, remain in existence; but how the public authorities intermeddle in their affairs has been shown in the lamentable case of Censtochan. Governors, however, have no longer the power to abolish the convents.

But Russia never changes. From time to time sham concessions are made to the Catholic Church, either because the political position of Russia makes this imperative, as in the revolution of 1905, or because she desires other concessions from Rome. Her purpose accomplished, the old scenes of violence at once repeat themselves. The Catholic Church possesses no more real liberty to-day than before the act of toleration—except in the statute books. If Catholics, especially bishops and priests, suffer less from the Russian authorities in any locality, it is because they have paid for this immunity with a goodly sum; for everything is venal in Russia. as the old saw has it:

"In Russia all is subject to the Czar;

For gold you buy whatever things there are."

The conversion, moreover, of a schismatic to the Catholic Church has been made exceedingly difficult. The priest who dares to receive a Russian into the Church must pay for his action by the life-long horrors of a Siberian exile, from which there is no relief for him

except death. And yet the thirteen million Catholic subjects of an empire that counts about one hundred million inhabitants have assuredly a claim to some right and liberty.

The situation, therefore, of the Catholic Church in Russia is most depressing. The liberty she enjoys is neither more nor less than individual officials have a mind arbitrarily to grant or to deny. An appeal to the statutes of the law would be the utmost temerity; and in these conditions the year 1906 has wrought no change.

WILHELM SCHLÖSSINGER, O.P.

Y. M. C. A. and Portugal

The following letter, written by A. H. Silva, founder of the Young Men's Christian Association in Portugal, and contributed to the *Frankf. Warte*, needs no comment. It gives us a splendid replica of the work accomplished against the Catholic Church by the Methodism of Italy and of the common cause which it has been making with infidelity. After boasting of the exalted rôle which Protestantism played in the establishment of the new republic "by instilling into the people Christian ideas of truth, honesty and freedom," subjects of which Catholics, of course, have no conception, the naïve epistle thus continues:

"Before the Republic was proclaimed we had about 50 Protestant centres, with about 1,000 adult members, 35 Sunday schools with 2,268 pupils, 69 Young Men's Christian Associations with 765 members, and 8 Young Ladies' Associations with about 400 members. But now the proclamation of the Republic has begun a new era in this land. The country has now been thrown open for the promotion of every good work. We have a great field of labor before us. The new government was said to be inimical to religion. This is not true. It is opposed to monopoly in religion, but in favor of religious freedom. After the proclamation of the Republic I was several times at Lisbon, and have always received words of encouragement. Affonso Costa, the Minister of Justice and one of the leaders, had long before said to me, 'Do not grow weary of spreading the Gospel of Christ among the people.' Five days after the proclamation of the new system, when I was called to him to offer my congratulations, before I could say a word he congratulated me and said: 'Now you have all the freedom which you need for spreading your good work!'

"We Protestants look with great sympathy upon the work of the government. As far as I am aware, no Protestant has suffered directly or indirectly by the revolution" (No. 61, 1911).

In Albania the Malissori insurgents have at last decided to accept the amnesty offered by Turkey. The submission was made only in deference to the wish of King Nicholas of Montenegro, but the rebels at the same time insist that they have no belief in the sincerity of the Turkish offer.

CORRESPONDENCE

Various Phases of Anti-Clerical Activity

ROME, July 30, 1911.

Just before his illness the Holy Father issued an autograph letter to the Father General of the Dominicans, thanking him for his report on the condition of studies and discipline in the University of Freiburg, from a visit to which the Father General had just returned. His Holiness congratulates him on the high standard of teaching and training there, and assures him of his confidence that the university will turn out ecclesiastical students with the true ecclesiastical spirit, as well as sound dogma, to combat with purity of life and doctrine the spirit of the world and the errors of the day.

The agitation against Father Savio's school history of Italy has had results. Its first denunciation was made in the *Rivista della Massoneria Italiana*, a periodical published at the Masonic headquarters here and circulated privately among the Masonic members, with the natural consequence that it slips out betimes among the uninitiate. The agitation was then taken up by the anti-clerical press, and eventually a government inspector of secondary education was induced to forbid the use of the book in any *private* school under menace of its suppression. The book recommended to replace it is by one Doctor Simon, published by Luigi Mongini, a former editor of *Asino*, and is so thoroughgoing in its anti-clericalism as to win the loudest praise from the *Asino* and its ilk. Father Savio, who is a member of "The National Committee on the History of Italy" and of "The Academy of Sciences of Turin," has committed the unpardonable offence, in writing of the events of the Restoration of Italy, of giving documentary reference to prove his statements in qualification of the ineffable greatness of Mazzini and Garibaldi.

On the octave of the feast of our Lady of Mount Carmel took place the solemn procession of the confraternity of that name at the Church of St. Chrysogonus in Trastevere, a function which dates back in the archives of the confraternity to the year 1543. This year the houses all along the line of the procession were gaily decorated, and from the windows flowers were showered down before the statue of our Lady as it was borne along the way. Over forty thousand people gathered in the district to share in the devout celebration. A counter parade of anticlericals in the evening, in protest against the clerical invasion of Trastevere, caused only a ripple, though it halted before the church to shout, "Down with the Pope!" and "Viva Giordano Bruno!" The carabinieri, this time in sufficient numbers, drove back the paraders from the church door and pressed the line of Catholics inside of the church. The police confined themselves to arresting a few of the more obstreperous Brunoites and confiscating a host of anarchistic emblems. For all the world it would remind you of what one reads of the Orangemen of Belfast, only the local color is not yellow, but red.

The rabid Socialist newspaper, the *Avanti*, which used to be a near neighbor on the Via del Seminario, has been transported, bag and baggage, to Milan, where, with an increased capitalization, it will continue its energetic propaganda in that centre of industry. At the same time the *Seculo* of Milan and the *Messaggero* of Rome, both republican and violently anticlerical, have been financially consolidated. It is said that the *Messaggero* is the most widely read newspaper in Rome. C. M.

Amenities of Portuguese Republicanism

LISBON, July 30, 1911.

A prominent feature of the provisional Government is the ease with which arrests of persons supposed to be disaffected towards the republic are made on the strength of anonymous denunciations or on suspicion. Some of the charges would be looked upon as laughable if the consequences of falling into the clutches of the self-constituted authorities were not so serious. One of these charges, which has brought many people to grief, is that of defamation, public or private, of the republic.

For the sake of stirring up among the ignorant a greater hatred of the religious Orders, the Government organ announced a few days ago, and the statement was at once reproduced in all the Republican newspapers, that a friar had been arrested in the town of Espinho because it was discovered that he was carrying a valise full of bombs. The most surprised readers of the announcement were the authorities and citizens of the town, for nobody there had heard of the arrest. In other words, the whole tale was a cruel fabrication.

Speaking of the arbitrary arrests which we have mentioned, *O Paiz*, which, by the way, is the property and mouthpiece of a member of the cabinet, says: "We are told that those who are locked up on suspicion have spent the last fifteen days in the prison of Cintra. Why are they not brought to justice? Where are the proofs of their crimes? Where is the independence of the judiciary? Was it for such purposes that the republic was called into being? It looks as if those who swore to defend the republic are bent upon making it odious."

The sessions of the Constituent Assembly continue to be a ridiculous parody of a congress. When addressing the delegates, Affonso Costa affirmed, amid a burst of applause, that the administration is the bulwark of freedom of conscience, for it is ready to use severe repressive measures against the bishops if they attack republicanism. "The separation of Church and State," he added, "has been very easily accomplished. I hail the Assembly for that achievement, and also for having freed the schools from all ecclesiastical influence." Bernardino Machado, in his turn, stated that separation of Church and State did not imply rupture with Rome, for there were many Portuguese Catholics, and their rights should be respected. This statement, as far as it means anything, when taken with the sectarian fanaticism of the administration, seems to imply that the Government will try to retain the nomination of bishops and other Church dignitaries, as was the practice under the monarchy.

M. Jaurès, the French socialistic deputy, paid a visit to the Assembly on July 20. When his presence in the gallery was noticed, Minister of Foreign Affairs Bernardino Machado moved that he be admitted to the floor of the house. A committee was appointed to conduct him to a seat, where he was greeted by the delegates amid wild demonstrations of enthusiasm.

The latest extravagant tale sent out by the radicals against the Jesuits is that a counter-revolution against the republic is being prepared with the help of Jesuit funds. "This plot, organized with the help of Jesuitism," is the way *O Mundo* puts it. "The money of the Society of Jesus is filling the conspirators with courage," says *O Intransigente*. Fearing that such silly statements might be believed by simple and incautious readers, Father Cabral, the Jesuit Provincial, wrote from Maestricht, where he is enjoying the protection of Calvinistic Holland, an indignant protest against the slanderous as-

sertions of his Portuguese fellow-citizens, and denounced their conduct in strong terms.

There are now four candidates for the presidency. They are, first, Magalhaes Lima, whose name has been proposed by the Freemasons, the Carbonari, and the old Republicans; Bernardino Machado, who is in the provisional cabinet; and Basilio Telles and Manoel de Arriaga. Diversity of opinion in the provisional cabinet has the effect of multiplying the candidates.

By a decree of the Minister of War, under date of July 30, glee clubs are to be formed in the barracks, and while on the march the soldiers are to sing patriotic songs; every Saturday the officers are to give addresses on loyalty to the flag; the soldiers are to be careful about their uniforms and their appearance in general; and they are to be taught to be respectful to their superiors.

The venerable University of Coimbra has fallen upon evil days indeed. In the final examinations a youth named Almeida Acevedo rashly wrote the name of God with a capital letter, for which enormity he was forthwith suspended. Other students, having received lower notes than they considered their due, declared a strike, which degenerated into a riot.

J. BLANCO Y P. DE CAMINO.

Destruction of Village Churches in France

One of the consequences of the Separation Law in France touches upon a subject that, although it does not involve a question of principle, is none the less very close to the hearts of Catholics—the impending destruction of the country churches in France.

The glorious cathedrals raised to the honor of God by the medieval artists are comparatively safe, so are a number of churches that, as is the case in Normandy, for instance, possess special artistic merit. These have been, since 1830, placed under the care of official inspectors, who, as a rule, are men of culture and taste, whose work lies outside the heated sphere of politics.

But throughout the length and breadth of France, from the verdant pastures of Normandy to the sun-bathed plains of Provence, there are hundreds of churches that, although possessing features of artistic or historical interest, are not classed among the "*monuments historiques*" to which the law of 1830 applies. Then, again, there are thousands of humble little sanctuaries devoid of beauty, but rich in local memories, that have been for centuries centres of spiritual life and houses of prayer.

All these are threatened with destruction, and their impending fate is at the present moment the theme of eloquent protestations on the part of men, like the Academician M. Barrès, who are anxious to preserve the national heritage from wanton ruin.

The danger to which the churches in France are exposed is a direct consequence of the Law of Separation. Under the Concordat, the humblest village church was protected by law; it belonged to the parish; but the *Curé* and his *conseil de fabrique* (vestry board) were its guardians. When repairs were needed the expenses were paid by the parish, when possible, with the help of a grant from the Prefect of the "department," and, very often, from the Minister of Public Worship, and this system proved satisfactory. Since 1905, matters have assumed a different aspect: the churches still belong to the parish, but the State ignores their existence, the *Curé* is a temporary occupant, with no defined claim;

the *Maire*, if hostile to religion, may declare the church unsafe for all and close it without his action being questioned, all the churches having become municipal property.

The expenses for repairs must be voted by the municipality and ratified by the Prefect, and in many cases the latter, to curry favor with the Government, indirectly helps the work of destruction by refusing to sanction the work. In other cases the municipal councillors themselves are too indifferent to care about preserving their church, or, if not indifferent, too poor to carry out their wishes in this respect.

Whatever may be its varied causes, one fact remains certain, there are now hundreds of village churches throughout France that are literally falling to pieces, and this is more particularly the case in the departments of l'Aube and l'Yonne. A remarkable article by M. Ernest Judet, in the *Eclair*, puts this situation in a strong light. After a thorough inspection of these sanctuaries, a well-known writer, M. Max Drumie, concludes that, owing to their peculiar build and to the materials employed, the churches of l'Aube and l'Yonne are on the verge of destruction, and the reflections that are suggested to him by that discovery apply to the state of many churches in other parts of France. The representatives of the Government are not merely indifferent, they are more inclined to rejoice when "God's houses decay, totter and fall. If necessary, they would gladly help the work, in order to please the Government or to satisfy their taste for tyranny and vexation. The Catholics from whom their churches, schools and hospitals have been taken, in defiance of all justice, naturally hesitate before they venture to incur an enormous expense which may end in the loss of the edifice that they have repaired." Who can be certain "that a church restored by them will not be to-morrow turned into a storehouse by order of the Government?"

The knowledge that they are at the mercy of an arbitrary power hampers the energies of the faithful, whose means, moreover, are straitened in consequence of the heavy expenses that the Law of Separation has entailed upon many of them; they are now called upon to support their priests and schools, and often are not able to do more.

M. Maurice Barrès, the eloquent defender of the country churches of France, is not a practical Catholic, but a patriot and a poet. In a speech that was a public event he pleaded the cause of the village churches before the French Chambers, and initiated a movement for their preservation that has met with warm response throughout the land. The ground on which M. Barrès places himself is one which all men of taste, culture, artistic and patriotic sentiments may follow, whatever may be their religious opinions. He starts with the assertion that religion is closely allied to civilization, and that, given the French temperament, the village churches, being religious centres, are necessary factors in the moral and spiritual life of his countrymen; in his eyes absence of religion in France would mean a speedy return to barbarism.

M. André Hallays, a well-known and popular writer and an excellent art critic, has taken up the subject from another standpoint, and vigorously denounces the culpable negligence, if not worse, that allows so many ancient edifices to fall to pieces. Scarcely a week passes without the appearance of an article from his pen in one or other of the Paris papers, where the claims of a picturesque church or of an artistic dwelling house are set

forth. This zealous and enlightened action in the matter has more than once been fruitful in excellent results.

Among the hundred and twenty-five members of the French Touring Club the peril of the village churches has also created a movement that may help to serve the cause. Their point of view is neither social, like that of M. Barrès, nor artistic, like that of M. André Hallays, although the considerations that moved these two writers to act are fully appreciated by them.

In an eloquent appeal to his comrades, a member of the French Touring Club, M. Jean Lechemineau, points out that the neglect and ruin of the village churches is a "national danger" that threatens the common heritage of all Frenchmen.

"We want," he says, "to defend . . . not the illustrious basilicas; . . . the Cathedrals of Chartier, Beauvais, Rouen, Amiens, and others, are not in danger. But the ancient churches of our small towns and villages, all these humble and venerable edifices that are connected with our past; it is these that we must save." He goes on to show that the village church has been for centuries, and is even at the present day, the centre, the living home, the reliquary, around which gather the hopes and loves of generations. Whatever may be the irreligious tendency of the Government, the mass of the French people instructively cling to the buildings that are so closely connected with its family traditions, for in spite of their highflown theories of "progress," the French peasants are at heart staunch conservatives, strongly attached to local memories. They have an innate respect for their dead, and for this reason alone they value the churches where their ancestors prayed and close to which they sleep in the village cemetery.

It is, therefore, most fortunate that men like M. Barrès, M. Hallays, and others, should take the matter in hand.

As a writer in the *Saturday Review* aptly remarked: "What would be Brittany without its pointed spires, or central France without its massy, romanesque little churches, or the tiny cities crowning the rocky hills of the Rhone valley without the bell in the arch of the blue sky at the top? . . . The village church is one of the chief elements of the unity of France."

What we say of the churches applies in an equal measure to many ancient "Calvaries" that, although less valuable than the churches, represent the faith and devotion of past generations. M. Barrès has just pointed out the impending fate of a "Calvary"—wayside Crucifix—at Moulins sur Noyers, in the department de l'Yonne.

This "Calvary" was erected in 1766 by a certain Abbé Bridan, who belonged to a family of artists. It needs repairs, and, the municipality having declined to move in the matter, the parish priest collected with difficulty 800 francs and requested permission to make the necessary repairs. His petition was rejected, because the "*Maire*" asserts that 800 francs is not sufficient to put the "Calvary" in a good condition! In reality, the village tyrant knows that the priest's contribution would suffice, at any rate, for the present, to ward off destruction; but he knows, too, that if he succeeds, under pretence that it is falling to pieces, in destroying the "Calvary," he will earn golden opinions from his chiefs.

This is but a solitary instance of what is going on, on a larger scale, throughout France, where hundreds of village sanctuaries, houses of prayer during centuries, closely connected with the domestic life of generations, are now doomed to destruction.

ANGLO-FRENCH CATHOLIC.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, AUGUST 26, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

The Pope's Sick Room

We feel it our duty to warn the public against trusting implicitly the newspaper accounts of our Holy Father's illness. The despatches telling that he was very ill, and at one time not far from death, were undoubtedly exact; but as to what passed in his sick chamber, what he said and did, what his sisters said and did, and so forth, these things are known only to his immediate attendants, and are the last that would be given out to the secular press. Reporters, therefore, had to draw such details from their imagination. Now all imagination rests on experience. One can imagine a beast with the body of a stag, the tail of an ox, the head and neck of a horse and a single horn in the middle of its forehead, because he has had actual experience of all these.

The unicorn is an imaginary beast; but no one would say it is a probable beast. Such an assertion goes contrary to our intimate experience of the animal world. When, therefore, verisimilitude is to be obtained in a story, the imagination must work on intimate experience. Give a reporter two or three facts concerning a shipwreck or a riot, and he will be able to build up a very probable account of either, because he has a sufficiently large experience of ships, the sea, sailors, passengers, policemen and other public functionaries, soldiers and the men in the street. He has seen men of the world in their last illness; and so he could give a good account of such. But his experience of the sick chambers of ordinary Catholics is usually very slight indeed; of prelates and popes in the shadow of death he has no experience whatever. His accounts, then, of what took place in the chamber of Pius X may be called: "How a reporter would act were he a sick Pope;" but they do not represent with even remote probability what the Holy Father said or did. The pious Catholic can imagine this much better than the most accomplished newspaper man.

"The Encyclopædia Britannica"

The writers on the "Encyclopædia Britannica"—at least many of them—are the Young Turks of the modern press. The world rejoiced when these new upholders of the crescent promised to be better than their predecessors. They have turned out to be worse. They have added the ignorance, the recklessness, the aggressiveness, the confidence and the conceit of youth to the old time fanaticisms and blind hatred of Christianity that have always characterized the Turk. They are showing it now in a ghastly fashion in their efforts to subdue the heroic Albanians who, in their mountain fastnesses, are making what seems to be but is not, their last stand against the annihilation to which they have been doomed by their enemies. They will still fight and will prevail, even if the Turks, like the rest of the unbelieving world, regard them as ignorant and superstitious barbarians, who cannot be cajoled by fraud and deceit to enter into modern conditions and who, therefore, must be isolated on the rocks, starved or butchered. Meantime Europe, that was once Christian, utters not a word even of protest.

Coincident with this bloody fight against infidelity with material arms, another invasion has been set on foot in the domain of the intellect where infinitely greater ravages may be wrought. Writer after writer of the "Encyclopædia Britannica," in spite of all the promises that have been made, assails the teachings of Jesus Christ and sweeps them aside as the rubbish of a savage or barbaric age, and as absolutely unthinkable in the light of modern civilization and research. To our amazement no word of angry denunciation comes to us from Europe. There is at best only a slight murmur of dispraise. But thank God the Catholics of the United States are not mute. Taking up the alarm which AMERICA sounded the New York County Federation of Catholic Societies has vigorously denounced its calumnies, misstatements and misrepresentations. The Catholic Press throughout the land have re-echoed the battle-cry, and the National Convention of the American Federation of Catholic Societies assembled in Columbus, August 20-23, with its representatives from Maine to the Gulf and from the Atlantic to the Pacific, has taken measures against these outrageous attacks on Christianity by the "Encyclopædia Britannica," and will see to it that these new and unexpected assaults by the ally of the unspeakable Turk will not result in the ruin of the Catholic Faith in the hearts of American Catholics.

The Coatesville Lynching

A frenzied mob in a town of twelve thousand inhabitants thirty miles from Philadelphia, Pa., seized a wounded and helpless negro in a hospital and with fiendish cruelty roasted him alive because he had killed a white man. The natural inference from the outrage which the press of the country has been quick to draw

is that race prejudice as well as mob violence is not localized in the United States. The lesson of the Coatesville lynching, says the *Baltimore Sun*, is not that the people of Pennsylvania are lawless and brutal, but that human nature is much the same in that State as in Louisiana and Arkansas.

"The burnings in the South," it points out, "have not been for mere murder, but for that deeper, darker nameless crime that stirs the blood of men to vengeance as no murder can. There is probably not a community in the South with as few negroes as Coatesville where a lynching of any kind would have followed the crime of which the victim of the Pennsylvania mob was guilty. New York, Ohio, Indiana, Illinois, New Jersey, Colorado and now Pennsylvania have given exhibitions of mob vengeance equal to any ever given in the South, thus proving that no geographer's line can serve to mark a difference in human nature, and that the different sections of the country are much alike once you scratch through the thin veneer of outward seeming."

The explanation does not go far enough. Is it not rather the relaxing of the hold or the absence of Christianity which furnishes the adequate explanation of these wild outbursts of passion. Right thinking and right living according to the principles of Christian faith will alone render it impossible for a man or a community to sweep aside all law and to seek private vengeance in the death of even the worst criminal. The continual recurrence of such savage acts is full of menace for the future.

A Lesson from the Enemy

If the public schools are a menace to the faith of Catholic children who attend them, the daily Vacation Bible Schools are a direct attack on that faith, and one to which the attention of Catholic parents and Catholic apostolic workers should be aroused. The evil is certainly spreading, and should be remedied before it gets beyond control. In New York there are, we understand, thirty of these schools conducted under the auspices of Protestant Church organizations, and no doubt they are numerous elsewhere. Statistics would be helpful as showing Catholics how widespread is the danger from this source to the faith of their children. The Right Reverend Charles D. Williams, Protestant Episcopal Bishop of Michigan, in a recent issue of the *American Magazine*, makes light of the numerical strength of Catholics in this country, which he calls "a specious appearance of outward prosperity . . . maintained only by the floods of immigration that pour in upon us annually from Latin countries." He adds, "the second generation of these immigrants, born on American soil, largely drifts away from the Church," and plainly insinuates that the "Roman Church" is constitutionally incapable of holding these young Americans. Were Bishop Williams to visit the little Church of Our Lady of Loretto in Elizabeth Street, New York, the very heart of the Italian quarter in lower Manhattan, he would see for

himself that if the children drift away it is not through any inherent weakness in the great Mother Church of Christendom.

Beset by an active, tireless and hostile propaganda, with commodious and handsome church buildings and recreation halls, with settlement workers visiting every home and resorting to every device to entice the young and the old from the religion which has moulded their race into the most refined, cultivated and artistic nation in Europe, the four struggling priests, dwelling in little cells that are refrigerators in winter and bake-ovens in summer, have set up a little bee-hive of Catholic activity which speaks well for the power which, if exercised, the "Roman Church" still possesses over the minds and hearts of the second generation of Catholic immigrants. All day long and until late in the evening the Italian children, boys and girls of tender years, hold possession of courtyard and classrooms and sidewalk and street to be near the church and near the Fathers and teachers who pass most of their time among these fascinating and lovable little ones. During the school year six hundred Italian children are crowded into a remodeled dwelling, which is but a makeshift for a school, and hundreds are denied admission, simply because there is no room. Every night in the week boys and young men who are at work during the day gather in the classroom to profit by the various studies and exercises that are to fit them to become good Catholics and worthy citizens. In scores of Italian parishes in the city like work is going on. The difficulties they have to contend with are manifold, but the most serious are unquestionably those which they meet from the proselyting agencies about them. The Vacation School is not the least formidable. Bible lessons and Bible stories are always a part of the daily program, and the impressionable, plastic child, with indifference in the home circle, easily falls a prey to the hostile agents of perversion, who are drawing hundreds and thousands from the fold. One of these agents in Philadelphia writes boldly to the *Philadelphia Ledger*:

"I should like to call attention to the work of our Daily Vacation Bible Schools, which are doing much for the children during the summer, just as the playgrounds are doing much for those who cannot go away. For several years these schools have carried on their work, and each year we have had more of them. The children are taught many good things, and their bodies and minds are alike developed, and the teachers, largely college men and women, are benefited in the knowledge which comes to them of human nature and how to help it. We have some fifty or more schools in Philadelphia, for many of which the association is financially responsible, and we need \$500 to carry us through the summer. Will not some of our generous citizens help us? Money may be sent to me or directly to the treasurer."

The effrontery of this appeal is staggering. The public is called upon to help generously a Protestant propa-

ganda in a city where Catholics form a very large percentage of the population, and Catholics view with equanimity and unconcern the progress in their midst of an active agency of perversion. Catholics have their large parochial school buildings, very often with playgrounds attached, which, with few exceptions, are closed during the long summer months, while the children roam the streets, for they have no other place to go to. If some one were to take in hand the organization of bands of Catholic Sunday school teachers or others engaged in school work during the scholastic year, how easily they might save the children of the immigrants from the harpies that are preying on their precious souls. We wonder at the political inaction of Catholics in European countries where the sanctuary is defiled and the school for Catholics closed, and we shut our eyes to a similar condition existing among ourselves, where inaction to-day is resulting in the loss of the children whose parents through an all-ruling Providence are brought to these shores that they and their children may be saved to the Faith.

Is It Treachery?

We read a few days ago of a lieutenant in one of our men-of-war on Puget Sound who went overboard and saved a diver in trouble. The danger of his task was enhanced, we are told, by his having to grope his way among the "binnacles" which were crowded together on the ship's bottom.

It is all very well to publish the gallantry of our officers; but we have always held that whatever makes the ships of any nation peculiarly efficient should be kept secret in the interest both of peace and of economy. In the old days it was no secret that the Chinese painted eyes on their junks, so that these might see their way to port in safety; but new China is too careful of its navy's special efficiency to let the world know whether it is keeping up the practice in its battleships. If the eyes are there, they are painted with invisible paint.

Who could have dreamed that the bottoms of our ships are crowded with binnacles, evidently to enable them to follow exactly the course laid by compass, and to keep a bright lookout for hidden rocks? The fact, moreover, is revealed, not in an American journal, but in a Canadian! Surely the betrayal of it to our northern neighbors is, to say the least, foolhardy. Had the Niobe had binnacles on its bottom, two-thirds of the Canadian navy would not now be in Halifax harbor in a sinking condition. We hope—it is perhaps a vain hope—that this peculiarity of our ships was not told to Admiral Togo.

Some one suggests that the Canadian editor meant to print "barnacles." This is absurd. Who ever heard of groping one's way among barnacles? In our boyhood we often bathed in North Pacific waters, and, when crawling up a rock for another dive, we cut our hands and feet and knees on the barnacles which certainly

abound there. But we never met them so large that we had to grope our way among them, diminutive as we were then. No. The Secretary of the Navy ought to look into this, and, if necessary, order a court-martial.

Cardinal Moran

In the sudden death of Patrick Francis Cardinal Moran, Archbishop of Sydney, New South Wales, on August 6, the Church in Australia has lost a distinguished prelate and scholar and the Catholics of that distant quarter of the globe a fearless and intrepid leader. The four score years of his earthly sojourn, which were fittingly crowned with the highest honors of the Church, rounded out a career of tireless devotion to the noble purposes of an apostolic life. Whether as professor in Rome or bishop in Ireland, or again head of the Church in Australia, his voice and pen were ever employed in the cause of truth and in the amelioration of the lot of his countrymen. As a boy of twelve, he accompanied his uncle, Cardinal Cullen, to Rome, where he remained for a quarter of a century, his early years devoted to the acquisition of knowledge and piety befitting his calling, and after his ordination to the priesthood, consecrating the vigorous years of his young manhood to the duties associated with the Vice-Rectorship of the Irish College and the professorship of Hebrew in the College of Propaganda. During his long stay in Rome his love for the city of Popes as the centre of Christian unity increased day by day, with the added inspiration which enabled him, unmindful of opposition or fatigue, to labor through a long life for the cause of the Church and the welfare of his fellow man. In 1886 he returned to Ireland as secretary to Cardinal Cullen, and six years later was consecrated Bishop of Ossory. During the twelve years of his incumbency of that see he began and perfected himself in the duties of the episcopate, winning recognition from ecclesiastical superiors as the man best fitted to succeed Archbishop Roger Vaughan in the Primacy of Australia. That auspicious event took place in 1884, and little more than a year later he was honored with the cardinalate. Cardinal Moran was an able writer and lecturer, diligently serving his native land as the historian of the Irish Church and the uncompromising defender of her religious institutions. Up to the very last day of his life all eyes looked to him as the champion of Australian Catholics in their struggle for the Catholic education of their children. A few months ago he said: "The present public school system has been devised and carried on in hostility to the Catholic Church and Catholic principles. To defend those principles and to preserve the faith of our children, we Catholics, without any aid from the State, build our own schools, and have successfully carried them on, and will carry them on in triumph to the end with unfurled banners."

From the time of his arrival in Sydney in 1884 the priests of his diocese have increased from 100 to 403;

teaching Brothers from 78 to 245; Sisters from 102 to 2,379; school children from 11,000 to 44,000; Catholic schools from 81 to 539; chapels and churches from 120 to 600; and charitable institutions from 5 to 40. Well has it been said that, while his contributions to Irish history and archæology entitle him to a permanent place in Irish history, the name of Cardinal Moran will be imperishably associated with the rise of the Catholic Church in Australia, and his courage and zeal in the cause of democracy and progress will be an inspiration for ages to come.

"THE ENCYCLOPÆDIA BRITANNICA"

At a meeting of the Executive Committee of the New York County Federation of Catholic Societies held at the Cathedral Rectory on Tuesday evening, August 8, it was resolved that a protest be made against the Eleventh Edition of the "Encyclopædia Britannica," for its unscholarly treatment of religious subjects, and particularly for its unfair and, in many instances, offensive treatment of subjects of special interest to Catholics.

It was further resolved that a protest be sent to the proper authorities against the proposal of having the "Encyclopædia Britannica" placed in our Public Schools of greater New York, and with this protest be sent instances of the bigoted spirit of this "Encyclopædia," and references to misstatements offensive to Catholics, who are more than a million and a half of the people of Greater New York.

Frank W. Smith, President,	Austin Finegan, Secretary,
Rt. Rev. Mgr. M. J. Lavelle, V.G.,	George Gillespie,
Rt. Rev. Mgr. F. X. Wall, D.D.,	John J. Ryan,
Rev. Joseph L. Hoey,	John Gahan,
Rev. Thomas J. McCluskey, S.J.	John Whalen,
Rev. John J. Wynne, S.J.,	Joseph H. Fargis,
Rev. Luke J. Evers,	Edmund J. Curry,
William S. Foley,	Albert Steinlein,
	<i>Executive Committee.</i>

From a number of letters we have received in regard to the latest edition of "The Encyclopædia Britannica" the following selections will indicate the widespread resentment aroused by the treatment its editors have given in its pages to Catholic subjects:

The following letter was sent to the publishers of the "Encyclopædia" by one of the most prominent educators of this city:

Cambridge University Press,
Gentlemen:

I have your letter (per "G. G.") dated August 9, noting your surprise at my dissatisfaction with the manner in which the new Britannica treats topics concerning the Catholic Church, and asking me to mention specifically the articles or statements which I regard as unjust to the Church.

Perhaps you will recall that I expressed my dissatisfaction because articles concerning the Church had not been written by persons who could with authority speak for the Church. Such authority should be recognized by the Church herself. I am not concerned just now with the question as to whether or not the Church is treated unjustly. The Church ought by this time to be accustomed to unfair treatment. But I am protesting that I am not treated justly when you do not give me the Church's side by one authorized to give it in your treatment of such topics as Absolution, Bible, Confes-

sion, Divorce, Eucharist, Excommunication, Extreme Unction, Fasting, etc. These topics are treated by Protestant writers, so far as I can discriminate, for I do not recognize among them one Catholic name. You may say that the articles are written in a fair spirit, and I have no doubt that the authors intended to write fairly, but these are nearly all topics that should be presented from the Catholic point of view, if at all.

In some of the articles are positive misstatements. See article on Fasting, concerning modern Catholic teachings as to days of fasting and abstinence, and page 336 of Volume VIII: "The Church has always assumed to itself the right to grant licences for an absolute divorce."

I notice that St. Cyres has a monopoly of articles concerning the French Church during the prevalence of Jansenist and Calvinist doctrines, and that in addition to the articles on Bossuet and Fenelon, among many others he has one on the Arnauld family. In the latter he naively mentions the "incessant controversy with Jesuits, Calvinists, and misbelievers of all kinds."

I could go on to a much greater length. My attention was first called to the loose editorial work, from my point of view, by the articles which appeared in AMERICA, and I wrote to you after reading the second article. When I received your letter I began to make a cursory, and by no means careful, examination of my volumes. The more I read the more disgusted I became. Here I have given only a few of the things which have displeased me. The scholarship of the articles on the Borgias, Copernicus, and the failure to note the position of the early Fathers in the article on Evolution, particularly that of St. Augustine, disappointed me.

From an official of the Catholic Educational Association:
"The articles on the 'Encyclopædia Britannica' have been splendid, and I believe that they will touch the sore spot, the pocketbook. I know of one person who intended to purchase a set and did not do so on account of your articles. I have mentioned the matter to my people from the pulpit."

From a pastor at Crawfordsville, Ind.:
"A note of congratulation is sometimes as annoying as an appeal for assistance, but I must send you a word of congratulation on the Britannica articles in AMERICA. 'The Jesuits want no monument in the Britannica graveyard'—scorn for that unconquerable arrogance of the Britannica editor is the proper remedy. One of your non-Catholic subscribers here 'phoned me this morning, and expressed his pleasure in reading the articles. He said: 'Milk and water are good for babies, but for bigots you must put in a little acid.' I hope it is not your last word on the Britannica, for these things travel slowly and filtrate even more slowly. Keep on for some time with the Britannica."

A priest in St. Louis, Mo., says:
"I was about to write to you for some more, when your second article on the 'Encyclopædia Britannica' appeared. The head of a commercial college in Oklahoma, after reading your first article, declared he would not buy the 'Encyclopædia Britannica,' though he had intended to do so. He is an Episcopalian."

A priest writes from Colorado Springs, Colo.:
"Your criticism on the 'Encyclopædia Britannica' is excellent and most timely. Would it not be possible to get all Catholic papers to copy them and get the Catholic Federation interested in this matter? Years ago I was induced to buy the old edition, and from your statement the new one is no improvement. These bigots ought to be hunted

down and out of business. Let us fight them to a finish and establish a precedent for the future in similar enterprises. Keep up the fight! I am a poor man and an old man, but I have five dollars to spare to send marked copies to leading editors and wherever they will do any good. God prosper AMERICA!"

One of the best known literary men in England writes from London:

"I have read with great pleasure your 'Encyclopædia Britannica' articles. I have been disappointed at the praise given to it by some of our Catholic papers, who, I suppose, were misled, as others will be, by the fact that many articles on Catholic topics have been entrusted to well-known Catholic writers.

"I suppose you know the University of Cambridge does not really control the enterprise completely, though its connection with it has been paraded as a kind of hall-mark of value. It is not easy to get at the facts, but behind the affair is a syndicate of some kind in which the moving spirit appears to be the smart American who first boomed the old ninth edition in the U. S. A., and then here; then helped to organize the 'Times Book Club' and brought out the *Times* or tenth edition (i.e., the old ninth with a row of supplementary volumes), and then, after another advertising campaign to work it off, brought Cambridge into his combination for the latest edition as a valuable factor in a new advertising boom.

"It is a curious story of commercialism applied to book booming, and the man is a genius in the advertising line. The Scriptural articles seem to me to represent a most mischievous propaganda of one school of thought (or lack of it). The Vatican Council article is very bad."

From Halifax, N. S., a prominent lawyer sends this:

"I have read with great interest your articles on the 'Encyclopædia Britannica.' It does seem to me that if such articles, dealing with so important a subject, are so unreliable, it leaves the whole work under suspicion, and hence makes it useless as a work of reference. Therefore, I should think that the work is being sold under a serious misrepresentation, which would entitle any one to refuse to pay, or demand back their money and a rescission of the contract, as the case may be. I am afraid very few could be induced to take this course, which is the only one that would appeal to the publishers, as it touches their pockets. So long as Catholics continue to criticise and pay for these articles so long will they continue."

Some Press Comments.

The new edition of the "Encyclopædia Britannica" is just about as false, misleading and mendacious in Catholic matters as was the old one.—*The Catholic Columbian*.

Catholics should not purchase the "Encyclopædia Britannica," which has been so largely advertised in the Pittsburgh dailies. A competent Jesuit critic, writing in AMERICA, says of it: "It is, not up to date; it is not fair; it is not well-informed; it repeats old calumnies that have been a thousand times refuted, and it persistently selects the Church's enemies who hold her up to ridicule and contempt."—*Pittsburg Observer*.

Father Campbell, S.J., has dropped his criticism of the "Encyclopædia Britannica." It must be admitted that he held the work for a long time before letting it drop. If the editors take no steps toward correcting the crimes and

blunders of the present edition, we must conclude that they are resolved to remain contumacious in their offending, and have no sort of desire for the patronage of the Catholics of the English-speaking world. The Catholics of the English-speaking world will have to try to get along without the aid of the "Encyclopædia Britannica." Father Campbell has done a good work, and he deserves the gratitude of all lovers of truth and even of the editors of the Encyclopædia Britannica, if they are to be numbered among the lovers of truth.—*Catholic Transcript*.

The point of these encyclopedic remarks is merely a reminder that the "Encyclopædia Britannica" has not improved with age or a new dress. It is to impress on Catholics and others fairminded enough to desire facts and not imaginings in a work of reference—that whatever encyclopedia they may get, they should steer clear of the "Britannica."—*Catholic Universe*.

The second installment of its review of the "Encyclopædia Britannica" by AMERICA is timely and educative. The managers of the new revision promised all sorts of fair treatment to Catholics. They are, if anything, worse and more bigotedly treated in this fairer age than they were in the old Ninth edition. The review by AMERICA prevents us from wasting our money on the new edition.—*Catholic Register*.

Some of our readers may be urged to purchase the new edition of the "Encyclopædia Britannica" on the ground that it is scholarly and devoid of partisan bias. For their benefit we beg to point out that the Britannica has been examined by our esteemed contemporary AMERICA and has, in many instances, been found prejudiced and untrustworthy. The article "Jesuits" is a blend of absurdity and calumny. Strange, indeed, that the editor should ask men who are antagonistic to the Church to write on questions affecting things Catholic. But a protest in the shape of a refusal to buy it may induce the editor to repudiate the articles that, while unfair to us, are a distinct disgrace to him and his staff.—*Catholic Record*, London, Canada.

Such is the new edition of the "Encyclopædia Britannica." And its editor-in-chief had the impudence to say that he "did not think there was anything in the new edition which could reasonably be a cause of offence."

Perhaps that might be true, in some sense, if the work had been lebeled, as it ought to have been, with the word "Protestant" in large letters. The offence lies largely in the fact that it is put forth upon false pretences, and that Catholic support is bid for on the false pretence that they can find in it a fair and true treatment of a Catholic subjects.

All this will, no doubt, commend the work to bigots, and to those who are looking for something,—anything,—written on their side. But Catholics who patronize it will be acting unfairly to their Church and to themselves.—*Casket*, Antigonish, Nova Scotia.

AMERICA is to be congratulated upon calling the attention of Catholics to the entirely unscholarly and prejudiced articles upon the Church in the new edition of the Encyclopædia Britannica. Catholic educational institutions do not need this publication in their libraries. As the Church expands in English-speaking countries Catholics will secure first consideration in works professing to be encyclopedic in character—if they will let publications unjust to them severely alone.—*Providence Visitor*.

LITERATURE

Political History of the State of New York During the Period of the Civil War. By SIDNEY DAVID BRUMMER, Ph.D. New York: Columbia University; Longmans, Green & Co., Agents. Price, paper, \$3.00.

"During the Civil War the administration at Washington waged a twofold contest, political in the North—to secure the support of public opinion—as well as military in the South. . . . To support the war and at the same time to condemn with the most intemperate criticism the administration which must carry on the war, as well as its measures for subduing the enemy, was pulling in contrary directions."

New York was the eleventh and last State to ratify the Federal Constitution before the election of President Washington, and that ratification was only half-hearted, for the final vote stood 30 to 27. It was allowed six votes in the first electoral college, while Pennsylvania and Massachusetts were given eight each and Virginia was honored with ten; but by the time that the presidential election of 1812 was reached New York had risen to the first place, and there it has since remained, the Empire State. Although it was the native State of only two Presidents, for Fillmore was an accident, its importance in national politics has always made it a battle ground where skirmishes and pitched battles have been fought, and all the strategy of political warfare has been pressed into service. Questions of policy, and even of principle, made 1860 a year of years in the field of statecraft, for older party lines were disappearing and the newer were not clearly fixed. Hence, the great importance of Professor Brummer's History. The pages, bristling with references to documents of the time, are an eloquent testimony to the conscientious and painstaking spirit which animated him in his endeavor to piece together New York's political mosaic. Though the period has happily passed, never, we trust, to return, we seem to live once more in those stormy days, so lifelike is the story. Those who faced the ordeal may now study it with the calmness that comes with years; those who are newer on life's stage will there see what the republic could undergo and yet survive. Great and good men, misunderstanding and at times misunderstood, contended earnestly, though not always wisely, with dangerous and designing men, who were prevented from outwitting only by being outwitted. Such was the course of events that the Republican party, which nominated and elected Lincoln in 1860, appeared as the "Union" party in the election of 1864, for the former name could hardly be said to be in good repute. Conditions not fully reproduced in any other State give to the history of New York during the Civil War a coloring all its own. Professor Brummer's industry enables us to grasp the peculiar difficulties of the situation and to form a more just appreciation of the men and measures of the period.

H. J. S.

The Education of a Music Lover. By EDWARD DICKINSON. New York: Chas. Scribner's Sons.

There is much to interest in this volume. The author has evidently done a great deal of thinking, and is led to express these thoughts with enthusiasm. He has familiarized himself not only with the composers of note, but with the great names in literature and painting, poetry and sculpture. He brings us into contact with such diversified geniuses as Browning, Lafcadio Hearn, Thoreau, Milton, Boswell, William James, Raphael, Rembrandt, Kenyon Cox, Michelangelo, Ruskin, Edward Blashfield, Tennyson, d'Annunzio, Symonds, Matthew Arnold, and others. We cannot but feel ourselves in an atmosphere of culture.

Moreover, the author rises on some dizzy rhetorical flights of his own. We must try to convey the flavor. On page 281 we read of the power of music "to soothe and refresh, to symbolize what is pure and holy, to promote the social consciousness by effecting a sense of fellowship with others in a refined experience, to brace the mind for coming duties by the tonic of joy. . . . When a man feels himself thus exalted by music, when a glow of tenderness pervades his being as he goes home from a concert hall, he should not be ready to banish the impression. Even so kindly an act as speaking genially to his aunt would be wrong for him were it to bring him down abruptly from the soul's height, which, as Wordsworth reminds us, is so difficult to keep." Alas, that the glow of tenderness should not take in the aunt! On page 287 we learn that "at the sound of music, cares and distresses are overborne and the soul is set adrift on a tide that flows toward radiant horizons." We tremble lest such souls, adrift on tides, might lack that quality of definiteness which, we are told on page 45, lies at the basis of a true musical appreciation.

The author is at once a philosopher and a theologian. To do justice to his all embracing talent would require more space than we can dispose of in these columns. There might indeed be carping critics who would question the right of Thoreau and Lafcadio Hearn to the title of "mystics," or their sensations when listening to the tinkling of a music-box to kinship with "religious ecstasies," but one more familiar with religious ecstasies than the present writer might be better fitted to settle this delicate point. On page 280 we enter the realm of theology, and read, not without surprise, that "the emotion caused by music is itself an end, in the same sense that religious emotion is itself an end."

We feel sure that Mr. Dickinson is right in his contention that "the harm that the art enthusiast may incur is in a too passionate love of the sensuous," but we cannot follow him when he tells us, a few pages later, that "it is doubtful whether music has the power of registering passion." We feel no doubts on this subject.

The author commands a rare and select vocabulary. We confess to a stirring of sympathy for the "earnest mind" with "habitudes" whose acquaintance we make on page 37, for the context leads us to the reluctant conclusion that they must be bad habitudes, which would be crippling to a mind really in earnest.

We feel sure that this book will interest and entertain. It reveals a serious desire on the part of the author to contribute to the era of general culture from which so many good results are expected.

J. B. W.

Los Sucesos de España en 1909. Crónica Documentada por SALVADOR CANALS. Tomo II. Francisco Ferrer Guardia. Barcelona: Gustavo Gili, Universidad, 45.

This is a bulky volume of nearly five hundred pages on the chief characteristics of Barcelona's "bloody week." The author spares us a description of those scenes of blood and sacrilege, for nothing was to be gained by dwelling once more upon the shame of the city. His object is to bring together the documents bearing upon Ferrer and his work. That he has been diligent we may gather from the alphabetical index, where we find over fifteen pages devoted to the names of men, newspapers, and societies of various descriptions, all being sources from which he has drawn material for his work.

Señor Canals begins with a life of Ferrer from his earliest days to his end on Montjuich. His career as a secret messenger, as a revolutionary conspirator, and as an "educator," his somewhat complicated domestic relations, and his influence over the elderly French spinster whose fortune fell

to him are all pictured by letters and Ferrer's own statements. One hundred pages are given to a presentation of European opinion of the "bloody week" and the actors in it. Even a more considerable space is devoted to a discussion of the effect of the orgy of crime on Spain's domestic life. The closing pages of the work give the author's conclusions from the facts that he has adduced.

The Ferrer case is not ended. We know how brazenly and how cynically the facts were misrepresented by the enemies of religion when churches and convents and schools were still smoldering. The same contempt for truth and the same hatred of the Church may at any moment repeat the foul slanders which were then uttered. We earnestly hope that our readers who understand Spanish will arm themselves against falsehood and misrepresentation in connection with the Ferrer case by obtaining a copy of Señor Canals' invaluable work. The trifling sum of six pesetas and twenty-five céntimos will bring it by registered mail.

H. J. S.

The Inner Life and the Writings of Dame Gertrude More. Revised and Edited by DOM BENEDICT WELD-BLUNDELL, Monk of the Order of St. Benedict. In two volumes. New York: Benziger Bros.

Dame Gertrude More, a Benedictine nun, was a great-granddaughter of Blessed Thomas More, the martyr. With a dozen other English maidens, she began her religious life in 1624 at Cambray, France, where, with her own private fortune, she started a new foundation for the little community, convents being proscribed at that time in her native land. Dame Gertrude and her sisters had their troubles during the first few years of the young community, for a succession of confessors, who were quite incapable, apparently, of directing contemplatives, so filled the nuns with doubts and scruples and misgivings that there was little peace in the monastery and but slow progress in the spirit of prayer. Then, in a happy hour, Father Baker, the great Benedictine mystic, became the nuns' director. Though regarded at first with suspicion, he soon won, by his prudent counsels, the confidence even of Dame Gertrude, who had ideas of her own, and quickly made her a proficient in affective prayer.

Meanwhile, however, a former confessor of the convert, whose methods Father Baker's success had discredited, in a pet delated his brother Benedictine to a chapter of the order. So Father Baker's writings and admonitions were all carefully examined, but as nothing save what was praiseworthy was discovered, he continued to direct Dame Gertrude and her sisters till her death, in 1633.

The first volume of the present work is a revised edition of Father Baker's life of his spiritual daughter, written in quaint seventeenth century English, and made up chiefly of a detailed account of her progress and success in practising the higher forms of prayer. The second volume is made up of Dame Gertrude's own writings, some of which have now been gathered into one book for the first time. There are fifty-three of her "Confessions of a Loving Soul," which consist of an account of her lights in prayer, her reflections on passages in Holy Writ and the cries of her heart for God. It is a book that contemplative nuns will doubtless find rich in food for the soul. But the portion of this volume that will prove most interesting to the general reader is Dame Gertrude's "Apology" or defense of Father Baker's method of direction, which she submitted to the commission of inquiry. The Lord Chancellor's descendant was unquestionably a woman of keen penetration, could easily see through shams, and, like him, was not afraid to speak her mind, but, being quite young and inexperienced, was some-

what opinionated. For instance, though she had never had a Jesuit confessor, apparently, she passes rather severe stricture on the Society's manner of direction.

This interesting contemplative was carried off by smallpox when only twenty-seven years of age. Whether she would have become, had she lived, another St. Teresa it is, of course, idle to conjecture, but workaday religious of the twentieth century will think it rather odd that, after being anointed, Dame Gertrude wished no priest to be near her deathbed, as she preferred to be alone with God. W. D.

España Eucarística. Tradiciones Eucarísticas Españolas por el R. P. EUSTAQUIO UGARTE DE ERCILLA, de la Compañía de Jesús. Un vol. en 4° de 365 páginas. Precio, 5 pesetas en todas las librerías.

The Spaniard is conservative, tenacious of national customs, and a lover of antiquity. His country has a glorious past, and that past is inseparably interwoven with his religion. His Faith is reflected in the laws of his country, in popular diversions, and in the arts. Whatever of moment the history of Spain for the past fifteen hundred years contains on the Holy Eucharist, whether it be public processions, with their religious floats, or choristers dancing before the Blessed Sacrament, or mystery plays for the instruction of the ignorant, or the work of the goldsmith or the painter, or pious manuals or learned treatises, has been brought together in an attractive volume at a very moderate price. Though several photogravures are scattered through the book, we cannot help wishing that place had been found for more; for when one reads of the precious chalices, monstrances and processional crosses whose ages are reckoned by centuries, one longs to catch a glimpse of them such as no written description can give. * * *

Besides publishing many pastoral letters, addressed to the clergy and laity of his diocese, the late Cardinal Moran labored a great deal to promote the study of Irish history and antiquities. Among his published works are: "Memoir of the Most Rev. Oliver Plunkett," 1861; "Essays on the Origin, etc., of the Early Irish Church," and "History of the Catholic Archbishops of Dublin," 1864; "Historical Sketch of the Persecutions, etc., under Cromwell and the Puritans," 1865; "Acta S. Brendani," 1872; "Monasticon Hibernicum," 1873; "Spicilegium Ossoriense, being a Collection of Documents to Illustrate the History of the Irish Church from the Reformation to the year 1800," 3 4to Vols., 1874; "Irish Saints in Great Britain," Dublin, 1879; and "Letters on the Anglican Reformation," and "Occasional Papers," 1890.

BOOKS RECEIVED

Life of St. Aloysius Gonzaga, Patron of Christian Youth. By Maurice Meschler, S.J. Translated by a Benedictine of the Perpetual Adoration. St. Louis: B. Herder. Net \$1.50.
St. Margaret, Queen of Scotland. St. Louis: B. Herder. Net \$1.25.
Early Ritualism in America. Reminiscences of Edgar P. Wadhams. By the Rev. C. A. Walworth. Preface by the Right Rev. H. Gabriels, D.D. Third Edition. New York: Christian Press Association Publishing Co.
Where We Got the Bible. Our Debt to the Catholic Church. By the Rev. Father Graham, M.A. St. Louis: B. Herder. Net 30 cents.
The Catechist. Headings and Suggestions for the Explanation of the Catechism of Christian Doctrine (No. 2). Sixth Edition. Vols. 1 and 2. By the Rev. George Edward Howe. New York: Benziger Brothers.

Spanish Publications:

Los Sucesos de España en 1909. Crónica Documentada por Salvador Canals. Tomo II. Francisco Ferrer y Guardia. Los pedidos al autor: Almagro, 23, Madrid. En rica 5 pesetas.
Manual de Estudios Bíblicos. By M. Lago y Gonzalez. St. Louis: B. Herder.
España Eucarística. Por el R. P. Eustaquio Ugarte de Ercilla. Madrid: Administración de Razón y Fé.

Latin Publication:

Disputationes Theologiæ Moralis. Methodo Positiva Scholastica Casuistica Confectæ ex Fontibus S. Thomæ Aquinatis et S. Alphonsi M. De Liguorio. Sac. Arthurus Cozzi. Volumen Primum. Taurini: Typographia Pontificia. Prix 3 fr. 50.

EDUCATION

It is reported that every day 400,000 school children in New York City visit moving picture shows, and that in some parts of lower Manhattan 75 per cent. of the pupils go at least once a week. That elsewhere, too, children find this form of amusement very attractive may be inferred from some statistics gathered in a public school of a Connecticut manufacturing town. Out of 350 scholars there, from ten to fourteen years of age, all but 34 went to the moving picture shows; 183 once a week, 130 twice, a half-dozen every day. Now, as to what the little ones see in these theatres, the Rev. Herbert A. Jump, a Congregationalist minister, attests, as the result of visiting scores of such places of amusement in many Eastern cities, that while many motion films "leave much to be desired in the way of refinement, good taste, delicacy of feeling," not one, thanks to the censorship committee, was found to be indecent, and there were only a very few that impressed him as morally dangerous to the community. But it is the vaudeville entertainment interspersed among the films "to rest the eyes, and apparently also to pander to a depraved taste on the part of the theatre-going public," that Mr. Jump now considers the chief peril of the moving picture shows. He would have this part of the program strictly censored, too, and would have laws passed forbidding young children to attend these cheap theatres unless accompanied by their parents or guardians.

In the *Catholic Educational Review* for June the editor, while taking a "Survey of the Field," has this to say about "Hasty Americanization": "We are so anxious to make patriots or ward politicians in the shortest possible time out of the multitudes who annually reach our shores in search of gold that we cannot wait for our customs to solidify or for our traditions to take root in the lives of their children. We deem it our chief duty to remove from the children of our immigrant population all trace of the national customs and family traditions that for countless generations served in guiding the footsteps of their forefathers through the formative period of childhood and youth to secure manhood. That the children lose their respect for authority and their reverence for parents does not seem to concern us. Since the education which we give our children in the public schools usually results in depriving them of virtues that were long held to be necessary to the wholesome development of their characters, we immediately conclude that we have made another great discovery. What was formerly supposed to be virtue is now seen to be vice, and what many reactionaries and old fogies believed to be vice we now know to be virtues. Mr. La Rue, former Superintendent of Schools in Augusta, Maine, assures us that 'so-called irreverence, disobedience and impudence are but the first crude expressions of a fiery, straightforward, independent nature—something to thank God for, not to wail over.'"

* * *

Then, speaking of the "Fatal Compromise" Horace Mann made when he banished religion from the school and left the religious instruction of the children to the Churches, the editor shows how "seventy years of this experiment have resulted in emptying our churches and in filling our prisons. We are not daunted by the fact that during the last decade we averaged one hundred and forty-three felonious murders per million per annum, as against three in Canada and fourteen as the highest record in Europe. We have more divorces in a year than all the rest of the civilized world. Our carelessness of human life permits an industrial holo-

caust which so far transcends the fatalities in other countries as to stagger the imagination. But all this is not sufficient to cause our faith in the value of our plan to waver for a moment. In fact, we have forgotten all about the pitiful compromise in our action, and hail the policy of Horace Mann as the greatest educational discovery of the century."

In a paper read at a conference of the Teachers' Guild of Worcester, England, Canon Wilson bears enthusiastic testimony to the work being done in the Catholic elementary schools of Tsenon, in Bohemia. With the object of producing "the healthiest, most intelligent and best materials for the nation that are possible," parents and teachers cooperate to draw out from their earliest years the children's activities of mind and body and soul. Canon Wilson was present at a largely attended competition among half a dozen villages to see which had the largest proportionate number of healthy, neat, well-mannered and carefully trained children, and saw the two senior pupils of the winning village carry off as a prize a sacred picture that will hang in the little church of their hamlet.

* * *

The aim of Tsenon teachers, according to Canon Wilson, is "to create both a great enjoyment of school and an aptitude and liking for that labor by which the boy or girl would have to live," and they take care that the theory of the school is thoroughly intelligible to the children. The result is a keen interest on the part of the pupils in what they are doing. Both boys and girls, for instance, gave their visitor specimens of their skill in preparing a "cooperative dinner." The Canon was much impressed by the efficiency of the teachers, though they had not read at all widely about the "psychology of teaching," and was deeply interested in the children's education in religion. As a result of their training the people seemed to him "reverent and disciplined." "The town," he says, "was not only moral, but religious," and all attribute "the industry, sobriety, happiness and good sense of this people to the health and vigor and brotherly feeling that result from affectionate early care, and to their intelligent and religious education, and to training in the use of freedom, and of responsibility and of cooperation."

W. D.

SOCIOLOGY

A fundamental truth, never to be forgotten though one cannot be always repeating it, is that our social work may not be other than Christian. Our civilization is Christian, our social organization is Christian. Their defects, of contrary origin, are to be cured by Christianity.

There are loose notions abroad as to the meaning of Christianity. Some take it to be a profession of the morality merely of the Gospel; and so a number of gentlemen call themselves Christian ministers because they recommend, among other things, the doing to others as one would have them to do to him. But the Golden Rule, considered in itself, is not necessarily Christian. It could have been deduced from rational principles, and, at all events, once it has been heard it can be justified by such; and, as a matter of fact, is made by many to rest on them alone. And so, before department stores came into vogue, more than one Hebrew could have been found keeping a "Golden Rule Bazaar." It is Christian because it is part of the Gospel and because of the words the Gospel adds to it: "for this is the law and the prophets." Thus is it promulgated as a divine revelation, and furnished with motives reason alone could never give.

Christianity is, therefore, a revealed religion, and consequently supernatural. It teaches, moreover, that God has

raised man to the supernatural order, giving him a supernatural end, the vision of God in heaven, means directly supernatural to attain that end, and the power of clothing with the supernatural the natural things of earth, for the same purpose. This he is not free to do or to omit. He is bound to use creatures in the supernatural order in which God has placed him.

As this is the essential obligation of man in this world, society must help him to discharge it. The least it can do is not to hinder him. Now, the Gospel which God has given us for our guide is a message of the Cross. It recognizes sickness, suffering, poverty, and so on, as irremovable elements of human life. It commands us to alleviate these for others as far as we can in order to fulfil the law of Christ: it nowhere even encourages us to look on their absolute removal as possible. On the contrary, it proposes them to us as most precious means enabling us to follow Christ, the only Way, to eternal life.

This Christian doctrine must be the foundation of all Christian social work. There are many ways of inculcating it, one of which, highly approved by the Church, is found in the Spiritual Exercises of St. Ignatius. Hence, the getting of men, business men, practical men, men interested in social reform, to make them, is a social work of no small importance.

Our modern retreats for laymen on a large scale were begun, we believe, in South America, whence other good things in religion have come. They were taken up enthusiastically in Belgium and Germany, and other nations, England and the United States included, soon recognized their usefulness. Here in New York they have been conducted for some years, and from small beginnings have grown to be so great a work that a large establishment on Staten Island has been provided for them. In California, too, they are carried on in a country house belonging to Santa Clara College, and in Canada in a similar house attached to St. Mary's College, Montreal. In all these laymen are received, lodged, and fed, so that during the exercises they are undistracted by any communication with the world without. In the Western States they have been conducted for three years past in St. Mary's College, Kansas, not far from Kansas City. Three retreats, each of three days, the usual period in this country, are held there during the summer vacation, each attended by about seventy-five men, varying in class and condition, but all alike eager to lay a solid foundation of what we may call the sociology of the Gospel.

We cannot urge too strongly these retreats upon all anxious for their own salvation, first of all, and then for the salvation of society, the true order of Christian charity. Any one who wishes to make them has only to inquire at the nearest Jesuit college or residence to receive the fullest information concerning them.

H. W.

Catholic Week in "Golden" Mainz

The glowing accounts of the magnificent display of Catholic loyalty at the fifty-eighth General Congress of the Catholics of Germany are full of inspiration for us all. The Congress was held to honor in a special way the memory of Bishop Ketteler, on the occasion of the hundredth anniversary of his birth, which falls upon the Christmas of this year. His own episcopal city was therefore fittingly chosen as the place of meeting. It was at Mainz, "*Aurea Moguntia*," that the first General Congress had been held in 1848, and it is now the fifth time that the ancient historic city, once the metropolitan see of St. Boniface, has been thus distinguished.

On August 6 the convention opened and continued for five days. Hardly a house was left undecorated. Banners and

streamers waved from all the public buildings, and the street, from the landing place of the guests to the great assembly hall; was one sea of colors where garlands of evergreen swung from flagstaff to flagstaff along the entire length of the way, a veritable "*via triumphalis*."

Two hundred and twenty special trains brought in the guests for the opening day, and all the water craft on the river were engaged. Nine hundred societies, with fifty thousand representatives, took part in the festivities and deliberations which were held in the various halls of the city. No Catholic interest was left unsupported by organized effort. But what was most encouraging was the number of sturdy young men who constituted by far the greater part of the convention.

In a most enthusiastic tribute from the Holy City, the *Avvenire d'Italia* says: "We have not forgotten the motto: *Germania docet*, and while the powers of Catholicism are gathering at Mainz, we express the wish that the victory over a common foe may be for us the bond of a perfect unity, binding together all who are proud to be known as Catholics and who dare to make profession of their faith."

Here, indeed, by those nine hundred societies marshalled together in the field, was a glorious lesson taught to the Catholics of the world. Here were to be seen the unions of Catholic mechanics, of apprentices, of railroad employees, and of laborers of every kind, of officers and of marines. Here were the societies for the press and for the platform, the many and various academic and students' associations, the "Pax" and the "Unio Apostolica" and the other societies for priests. Here, too, the Catholic charities were nobly represented in the Peter Claver Sodality for the African missions, the Vincent de Paul and Holy Land societies, the various women's, young ladies' and students' mission associations, and the Catholic Union for the Protection of Girls. Here, likewise, was the society of women and girl employees who are engaged in the various trades, and who now are preparing to guard their interests and to protect themselves and their less fortunate sisters from the dangers to which they are often most terribly exposed. The music and good fellowship clubs were not forgotten, and the Sodalities of the Blessed Virgin were present to promote the important work for which they have been founded.

At times German organizations are far from perfection, nor do they always receive the support which they deserve. German leaders will be the first to acknowledge this. Yet where is there shown such a spirit and such a genius for organization, the first condition for success in social work?

"*Germania docet*"—Germany teaches the world. As, with "Golden" Mainz for our vantage point, we look out over the past to see how she has accomplished this mission, for evil or for good, a striking picture unrolls itself before our eyes, which we here would strive to put into words. It is suggested by a scene familiar to our contemplation. In the centre is the Christ in His glorified Humanity. On the left, with rage and hatred stamped upon their features, are the world's worst famous teachers of Rationalism, Socialism, Monism, Higher Criticism and all the other forms of doctrine which the denial of Christianity has assumed in modern times. Truly Titanic figures and inspired with the grim determination to pluck the memory of God from out the heart of man. But to the right of that same Saviour, "set for the fall and the resurrection of many," there stands forth a glorious group no less eager in the protestation of their loyalty than the others are in their hatred, men who were giants in the cause of God, heroes such as Ketteler, Windhorst and the Centre leaders. These are the guides whom we may safely follow, as Leo XIII himself acknowledged that he had done. May we learn from them the lesson.

ECCLESIASTICAL NEWS

The second National Catholic Congress in England opened at Newcastle-upon-Tyne, on Friday, August 4. The Congress throughout consisted of elaborate church services, great public meetings, sermons and speeches from prominent ecclesiastics and the foremost lay leaders of Catholic thought in Great Britain to-day. An enthusiastic audience of 6,000 persons greeted his Grace, Archbishop Bourne, of Westminster, who delivered the inaugural address on Catholicism at Home and Abroad. There were present at the Congress their Lordships, the Bishops of Newport, Birmingham, Middlesbrough, Liverpool, Nottingham, Salford, Southwark, Portsmouth, Leeds, Northampton, Shrewsbury, Plymouth, Aberdeen, Galloway, Sebastopolis, his Grace, the Duke of Norfolk, K. G., the Mayor of Gateshead; Sir John Knill, Bart., K. C. S. G., Sir Hubert Jemingham, K. C. M. G., and many other distinguished members of the clergy and laity. The civic welcome to the Congress was given by the Lord Mayor of Newcastle. At the various combined and sectional meetings the speakers on special subjects included the Lord Bishop of Salford, the Right Rev. Mgr. Parkinson, Mr. Hilaire Belloc, Rev. P. Cavois, S.J., Miss Margaret Fletcher, Rev. Father Bannin, Lady Winifrede Elwes, Mrs. V. M. Crawford, Mr. James Britten, Rev. Father E. Bans, Mr. B. W. Devas, and other prominent social workers. The subjects discussed at the Congress were all of great importance, such as Catholic Cooperation, the fight against Rationalism, Temperance, Catholics and Poor Law Reform, Catholic Attitude to State Insurance, the Board of Education and Secondary Schools, What Catholic Women are Doing in Germany and France, Socialism, and the Work of the St. Vincent de Paul Society. There were but two resolutions passed at the Congress, the first pledging its unalterable allegiance to the Holy See, and tendering the expression of its filial love and ardent devotion to His Holiness; the second strongly protesting against the regulations of the Board of Education, inasmuch as they interfere with the freedom of religious instruction in existing Catholic secondary schools, and prevent the establishment of new Catholic secondary schools.

Archbishop Bourne and the Duke of Norfolk were the guests of the Lord Mayor of Newcastle, Sir W. H. Stephenson, during the Congress proceedings. The Lord Mayor, by the way, is a staunch Wesleyan Methodist, and a prominent local preacher.

There is a movement now on foot in European countries—and the hope is that the interest in it will extend throughout America—to build a church in honor of St. Elizabeth of Hungary, wife of a Landgraf of Thuringia. This year being the seven hundredth anniversary of St. Elizabeth's death, it is thought to be an appropriate time to do something to commemorate the Saint. In a letter to her royal Highness, the Duchess of Parma, the Holy Father has expressed most hearty approval of the plan, and, while making his own personal offering for the cause, bestows his apostolic blessing on all those who aid in it.

The church is to be built at Marburg, North Germany, where the Saint lived during her widowhood, and also where she died. A church erected there in the early ages is now in the hands of Protestants, while the Catholic inhabitants of the place, all poor people, have no house of worship at all. The ground, formerly belonging to the estate of the Landgravin Elizabeth, has been already purchased, and the plans for a beautiful church are ready, but the funds are lacking. The Pope invited the Catholics, not alone of Germany and Austria, but throughout the world, to join in this movement. This may be done either by voluntary contributions or by buying penny stamps, after the manner of the Red Cross stamps, which have been so fruitful in America in bringing in large sums for the warfare against the White Plague. The stamps are of artistic design and in several colors, and each with a picture of the Saint.

The circular gives the names of distinguished patronesses in France, Belgium, Italy, Portugal, Spain and England. In the latter country the august patronesses are the Duchess of Norfolk and Lady Edmund Talbot.

Miss O'Sullivan and Miss Gadsby, of London, attended the National Catholic Congress of Newcastle as representatives of the Catholic Woman's Suffrage Society. They devoted themselves to propaganda and distributed leaflets, explaining the object and methods of the Society, at all the Congress meetings.

Considerable interest was aroused in Germany by the conversion of the pastor of the Old-Catholic parish of Graz, Karl Gross, who has since published his experiences in a brochure entitled "One Year an Old-Catholic." When he had newly taken charge of his parish he noticed that several children were absent from his second catechetical instruction. The reason was, as he found to his surprise, that he had made a passing mention of hell. The children resented this and showed their displeasure by staying away, since their former pastor had assured them that there was no such place. One of the boys threat-

ened that he would never come again if this offence should be repeated. Thus put on his good behavior, Gross soon aroused another storm when he strove to introduce the two hours of religion which the school laws require. The parents of the children candidly told him that if they had wanted more hours of religion there would have been no need of becoming Old-Catholics.

At the Notre Dame Convent, Baltimore, on August 15, two Sisters of Notre Dame celebrated their golden jubilee, the fiftieth anniversary of their entrance into the Sisterhood. On the same day thirteen others observed their silver anniversaries. That the Order is flourishing in the United States is shown by the admission of forty-three candidates, who took the white veil on the Feast of St. Lawrence, August 10.

The first permanent mission to be established in the Shetland Isles since the Reformation has been started at Lerwick, writes the Edinburgh correspondent of the *London Universe*. A substantial church has been built, which was recently blessed by his Lordship the Bishop of Aberdeen. Hitherto a barn or a hall has been used as a temporary chapel, and Catholics are happy that "Ultima Thule" again possesses a Catholic church.

Several charitable bequests were made in the will of Joseph J. Almirall, an importer, which was filed in the Surrogate's office, Brooklyn, on August 15. The institutions which benefit are St. Mary's Hospital, \$2,500; St. Peter's Hospital, \$2,000; the New York Foundling Asylum, \$3,000; the Little Sisters of the Poor, \$3,000; St. Mary's Female Hospital, \$1,500; St. Catherine's Hospital, \$1,500; the St. Vincent de Paul Society of the Nativity parish, \$500, and the St. Vincent's Home, \$5,000.

SCIENCE

STAR STREAMS.

Dr. Halm, of the Cape of Good Hope, as we read in *The Observatory* for July, troscope, and found certain peculiarities in them of a rather remarkable kind, which could be accounted for on the hypothesis of two star streams, thus furnishing valuable confirmatory evidence of the results derived from the transverse motions. One of the most surprising results that has been recognized recently is that stars of an early type of spectrum are moving very much slower than those of later types of spectra.

"Now that seems to point almost irresistibly to the conclusion that a star's peculiar motion tends to increase with its age, that they start having practically no motion, and that in some way or another they gradually accumulate velocity: because we suppose all stars to progress through

cular motion tends to increase with its age, that they start having practically no motion, and that in some way or another they gradually accumulate velocity: because we suppose all stars to progress through the stages represented by successive spectral types. But Halm has another suggestion. He thinks that Orion stars are moving slowly, not because they are young, but because they are heavy . . . so that the generally accepted order of stellar evolution is also the order of weight."

Dr. Halm "seems also to make out a case for the introduction of a third stream, and shows that it does effect such improvement in the results as to justify the additional complication."

Sir David Gill said, in criticising Dr. Halm's paper, "that it looks almost as if, in the early stage of evolution, before stars are evolved, gravitation does not exist. Of course this is pure speculation and not yet to be taken seriously, but it would be one explanation of some curious facts about stellar motions."

THE PARALLAX OF STARS.

In his seventh and concluding paper on "Photographic Determinations of Stellar Parallax with the Yerkes Reflector," in the July number of *The Astrophysical Journal*, Frank Schlesinger says that the average probable error of one of his parallax determinations is 13 thousandths of a second of arc. This error is like missing a target by an inch at a range of 250 miles! The whole work is done so carefully that "the measurement of the plates in duplicate adds only 10 per cent, to their weights" or trustworthiness. The fainter the star, the more accurate are the measurements, but when the light of a bright star is artificially diminished, its position can be found with the same degree of accuracy as that of a faint star.

WILLIAM F. RIGGE, S.J.

OBITUARY

On August 5 died the Cardinal Prince Bishop of Vienna, Dr. Anton Gruscha, the oldest member in age of the College of Cardinals, in his ninety-first year. Austria loses in him one of her most remarkable men, who for half a century has been a most conspicuous figure in matters of state as well as in his ecclesiastical position. Although his whole life was devoted to promoting the prosperity and increasing the influence of the Church, yet he never forgot to answer those still wider demands which his country had a right to make on him. Prudently, however, he remained aloof from political life when the interests of the Church were not directly or indirectly concerned. His name will long remain in veneration as an Austrian patriot and a great prince of the Church. Dr. Nagl, who had been Coadjutor *cum jure successionis*, will occupy the high position left vacant by the illustrious prelate.

To the very last the great Cardinal had continued his connection with the working men's associations, for whose cause he had been won fifty years before by the famous organizer, Adolf Kolping. It was in 1852 that Dr. Gruscha founded the Vienna Gesselenverein, which, owing mainly to his persevering energy and self-sacrifice, has since grown into a vast institution. His secret of success consisted in his ability to interest the widest circles in his undertaking, reaching with his influence as high as the court itself. When in 1890 he was presented by Emperor Franz Joseph for the Archbishopric of Vienna, he made the condition that he should not be forced to relinquish his presidency of the social organization which he had founded.

The Rev. Bernard Dornhege, rector for thirty-nine years of St. Elizabeth's Church, Philadelphia, died in that city on August 14. Father Dornhege organized St. Elizabeth's parish in 1872, at the request of Archbishop Wood. The section at the time was sparsely settled and consisted chiefly of open lots, numerous ponds and abandoned clay pits. The lot for the church building was given to Archbishop Wood, after Protestant denominations had declined the offer, by Joseph Singerly, who wished to stimulate the settlement and improvement of the desolate district. Father Dornhege entered upon his duties with enthusiasm. When the little chapel was opened, on Christmas Day, 1872, six persons were present. In two years the young priest's energy and enthusiasm had gathered a small congregation, and a school was built, which was taken in charge by the Sisters of St. Francis. Five years later he built the rectory, and in 1883 began the erection of one of the most beautiful churches in the city. The parish school has an attendance of fourteen hundred pupils, who are taught by four Christian Brothers and twenty-two Sisters of St. Francis. The church property to-day represents an outlay of over \$500,000. Father Dornhege was born in Westphalia, Germany, sixty-seven years ago, and was ordained to the priesthood by Archbishop Wood, on April 5, 1869.

Of his character and work, the *Standard and Times* says:

"Father Dornhege, by his piety, his indefatigable zeal and his remarkable resourcefulness, had won not only the love of every member of his large flock, but also the high esteem of the community as a whole. After thirty-nine years of toil, he leaves as a monument, apart from the spiritual fruits of his devoted ministry, not only the magnificent parish property at Twenty-third and Berks streets, but also, in a sense, the material prosperity of that entire section of the city, of which he was a herald and unwearying promoter."

LETTERS TO THE EDITOR

OFFENSIVE BILL-BOARD ADVERTISING.

To the Editor of AMERICA:

In your issue of the 5th inst. appears a protest respecting an offensive advertisement of Coates & Co. now appearing on the bill-boards of New York City. You may be interested in knowing that, prior to that date, the Catholic Truth Society of Canada had taken steps to have this advertisement withdrawn from Canadian papers by writing Coates & Co. direct. It is hoped the protest may result in the objectionable advertisement being at once withdrawn.

Yours truly,

J. P. HYNES.

Toronto, August 11.

FOGAZZARO AND HIS NOVELS.

In the review "Fogazzaro and His Novels," in your issue of August 5th, occurs the following passage: "The question arises how, if he was a devout Catholic, Fogazzaro could publish 'The Saint' and 'Leila,' not to speak of his other books? The explanation is found in the fact that he was educated by an uncle who was a *hardened Rosminian* . . ." (italics mine). These words are a gratuitous insult to an honorable body of religious, known as "Rosminians," "Institute of Charity" or "Fathers of Charity," who are doing good work for souls in parishes and educational institutions in Italy, England, Ireland and the United States. The bishops in whose dioceses they are working have nothing but praise for their zeal and good work for souls. But your reviewer, with his superior knowledge, would have us believe that a "hardened Rosminian" is capable of any iniquity. If he really had, as he surely has not, an intimate acquaintance with Rosmini, his life and works, he would put aside his sneers and unjust accusations, and join, perhaps, with that holy man's disciples and admirers in praying that God would hasten the day when Holy Church in her wisdom shall see fit to raise Antonio Rosmini to the honors of the altar. Meanwhile he owes your readers an apology for his ill-considered, unjust, untrue, unkind, offensive and uncalled for jibe. Unfortunately an apology, however sincere, often fails to undo the harm it is meant to cover.

PHILIP I. BARRON.

Barry, Minn., August 10.

[The expression objected to is merely a quotation from the estimate by the *Etudes* of Fogazzaro, and refers not to the devoted members of the Institute which Rosmini founded, but to an individual who adhered to the forty propositions of Rosmini, which were condemned by the Holy See, December 14, 1887.—ED. AMERICA.]

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 21

(Price 10 Cents)

SEPTEMBER 2, 1911

(\$3.00 a year)

Whole No. 125

CHRONICLE

Veto of the Cotton Bill—Speaker Clark's Boast
—Press Comment on the Special Session—Congressman Underwood and Revision—Mexico—Canada, I, The Franciscans—The Stage—Theosophy in India481-484

QUESTIONS OF THE DAY

The Federation Convention—Daily Communion for Children? Sixteenth Century Education in Mexico, I, The Franciscans—The Stage—Theosophy in India485-490

IN MISSION FIELDS

A Catholic Mission in China.....490-491

CORRESPONDENCE

Spanish Politics and Bullfights—Organizing China's New Navy—Lisbon Politics—Verdesi Condemned Again491-493

EDITORIAL

Educational Value of Federation—Flippant Criticism—A Danger of the Day—The President in

Search of a Pastor—Religious and Personal Liberty—An Unorthodox Conceit—Where More Is Meant than Meets the Eye.....494-497

CATHOLIC PRESS ASSOCIATION OF AMERICA

LITERATURE

The Dawn of All—The Dominion of Canada—Newspapers and Periodicals of Illinois, 1814-1879—A Guide to Great Cities for Young Travelers and Others, I—Northwestern Europe; II—Western Europe—Les Pèlerinages au Mont St. Michel—The Animal World—A Compendium of Catechetical Instruction—Notes—Books Received498-500

EDUCATION

President Hall of Clark University Admits the Impossibility of Moral Education without Religion—His Ideas of the Shortcomings of the Present Public School System.....500-501

MUSIC

Official Catholic Hymnals501-502

ECONOMICS

What Useful Economic Production Is.....502

SOCIOLOGY

National Officers of the American Federation of Catholic Societies502

SCIENCE

Father Cortie's Observations of the Recent Eclipse of the Sun.....503

ECCLESIASTICAL NEWS

Opening of the New House for the Laymen's League for Retreats—Letter of the Pope to the Hierarchy of Canada—Consecration of Bishop Gunn of Natchez—Resignation of Bishop Trobec—Catholic Deaf Mutes.....503-504

OBITUARY

Rev. Hugh McGuire—Rev. Joseph M. Horning, S.J.504

CHRONICLE

Veto of the Cotton Bill.—The adjournment of Congress was delayed for a day to receive the expected veto of the cotton bill. In his message refusing to sign the bill the President objected especially to the attempt by Congress to add a revision of the iron and steel and chemical schedules to the cotton bill as amendments. He said: "I find that there was practically no consideration of either schedule by any committee of either house. There were no facts presented to either house in which I can find material upon which to form any judgment as to the effect of the amendments either upon American industries or upon the revenues of the government." Briefly reviewing the manner in which these amendments had been added to the original bill, the President said: "I cannot make myself a party to dealing with the interests of the country in this way. The industries covered by metals and the manufacture of metals are the largest in the country, and it would seem not only wise but absolutely essential to acquire accurate information as to the effect of changes which may vitally affect these industries before enacting them into law." Speaking of the cotton industry, the President said the capital invested in 1909 amounted to \$821,000,000, the value of the product to \$629,000,000, and the number of wage workers to 373,000, making, with dependents, a total of at least 1,200,000 persons affected, with annual wages of \$146,000,000. The bill would not have gone into effect until January 1 next, and Mr. Taft said the Tariff Board would be ready with a report before that time. Investigation by the House Ways and Means Committee,

Mr. Taft said, was purely for the purpose of preparing a bill on a tariff for revenue basis. "Pledged," he added, "to support a policy of moderate protection, I cannot approve a measure which violates its principles."

Speaker Clark's Boast.—In a special statement, following the adjournment of Congress, House Speaker Champ Clark, for the Democrats, thus answered the query: "What do you think of the extra session?" "We have made a record that has surprised our friends and dumbfounded our enemies. Sneered at for years as a party of mere negation and as being utterly lacking in ability for constructive statesmanship, we passed through the House more constructive legislation and better than has passed through any House in the same length of time in twenty years. We redeemed every promise made in order to carry the elections in 1910. It is a record of which we may well be proud and on which we will sweep the country in 1912."

Press Comment on the Special Session.—The tone of the press generally, in its review of the work done by Congress in the special session which closed on August 22, is one of satisfaction over what has been accomplished. Even strong Republican journals appear to agree that the special session has done more and better work than many thought it would last April, and since it has been so fruitful in good results there is little disposition to harp on sins of omission. The important effective work achieved may be thus summed up: The reciprocity agreement with Canada, to consider which Congress was convened, has been ratified. A new campaign publicity law

which should be productive of good has been enacted. The terms on which Arizona and New Mexico can enter the Union have been prescribed. The membership of the next House of Representatives has been determined, and provision was made for an enlarged house based upon the last census. The ineffective work of the session concerned the tariff. A Democratic house, the first since 1895, seized upon this session as a vehicle to convey to the country the views of the Democracy on the subject of tariff revision, but executive disapproval rendered futile all efforts to impress these views on the statute books. In the Senate there was noted a straining of hitherto cordial relations between the Foreign Relations Committee and the State Department. General arbitration treaties with Great Britain and France were sent to the Senate by the President, but they received a frigid welcome, because the upper house contended that one provision of the treaties usurped its constitutional prerogatives. As a result the President has made it plain that an issue has been raised which he will carry to the country, in the hope of procuring ratification when Congress reconvenes.

Congressman Underwood and Revision.—Addressing the National Italian Democratic League in New York, shortly after the adjournment of Congress, Chairman Underwood, of the House Ways and Means Committee, had this to say regarding the future revision of the tariff: "I pledge you that if you return to power at the next election a Democratic administration, you will have one that will keep every tariff pledge to the people, and yet do so in a conservative way, without injury to the great business of the country. . . . If the President is willing to give honest, fair, and just relief to the people the Democratic Congress is willing to uphold his hands, as it did in the instance of the reciprocity pact. But if we are to be told to pass restrictive, prohibitive tariff bills, that are only makeshifts and not a revision downward, we will carry the question to the people, and confidently await the verdict they will give at the next election."

Mexico.—The convention of the National Catholic party in the city of Meico was the most imposing demonstration of practical religious feeling that the present generation has seen. For the past fifty years, the terms "politics" and "Catholics" have not been associated; for the political parties that have prevailed in the country have been uniformly against the Church, even if at variance among themselves. Hardly had Diaz abdicated when the first steps were taken to bring together the Catholics who had been for so long shut out from the administration of affairs by the absolutism which had been introduced by Juárez and perfected by Diaz. The delegates, numbering some five hundred and representing all parts of the republic, assisted at solemn pontifical Mass on the morning of August 16, at which Archbishop

Mora y del Rio officiated. About three thousand persons received the Holy Communion from the prelate and two canons of the cathedral who assisted him. The sessions of the convention were held in the Teatro Mexicano, seats being reserved for the delegates while the galleries were thrown open to the public. The secretary announced that three hundred and sixty-one local headquarters had been established and that others were forming. Michoacan, Jalisco and Puebla were the States where the work had taken the best hold. Considering that the party had been in existence for only a few months and that the work of organizing for political purposes was new to almost every member, thanks to the system that had so long prevailed in the country, it was decided to support Francisco I. Madero at the polls, for his administration promised to be the best for the party, even though he was not an ideal candidate. President de la Barra was to be supported for the office of vice-president.—General Reyes has given notice that he will make a tour of the country and deliver speeches in favor of a program that he has announced. The newspapers are now speaking of the dangers of militarism, and of the likelihood that if Reyes is elected he will re-establish the autocratic rule of Diaz.—The last important band of insurgents under Zapata have surrendered at discretion; but some small squads of Socialists are still under arms.—Much to the disgust of sundry visitors, Governor González of Chihuahua placed Ciudad Juárez under martial law and closed the gambling dens. Besides the apparatus, 25,000 pesos in specie were seized. Similar energetic steps have been taken in the Federal District.—As a help towards a free and fair election, the students of the secondary schools have offered to teach the unlettered voters how to handle the ballots.—Madero has publicly charged Reyes with trying to tamper with Maderist sympathizers and with officers of the regular army, and declares that, through disloyalty and personal ambition, the general is ready to precipitate a bloody war.

Canada.—A week or so of warm weather helped the western crops considerably. It ended, however, in severe hail storms, which did no little damage, and was succeeded by frosts. These, it is said, were so light and the crop was so far advanced, that little harm came from them beyond a further checking of ripening. But this in itself is sufficiently serious.—The complaints of the British Columbian fishermen regarding the American methods of taking the Sockeye salmon have been redoubled this year. The Americans have added purse sieves to traps, and have been using them at sea outside the Straits of Fuca. The consequence is that only a small fraction of the fish reach the Fraser River, although nearly all have come from the Canadian hatcheries there. The Governor of the State of Washington has appointed a committee to confer with the British Columbian authorities on the matter, but whether his

object is to do away with the British Columbian grievance, or to check an appeal to Ottawa and Washington, remains to be seen. President Jordan, of Stanford University, who seems to possess the confidence of President Taft, is strongly in favor of imposing effectual restrictions on the American fishermen.—A representative of some California flour mills has been visiting Vancouver telling how it is the intention to import large quantities of wheat through that port in a special line of steamers, to be established for that purpose, if Reciprocity is sustained.—One of the Conservative candidates in Alberta says that, as he finds his constituency virtually unanimous on the subject, he will vote, if elected, for Reciprocity.

Great Britain.—Though the strikes are over officially, the temper of the working people is very restless, and new difficulties arise almost every day. The status of men employed or promoted to supply the strikers places is one of these. Employers naturally object to discharge or reduce men who stood by them, while strikers demand this as a *sine qua non* of settlement. In Liverpool the Tramways took the employers' view. The Government, which has taken the men's side throughout, sent Mr. Askwith, of the Board of Trade, to talk the matter over. The Tramway committee have promised to reinstate 250 men as soon as possible, and also to interpret the latter clause in a sympathetic way. Altogether, the men are triumphing.—The attacks of strikers on Jews in Wales is said to be merely an effect of the readiness to hit out, which striking promotes. It has been remarked, however, that among the North of England miners ill-feeling towards Jews has been growing for some time, the causes assigned being the usual commercial ones, and that the same causes are to be found in Wales.—Mr. Keir Hardy attacked the Government in Parliament for having employed troops during the strikes. His character as a stirrer up of strife was shown very clearly, and he gained nothing by his attack.—During the strike in London, a Pickford van, carrying a large box covered with canvas, was stopped by the mob, which threatened to destroy both. The police drew up the canvas, and the mob drew back at the sight of a large lion, which began to roar loudly. It was allowed to pass on its way from the docks to the Zoological Gardens.—Parliament has adjourned. There is to be an autumn session, and in the meantime orators, Unionist and Liberal, are going to stump the country on Home Rule. A Scotch committee is devising a scheme for Scottish Home Rule which, by retaining the Scottish members in Parliament, will be a step towards Federal Home Rule.—The Australian Federal Cabinet has congratulated Mr. Asquith on the passage of the Parliament Bill. Unionists denounce this as an intrusion, asking what would be the effect in Australia of congratulations coming from the Home Government on the defeat of the Referendum?

Ireland.—The United Irish League has received from Mr. William A. Redmond, leader of the parliamentary delegation now touring Australia, a check for £10,000 as the first instalment of the subscription he is collecting in that land for the Home Rule cause. Mr. Redmond estimates that £5,000 more will be forwarded before the deputation returns to Ireland. New Zealand has been visited, likewise Victoria, New South Wales, and most of the more populous sections of the great commonwealth. Recent political developments have altered the plans of the delegates considerably, the imminent campaign facing the Home Rule League having hastened their recall to the scene of action by the party leaders at home. Therefore, instead of waiting over till the winter as they had expected to do, they will most likely close their Australian campaign for funds in the autumn.—The next few months will see the most strenuous political campaigning since the days of the Anti-Corn Law agitation. The two great political parties are preparing for the momentous and far-reaching fight on Home Rule. Mr. Birrell, speaking at the National Liberal Club in mid-August, called explicitly upon the Liberal Party to support the Government next session to carry Home Rule. The position of that question, he affirmed, had completely altered since it was first introduced. It required the united efforts of the party to pass the projected Government bill, but he had no doubt that the great work of next session would be accomplished. The Liberals appear to be entirely sincere in their pledge to settle the question forever. They are bringing into existence an organization under the Government Chief Whip, which, it is claimed, will constitute the most powerful and effective body ever introduced into political strife. On the other hand, the Unionists have two great fighting bodies in the Unionist Association of Ireland and the Union Defence League, both of which will, of course, concentrate against Home Rule.

France.—The latest advices on the Morocco question inform us that instructions have been given to Cambon, the French Ambassador at Berlin, to demand that Germany should recognize a French protectorate in Morocco, subject to the approval of the Powers that signed the Algeciras treaty, and in return to grant to Germany special commercial advantages in Morocco, as well as to offer moderate compensations in the Congo. The part of the agreement which relates to the Congo is not, however, yet clear, and on that point there may be a clash. The extent of French commercial interests in Morocco may be estimated from the fact that last year the export and import trade exceeded \$200,000,000.

Germany.—On September 2 is to take place at Potsdam, in the presence of the emperor, the solemn presentation of the Steuben memorial. It was the desire of the American government that a suitable inscription might be composed. This task the Prussian Ministry

of War has gladly taken upon itself. The following is to be the wording: "Dedicated to the German Emperor and the German Nation by the Congress of the United States as the token of an unbroken friendship. A replica of the memorial erected at Washington to Frederick William von Steuben, born at Magdeburg 1730, died in the State of New York 1794—in grateful acknowledgment of his services in the American Revolution."

—In contrast with the hostile attitude of England in the Morocco complications is the friendly agreement arrived at between Russia and Germany at the present critical juncture, in spite of the wish of France that Russia should refrain from any such concurrence. Italy likewise seems inclined to manifest a friendly leaning towards German interests. Meanwhile warlike precautions are quietly being taken by France, while Germany is already prepared for any event and looking forward confidently towards the outcome. Neither nation, however, seriously expects the outbreak of a war. Although the maximum terms which France is willing to offer to Germany have now been proposed, it is possible that there may still be a long series of negotiations and of military manoeuvrings for the sake of mutual intimidation before any settlement can be reached.

Austria-Hungary.—The lamentable divisions in the Bohemian Catholic camp have now been emphasized by the formation of a new Catholic national party of conservatives. In their program they profess to defend their civil rights and to oppose the division of Bohemia, while they would unite all the conservative elements into one party, including both nobles and people. It is too early to pronounce any definite judgment upon the effects which will be produced by these developments, although we may well regret the existence of conditions which have led to a rupture of that solidarity which was the strength of the Catholic national party. It is announced, however, that they do not mean to hamper in the least the free expansion of the Christian Social organization or to manifest towards it any political hostility. There is a need of unity above all things in the Catholic camp if the enemy is not to capture the political position.—On August 18 Vienna celebrated amid national rejoicings the eighty-first birthday of her Emperor Franz Joseph, who, despite his advanced age, has retained his bodily vigor to a remarkable degree. What created most comment upon the occasion was the formal congratulation received from the Italian Minister of Foreign Affairs, Marquis di San Giuliano, an action which is without precedent in the Quirinal cabinet. It not merely indicates the desire of Italy to stand in close relation to Austria, but likewise a change of front in its attitude towards Germany.

Portugal.—Some ladies bent on securing at least partial suffrage are urging with little prospect of immediate success that the franchise be extended to all women holding a diploma, to heads of families, and to women in

business; they further insist that the sex be represented in Parliament.—Senhor Homen Christo, summing up the evils of Portugal, states first that the land is largely in the possession of rich proprietors who have very extensive holdings which they rent out. The renters are intent on gaining a bare livelihood and paying the rent to the absentee landlord. Hence, cultivation of the land is neglected, and the farmers are too ignorant to learn better methods, for they are, as a rule, illiterate. Only one-third of the arable land is worked. Not enough wheat is raised for home consumption. The olive flourishes in all parts of the country, yet oil of the first quality has to be imported, for the people do not know how to extract it. The mineral wealth of the country is very considerable, but the mines are owned by foreigners who take the ore abroad for reduction. The general poverty of the people explains why there is little business, why there are few manufactures, why the means of communication, such as roads and canals, are so scanty. The imports of the country are about twice the value of the exports. Even the coast fisheries are undeveloped. He draws attention to these facts as a reminder to the present Government that the country is in greater need of economic legislation than of fancy laws and arbitrary decrees.—The advance of Germany upon the African colony of Angola has brought from Lisbon the declaration that the territory affected is "international" rather than Portuguese. The people are offended, for they have entertained dreams of a Portuguese Africa of imperial extent.—It has been publicly stated that the Provisional Government is spending \$180,000 a month on spies.—The Constituent Assembly has elected Manoel Arriaga first President of Portugal for a term of four years with no re-election. He is not identified with any faction of the Republican party, but his success is a defeat for the provisional administration. Antonio José Almeida, now Minister of the Interior, will probably head the permanent cabinet.

Spain.—In spite of the earlier declarations of Premier Canalejas to the effect that the mutiny aboard the *Numancia* had no political significance, the ministry find themselves forced to admit that a widespread conspiracy existed to seize the vessel and proceed to Barcelona, where others in the plot were to aid in proclaiming a republic. Only one person, a stoker named Antonio Sanchez Moya, was put to death. He was a native of Murcia, and was thirty-six years of age. He left a widow but no children. Six other conspirators were condemned to life imprisonment. They were young men in their twenties. The crew of the *Numancia* numbered 350 men, of whom it is believed that between eighty and a hundred were more or less connected with the plot. It was Sanchez Moya that broke open the store-room and supplied the arms. The loud whispers of the plotters as they were laying their plans at a very early hour in the morning led to their discovery by an ensign.

QUESTIONS OF THE DAY

The Federation Convention

Columbus, Ohio, was very enthusiastic over the Tenth National Convention of the American Federation of Catholic Societies. The city never saw a costlier pageant, so the papers say, than the splendid parade which men and women of every condition and creed gazed at with delight as it passed before them on Sunday afternoon, August 20. As late as Tuesday illustrations of the various scenes in the great event continued to appear in the daily papers. Nothing like it had ever been seen in Columbus. The weather could not have been more propitious, nor the sky brighter, and men and women and children were happy as they waited for hours on the sidewalks to see that unusual demonstration. The arches of electric lights which span the principal streets of the city were fluttering with flags; many of the great stores along the line of march displayed the papal colors, and to the delight of everyone the rich musical chimes of the Episcopal church filled the sky above with melody as three thousand plumed and belted knights, with brilliant uniforms and glittering swords, kept step to martial music in unbroken alignment like well trained soldiers, as did the three or four thousand other men of various associations who preceded or followed. A grand stand had been erected on the Capitol grounds, where the Governor and the Mayor and the Apostolic Delegate, the archbishop and bishops and monsignori, and other dignitaries, lay and clerical, were waiting to review them. Cheer after cheer greeted the marching hosts, and everybody rejoiced to see so many valiant men who had gathered there solely for the purpose of proclaiming, with more than ordinary impressiveness, their allegiance to the fundamental truths of religion and morality. There was no religious bigotry in Columbus that day, if indeed there ever is, and the greeting from men and women of all creeds was so cordial and so universal that the papers announced with evident satisfaction that the Capital of Ohio had handed over the keys of the city to the Catholics.

Some of the reporters who had succeeded in entering the Cathedral that morning had probably never been present at a Pontifical Mass before, and all the resources of their rhetoric were called into requisition to describe the splendor of the ceremonies, the flashing and ever changing iridescences of the robes and vestments, the lights and flowers and incense, the searching and almost spiritual gleams of sunlight piercing the illuminated windows and penetrating the mysterious half-gloom of the sanctuary, in which were witnessed the solemn, and for some of the onlookers, the unintelligible ceremonies of the majestic liturgy. All these things were told and retold in a variety of ways by the re-

porters, but the conclusions that were drawn were full of the deepest respect and reverence for what they saw.

Not only with the ritual in the church, but also with the discourses at the mass-meeting in Memorial Hall, and at the business sessions in the beautiful club-house of the Knights of Columbus, was this same satisfaction evinced and the same approval accorded. Indeed, the whole series of events was comforting to the public at large, and the editors of the various papers did not hesitate to say so. It was like a revelation to many to see laymen of all kinds, judges, lawyers, physicians and business men, some beginning life, others well on in years, all proclaiming on the public platform their belief in the Personality of God, the Incarnation, the Immortality of the Soul, Man's responsibility to his Creator, and appealing to their fellow-men, Catholics and Protestants alike, to stand shoulder to shoulder with them in the fight against Divorce, Irreligious Education, Anarchy and the like. "There was nothing," wrote a Protestant minister to the press, "which every Protestant, and even men without any creed, could not heartily indorse."

The first business meeting was held on Monday morning, and the official reports showed that the association has not been idle. Successful action had been taken against irreligious and immoral plays, the white-slave traffic, violations of Sunday observance, indecent posters, false reports in the press, and many other things besides. The committees were then formed and the hard work began in the various rooms of the club-house, which were given over to the delegates to prepare for the ensuing campaign.

The great predominance of women delegates at the meetings was one of the most striking features in this convention. Whether it is because of a more universal movement of womankind in all sociological and educational questions, or whether this increased attendance at Columbus was due to a greater energy and enthusiasm in these matters among western women than among their sisters of the east, we are unable to say. Of course, their concurrence is not only valuable but indispensable, and it is a question if they have yet field enough for the exercise of their splendid powers.

The work of the convention was brought to a close on Wednesday afternoon and was followed by what has hitherto been unknown at these gatherings—a banquet at which 1,200 covers were laid. On Thursday most of the delegates had disappeared from Columbus, but they left behind them a deep impression of the widespread and lasting influence which these earnest men and women, who come from every part of the Union, from California and Texas and Louisiana, as well as from Massachusetts, New York and Pennsylvania, not to speak of the great Middle West, must exert in strengthening the foundations of law, order and religion in the entire country.

STAFF CORRESPONDENT.

Daily Communion for Children?

The question is asked by a reader, "whether or not it was the intention of the Pope in his new rule in reference to children of seven years or over receiving the Sacrament of the Holy Eucharist, that children of seven years or over should receive this sacrament as frequently as possible, or that they should receive it only at stated intervals, to be decided by their pastors?"

The difficulty here proposed is most probably still perplexing many minds. Fortunately, however, the teaching of the Holy Father and of the Church on this point is most clear and unequivocal. Children from the time of their first Communion are not merely to be permitted, but to be urged to receive Our Divine Lord with the utmost frequency, and if possible, daily. In the instruction approved by the Holy Father for the members of the Priests' Eucharistic League he tells them: "They will take special care that during the period of preparation for first Communion, they excite a lively desire of daily Communion in the innocent hearts of children, which are free from vain fears; let them see that they make their Communion *as soon as possible, and repeat the act, if possible, every day.*" (July 27, 1906.)

The final answer, however, is contained in the decree "Quam Singulari," on early first Communion: "Those who have charge of children must take the utmost care that after their First Communion the said children should approach the Holy Table very often, and if possible, *even daily*, as Jesus Christ and our Holy Mother Church desire it." (Art. VI.)

The age at which they are to receive the Blessed Sacrament is not merely "seven years and over," but seven years and under as well, since many children have in their sixth year discretion sufficient to distinguish the Body of the Lord from common bread and to understand, according their capacity, "the mysteries of the faith necessary as the means of salvation." The age, therefore, may be "the seventh year, or later, or even sooner." (Art. I.) The devotion required is merely such "as their age allows." (Art. III.)

The "stated intervals," spoken of in the letter, "to be decided by their pastors," can refer merely to occasional general Communions of the children which the parish priest is to have for the sake of pomp and solemnity and to afford an opportunity for special instruction. "Once or several times in the year let parish priests take care to announce and hold a general Communion of children, etc." (Art. V.) For the rest it is clearly decided that no ecclesiastic can forbid Holy Communion to anyone, even for a single occasion, when the necessary conditions are not wanting, namely, the state of grace and the right intention. When these are present then the permission has already been granted by the Church. This holds true of children, as well as of adults. The confessor's advice is merely meant to determine the presence or absence of these essential conditions and

provide an opportunity of greater merit for the penitent.

"That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade anyone from frequent and daily Communion, provided that he is in a state of grace and approaches with a right intention." (Decree on Daily Communion, Art. V.) The words, as is evident, are applicable equally to children and adults.

J. H.

Sixteenth Century Education in Mexico

I—THE FRANCISCANS.

To the pens of Prescott, Solis and many other distinguished authors we owe much of our information regarding that most interesting period of Latin-American history known as the Conquest of Mexico. In the works of these authors we find glowing accounts of the high state of civilization which the Aztecs had reached at the time of the Conquest, of the audacity of Cortes and his followers, of the heroism of Cuauhtémoc, last of the Aztec kings. But of the poor missionaries who spent their lives in the Christianization of the Indians, the men who, by their sweetness and charity caused the Indian nations to undergo an evolution more lasting and beneficent than that effected by the force of arms, the evolution of ideas and ideals, they tell us little or nothing. The work of these friars has been often attacked; but the knowledge of what they did for the cause of education in the wilderness of America at so early a time and under so trying and inauspicious circumstances is their best eulogy.

The City of Mexico was captured by Cortes on August 13, 1521, and two years later, on August 22, 1523, the first three Franciscan missionaries arrived in Veracruz, and immediately proceeded to Mexico, and thence to Texcoco, a small town outside the City of Mexico. This town was the site of the first college of Mexico, founded by the venerable Fray Pedro de Gante. The first three Franciscans were followed by twelve friars of the same order, who arrived in Mexico on May 13, 1524. A Chapter was immediately held, and the friars were distributed among the cities of Mexico, Tlaxcala, Texcoco and Huejocingo, there to build colleges and churches and to begin the work of education and conversion.

The first aim of the friars was to instruct the natives in the rudimentary truths of Christianity, for it was evident that it was in vain to destroy the pagan temples if belief in the ancient cult remained in the heart of the people. Naturally, then, the first instruction imparted to the natives was of a religious character. They were taught the Our Father, Hail Mary, the Apostles' Creed, and the Salve Regina in Latin. (Icazbalceta's *Opúsculos Varios*, Vol. I, page 172.) This strange system, forced

upon the missionaries by their ignorance of the native tongues, was far from producing the desired results. It was, however, very soon substituted by Fray Jacobo Tastera, a Frenchman. The system of Fray Jacobo consisted in drawing the principal events of the life of Our Lord, and those more advanced in the native tongues explained the meaning of the mystic paintings. (Op. cit, Vol. I, page 173.) This was most successful. The Indians, accustomed as they were to the reading of hieroglyphics, soon became familiar with the meaning of the paintings of Fray Jacobo, and the system was so adaptable to their nature that it was in vogue late in the seventeenth century, when there were many friars who could speak the native languages.

The first instruction imparted to the Indians was, then, of a religious character; but the progress made by teachers and pupils was so rapid that, two years after the arrival of the Franciscans, there was back of their convent in Mexico a school "attended by over a thousand Indian boys, who combined instruction in the elementary and higher branches, the mechanical and the fine arts." (Prof. Bourne of Yale, quoted by Dr. Walsh. Also Icazbalceta's life of Fray Pedro de Gante.) This was the first college of its kind in the New World, the cradle of American civilization.

Bishop Zumárraga was not satisfied with the rudimentary education given to the Indians. Writing to the Emperor, he said that he wished that there should be in each bishopric a college where Indian boys might take at least a grammar course, and a large monastery wherein the Indian girls could be received. The bishop found the means to realize his noble ambition, and on January 6, 1536, the famous college of Santa Cruz de Tlaltelolco for Indians was inaugurated in the rear of the convent which the Franciscans had in that locality. Among the members of its faculty were such men as Fray Juan de Gaona, an alumnus of the University of Paris; Fray Juan Focher, a Frenchman by birth, who had received his doctorate from the same university; and Fray Bernardino de Sahagun, a distinguished historian, whom Dr. Walsh of Fordham University calls the "Father of American Anthropology." This college disappeared at the beginning of the nineteenth century. Its pupils, besides becoming prominent members of the Church and State, were a great help to the missionaries, who had in them faithful interpreters and intelligent amanuenses for the compilation of their works. (Icazbalceta's *Opúsculos Varios*, Vol. I, pages 180-182.)

The licentiousness of military life gave rise to a new race, that of the *mestizos*, or the children of Spaniards and Indians. It was necessary to protect this new social element, whose members, in the great majority the children of sin, wandered through the land without shelter and occupation. Obeying a royal order of 1553, the viceroy, Mendoza, founded the College of San Juan de Letran for the *mestizos*. Although this college was

founded by the civil authority, it also was directed by Catholic missionaries. It was under the direction of three theologians chosen by the King of Spain, each one of whom acted as rector for the term of one year. The students of Letran were divided into two classes: those whose intellectual capacity was little or none were given a primary course and instructed in some mechanical trade, for which purpose they remained in the institution three years. From among the more intelligent six were selected each year, who, remaining in the institution for a period of seven years, went through the regular college course. (Icazbalceta's *Opúsculos Varios*, Vol. I, pages 189-191.)

There was a similar institution for girls, also founded by Mendoza. The date of the foundation is not stated, but it surely existed before 1554, for Cervantes Salazar refers to it in his Latin dialogues published in that year.

The Indian girls were also the object of the greatest solicitude on the part of the missionaries. In the beginning they were daily gathered into the courtyards of the Franciscan convents and there received religious instruction. Later, boarding schools were opened, a fact which shows that the idea of educational centres for women is not a very modern one. These schools were under the care of some Spanish ladies, and by far the most noted of them was the one founded by Bishop Zumárraga in Texcoco. In the year 1530 the Queen of Spain sent six devout women to serve as teachers, and Bishop Zumárraga brought six more from Spain in 1534. The Indians, however, accustomed to bring up their daughters in the greatest seclusion, did not willingly send them to a college situated in the heart of the city; and, as the professors were not religious, they soon resigned to become private teachers among the Spanish population. Although Bishop Zumárraga did all he could to support the institution, it was closed ten years after its foundation.

As time went on a new race, that of the *criollos*, or Spaniards born in America, appeared. The Spaniards were loath to send their children to the Indian schools, and to supply the lack of a college for the sons of the Spaniards we find a well-regulated body of private teachers (among whom was the learned Cervantes Salazar), supported by the King and the authorities of Mexico. This state of affairs did not last very long, for the opening of the houses of studies of the Augustinians and of the university (1553) solved the question satisfactorily.

We see, then, that thirty years after the Conquest Mexico had well-disciplined colleges, asylums where both the children of the *mestizos* and the Indians were cared for, and a number of Spanish gentlemen who attended to the education of the *criollos*. The work of education during this period was chiefly in the hands of the Franciscans, who, truly and justly, may be called the pioneers of civilization in Mexico.

BENJAMIN MOLINA CIREROL.

The Stage

When President Taft, a year or two ago, observed that a play he chanced to be attending was not fit to be seen, he promptly arose and left the theatre. The worthy head of this nation then taught the American people a lesson they should take to heart. For with the opening of a new dramatic season that threatens to be at least no better than the last as regards the morality of the plays offered the public, it is of high importance that Catholics should know what action they are bound to take in order to protect themselves and their countrymen against the influence of a licentious stage. The American Federation of Catholic Societies have already given us the cue. In the vigorous protest they recently made against the character of certain plays presented last season in our cities they declare:

"We deplore that plays have been produced which mock at sacred things and moral principles which the Christian holds in the highest respect. There are still theatres missing their high and noble aim and debauching the minds and hearts of theatregoers, and especially our young persons." Then after naming a dozen salacious productions, the remonstrance continues: "When such plays are praised and heralded as attractions we feel that producers and managers are menacing the public morality and the welfare of the nation, for these plays being based on abominable sexual perversity and setting up a standard of morality which is open licentiousness will gradually accustom the spectators first in thought, then in deed, to disregard and discard all Christian modesty, and will thus prove the grave of the nation." "We therefore demand of the theatrical producers and managers that vulgarity, indecency and immoral suggestiveness be entirely eliminated from all plays," and "we earnestly request all the members of our affiliated societies, not only to avoid such offensive performances, but to withdraw their patronage from any theatre which lends itself to offensive productions."

Copies of the remonstrance, of which the above words are a part, were sent to all the prominent theatre managers of the country, and by most were courteously acknowledged. Many even pledged themselves to see that hereafter no objectionable plays should be presented in their theatres. Two managers, however, who are among the chief offenders in the matter, called the protest an "unreasonable and insulting document."

Now, what should Catholics do who are ready to endorse this remonstrance and heed this warning? Let them first learn from trustworthy sources the character of the plays to be presented in the theatres of their cities. They will prudently regard with suspicion, for instance, anything that is advertized as a "great Broadway success," for it is ten to one that that means the play is not decent, as the huge theatrical trust, whose centre is Manhattan, has now so successfully corrupted the taste of

the common run of New York theatre-goers that the vogue a play enjoys here is by no means a guarantee of its cleanness, but rather of its decidedly objectionable character. Nor should Catholics lend too ready an ear to wily managers or press agents who assure them that "everything that was found offensive in the New York production has been carefully eliminated," for it is the very plot of these plays, as a rule, that makes them unfit to be seen.

But suppose the coming of one of these salacious productions is actually announced, what is to be done? If there is any hope of their remonstrance being considered, let a committee of representative Catholics wait upon the manager of the local theatre and urge him in the name of public morality to cancel the engagement of the play in question. If this procedure is not at all feasible, let them write letters of protest to the papers of the town. Then every staunch Catholic, besides avoiding the objectionable play himself, should use all his influence to keep his friends and acquaintances from attending it. Perhaps the rows of empty seats that then meet the manager's eye on the night of the banned production's first presentation may make him feelingly realize that it does not pay to ignore utterly Catholic opinion, for an argument that touches the pocket is often the only one that these men heed.

Now that all Catholics who find themselves unwittingly attending an unclean play should get up at once, like President Taft, and go out, is hardly to be expected, for have they not paid for their seat? An orchestra chair that is purchased at the price of the soul's purity is costly indeed. Yet these men and women who at such expense keep their seats during a foul or suggestive scene would take great care to avoid breathing a poisoned atmosphere, and would be quick to see the folly of walking near a tottering wall. They are blind, however, to the lasting injury they do their priceless souls and the scandal they give their neighbor by watching a salacious theatrical performance. Yet the same instinct of self-preservation that prompts the one course of action should suggest, it would seem, the other.

It is to be feared, however, that most Catholics who attend unclean plays are not caught there unawares, but go in with their eyes wide open. But it is itself a mortal sin, according to moral theology, to walk deliberately and without necessity into the proximate occasions of mortal sin. How, then, can Catholics who feel any concern whatever about preserving cleanness of heart see enacted on the stage such abundant matter for grievous sin, that nothing but a conscience that is miraculously pure or deplorably indurated can escape contamination? Yet women and girls, the modest and shame-faced sex, who form, we are told, more than two-thirds of the theatre-going public, a fair proportion, also, of these two-thirds presumably being Catholics, seem to be the very ones who make it worth while for managers to put on immodest and shameless productions.

King Lear would have to call for much more than an ounce of civet to sweeten the imagination that has been defiled by witnessing a series of modern dramas and farces with a "long and successful run on Broadway." For a vivid scenic presentation of what is unholy and unclean cannot but affect the onlooker much more forcibly than would the same when only read about or heard of; and how quickly a prurient comedy can awake the beast that is in a man or a woman, and how readily filthy thoughts pass to filthy deeds it requires no profound study of psychology to understand.

"But I must go to the theatre," it will be objected. "I need the recreation, and there is scarcely any well-acted play presented nowadays that does not centre round the sex question, or does not make light of 'conventional morality.' Besides, everybody goes."

It is, indeed, a sad truth that there is a plentiful dearth now of decent plays. Shakespeare, it is said, will no longer draw; the stirring melodrama of twenty years ago is not considered "true to nature" in our day, and now that Sir William Gilbert is gone the operas, so full of clean and clever fun, that he left us are perhaps considered too tame for modern theatre patrons. Consequently we have a sad profusion of "problem plays" (Save the mark!), debasing farces and vaudeville entertainments.

But there are surely some reputable plays presented still, and there would be many more if the American people would only make it emphatically plain to theatre managers that no more filth must be imported from the European stage, and also make it unmistakably clear to playwrights how sick we are of dramatic productions based on violations of the sixth commandment. Then that lame excuse, "We only give the people what they want," that theatre folk offer in extenuation of their outrages on public decency, as if on that ground pandering to the vilest excesses of human depravity can be defended, will no longer have any force.

Nor is it true that "everybody goes" to see these objectionable plays. No one of refinement, taste and virtue goes; no one whose good opinion is worth having goes. It is surely not self-respecting men and women, nor practical Catholics, who crowd those theatres that offer salacious productions. The weak excuse, moreover, that "everybody goes" would justify one's joining the large throng that is walking the primrose path to the everlasting bonfire.

Time was when the stage had a high mission: when tragedy purged the passions and comedy laughed down absurdities, removed abuses, showed virtue her own feature and scorn her own image. But now the stage's purpose, we are told by some, is only to amuse. Be it so, then, but in the name of decency let not its object be the corruption of a people's morals. Not even the desire of hearing a well-graced actor, it must be remembered, nor of seeing a beautifully mounted piece can allow Catholics to witness a play that is objectionable on the score of morals. For it is not true, as a great man

once permitted himself to say, that vice, by losing all its grossness, loses half its evil. For never is licentiousness more dangerous and alluring than when ministered to by beauty and genius. The modern trend of dramatics has a tendency to obscure this great truth, and Catholics, the heirs of the saints, are bound to do their utmost to purify the American stage. Otherwise there will soon pass from our land all esteem and love for whatsoever is modest, whatsoever is just, whatsoever is holy, whatsoever is of good repute, and then will follow the nation's ruin; for when a licentious drama is systematically corrupting an entire people the death knell of that country's greatness is already sounding.

WALTER DWIGHT, S.J.

Theosophy in India

The Theosophical Society was established in India by Madame H. P. Blavatsky, a Russian, and by Colonel Olcott, an American. Of the lady, Max Müller, after making inquiries into her ways, wrote the following words, which explain exactly the method employed not only by Blavatsky, but by all Theosophists down to the present day, and account for the rapid spread of Theosophy in India:

"Blavatsky took it into her head that it was incumbent on every founder of religion to perform miracles, and it can no longer be denied that she often resorted to the most barefaced tricks and imposition in order to gain adherents to her faith. In this she succeeded better than she could have hoped for. The natives were flattered, as the depositaries of ancient wisdom, far more valuable than anything that European philosophy or the Christian Religion had ever supplied. The natives are not often flattered in this way and they naturally swallowed the bait. Others were taken aback by the assurance with which the new prophet spoke of her interviews with unseen spirits, of letters flying through the air from Tibet to Bombay, of showers of flowers falling from the ceiling of a dining room, of voices and noises proceeding from spirits through a mysterious cabinet."

When Madame Blavatsky died, her mantle fell upon the shoulders of Mrs. Besant, the present President of the Theosophical Society, "a lady," says a correspondent of the *Hindu*, "well known in England for the last two generations as a leading atheist." After changing her faith or opinion a dozen times, at least, she came to seek her fortune in India, proclaimed herself a convert to the Hindu religion, and, as she is endowed with a glib tongue, she soon outdid Madame Blavatsky in her praises of Hinduism and of everything connected with India. Her praises and flatteries at once won the hearts of the natives. Her name soon rang from one end of the country to the other, and she received the name of "Sankaracharya" from the residents of Benares, the holy city of India. For several years her annual progress through the country was a series of triumphs. On the occasion

of one of her visits to Madras, the capital of the Southern Presidency, the Dewan, or Prime Minister, of Mysore, a native State, came all the way to Madras in order to worship her as an incarnation of the goddess Sarasvati. Madras soon became the centre of Theosophy in India. At the Adyar, on the southern outskirts of the city, was built the sanctuary, "sancta sanctorum," which soon became the Mecca of the Theosophists.

In a short time, more than four hundred lodges were started in the country, most of their members being educated Hindus or Government officials. Profiting by the general enthusiasm, Mrs. Besant raised subscriptions for setting up in Benares a national college, which was to be a great centre for the propagation and support of Hinduism. At the time she gave the assurance that it would be a pure Hindu college and that Theosophy would have nothing to do with its teaching. A few years after its establishment she began to "theosophize" it, as a correspondent puts it, to fill all its chairs with ardent Theosophists, and to claim that Theosophy was the real foundation of the college. This opened the eyes of some thoughtful Hindu noblemen; a warning note was sounded, but was not heeded at the time. In the meantime, Mrs. Besant went on winning triumph after triumph. Wherever she went she initiated disciples into the inner sphere of Theosophy, foretold the near advent of the universal brotherhood of men as the result of the teaching of Theosophy, spoke of her past experiences in the series of lives she had gone through in her various births and rebirths, and claimed that she could leave her material body and go to Tibet in her subtle body, and there learn the truth at the feet of the "Mahatmas" or the "Masters," as she called them.

In connection with Mrs. Besant's visits to this place I remember some facts which throw a strong light on the aims of the Theosophical Society in this country. A young Brahmin graduate, for several years an ardent Theosophist, who had been initiated by Mrs. Besant herself, after a series of discussions with me saw clearly the absurdity of Theosophy and sent in his resignation. He was asked to return at once the diploma he had received as an inner member, which was signed by the lady herself. I had, however, time to examine it, and I found it contained all the ordinary signs of Freemasonry. This confirmed what I had read in a pamphlet written by one high in the sect, and shown me by the son of an influential Freemason of this place. For it was clearly asserted that Theosophy in India was only a veiled and milder form of Freemasonry, and that its main object in praising old Hinduism and India was to throw dust into the eyes of the natives and thus to set them against the Catholic religion.

Had any doubt remained as to the truth of this fact it would have been dispelled on the occasion of the conversion to the Catholic faith of another young Brahmin graduate. The Theosophists argued with him at length, and tried every means to dissuade him from becoming a

Christian. At last, when they saw the uselessness of their arguments and the firm determination of the young man, they ended the discussion by exclaiming in chorus: "Well, if you are bent on becoming a Christian, turn Protestant, but never join the Catholic Church." Mrs. Besant's whole conduct, in spite of her hypocritical professions of love for all religions as being all good and true, showed that her aim was really to prevent Hindus from becoming Christians. Never did she show greater horror or manifest her wrath more dreadfully than when, on the occasion of a visit to Trichinopoly, she saw in it a colony of young Brahmin converts. She wrote an article in her Benares magazine, calling the vengeance of Heaven upon the city and calling Trichinopoly a disgrace to India, because it was the only place where she had seen young educated people embracing the Christian religion in numbers.

F. BILLARD, S.J.

IN MISSION FIELDS

A CATHOLIC MISSION IN CHINA.

Father Martin Kennelly, the Irish Jesuit from the Province of Paris, who has rounded out his twenty-five years in China, and whose letters from there are so interesting to the readers of AMERICA, has described the Mission of Kiang-Nan in the last issue of *The Field Afar*.

Kiang means river and Nan south, *i.e.*, the territory to the south of the Yang-tse river, but this is a misnomer, as the mission extends also largely to the north of the same river.

Father Kennelly says that the Jesuit mission, which has its headquarters at Shanghai, comprises two Chinese Provinces, including an area of 95,000 square miles. This is about three times as large as Ireland, and the pagan population is from 50 to 55 millions. (It is not easy to get exact statistics in China.) The more easterly of these two provinces, Kiang-su, has twelve large cities, some as large as Dublin or larger, and seventy of smaller size; the other province north and south of the great river Yang-tse-Kiang is Anhuy, with thirteen large cities and fifty-five of the lower order. Cities of the first order are called in China "Fu" cities; those of the second order "Chows," and those of the third "Hsiens" or sub-prefectures.

The mission is divided into two ecclesiastical sections, and into some 120 parishes. There is a head priest over each section and one missionary to each of these parishes, besides a helper, if possible. There are about 120 missionaries engaged in active missionary work. In each parish there are from ten to twenty, or even twenty-five, churches.

The staff of the mission is under one Bishop, residing at Shanghai. There are about 200 members of the Society, 160 priests (24 Chinese), 18 scholastics and 28 lay brothers. There are also some secular clergy, about 40 priests, of whom all are natives. There are thus 200 priests, which is more than in any other Catholic province in China.

In the Seminary there are 26 students of Theology and 20 studying Latin. The Seminary is recruited chiefly from the Zikawei College, five miles from Shanghai. The course of studies at the college consists of Chinese

literature and classics (eight to ten years), with a foreign program in English and French, the two latter extending over five years and comprising history, mathematics, elementary physics and chemistry, music and drawing. There is a two years' course of Philosophy and a four years' course of Divinity.

Thus we see that the native Chinese priest is very well fitted for his work, and his training is by no means deficient. In fact, our missionaries are far better prepared than the Protestants, who usually get one or two years' training in the Bible, and are then sent to convert the Chinese, whom they do not succeed in winning over to Christ.

The priests of the missions are helped by various religious congregations, male and female. Among these are the little Brothers of Mary (or Marianists). These are 70 in number, of whom 36 are natives. They do excellent work in educational lines, and can all teach in English and French. They correspond to the Christian Brothers at home. They help in the college in Shanghai, as e. g. in St. Francis Xavier's, where there are 650 pupils, including 300 Chinese. The boarders number over 200.

As to nuns, there is one order of contemplatives, the Carmelites, 28 in number, of whom 18 are natives. Earnestly and unceasingly they send up prayers for the success of the mission and that the Lord may "send laborers into His harvest."

There are also the "Auxiliatrices," or Helpers of the Souls in Purgatory, who have the care of the education of foreign girls—English, American, Canadian, Australian, and also Chinese. At Shanghai they have in all about 800 pupils. They prepare many for the Oxford and Cambridge local examinations, both junior and senior.

Then there are the Sisters of St. Vincent de Paul, 54 in number, of whom 10 are natives. They do hospital work. Besides the Bishop's Hospital, they have charge of the General Hospital, or that which belongs to the town. They have also a novitiate. Any native who desires to join them must first unbind her feet. As is well known, the Chinese women of any position pride themselves on the smallness of their feet, these being kept tightly bound from infancy, so that often the foot does not exceed two or three inches in length. With such feet Sisters of Charity could not do much active work, and so they have to give up this criterion of beauty in the Chinese world.

Again, there are the Little Sisters of the Poor, who have the care of about 430 aged men and women. At the beginning it was thought that in China no woman could do work among men; but the contrary has been found, and these good nuns do most valuable work.

Finally, there is a congregation of native nuns. They are trained by European nuns, Helpers of the Holy Souls, and are most successful, especially in the instruction of native women, for whom it is very difficult in China for the missionary to do anything directly. They also make lace and embroidery. These native nuns work in native hospitals, have some knowledge of medicine, and so help in easy cases. They sometimes have occasion to baptize pagan children when they are at the point of death.

Father Kennelly says that he is often asked: "Do you succeed in converting the Chinese?" He answers that in one mission alone there are about 200,000 Catholic converts. This is as much as or more than the Protestants have in all China, though their staff is four or five times

as numerous as ours. The aggregate of Catholic converts in China amounts to 1,210,000.

"A notable point about the Protestants is the number of their divisions. There are no less than ninety-two different denominations of Protestants carrying on work in China, and some of these have only two or three members. Individually, I have found these ministers, as a rule, obliging, and some of them have rendered me services for which I am grateful. Many are, however, most bigoted, and do not even admit that Catholics are Christians."

The parishes usually cover large districts. In one parish there are from ten to twenty, or even more, churches. "At one time another priest and myself," he says, "had to attend to twenty-six churches; in such cases the work is very heavy. Some of the churches are really very good; others are not rain-proof."

When a priest arrives at a mission the church bell is rung. The Christians assemble, chant some prayers and are blessed by the missionary. He makes their acquaintance. Then there is the daily round of Mass, instructions, administration of the Sacraments, attending schools, visiting dispensaries, and he is soon quite at home with his flock.

As to his dress, the missionary is clothed as a Chinaman—flowing garments, baggy pants and satin head-gear, and in the heart of the country he generally wears the pigtail. The pigtail is being partially discarded at present. Some of the old missionaries regret exceedingly the change from the time-honored custom of the past, but the young generation is progressive and deems reform necessary.

The Chinese are fond of bright colors—red, green and blue—nothing is too gaudy. The Protestants do not use the native dress, save the members of "The Chinese Inland Mission," who are compelled to adopt the pigtail. Even the ladies dress in native costume, but their "large feet and other outlandish habits easily distinguish them from the home-born belles."

CORRESPONDENCE

Spanish Politics and Bullfights

MADRID, Aug. 1, 1911.

If foreign nations were to judge Spain by the barbarous actions of our Republicans and Radicals it might be believed that the civilization of the twentieth century has not yet penetrated our country, and that we are still thousands of leagues from European progress and culture. The truth is that in Latin countries "republic" is synonymous with ferocity, enmity, tyranny, and barbarity. With our Republicans and Radicals there is no such thing as respect for the opinions of others, there is no recognition of a right to think otherwise than they do, there is no liberty to do more than follow their banner.

Last night the platform of the Ateneo of Madrid, where freethinkers and rationalists have repeatedly spoken without exciting a protest or occasioning a disturbance, was occupied by the celebrated Portuguese monarchist, Homen Cristo, who had been announced for a lecture on the political evolution of Portugal. The young speaker, availing himself of documents and press clippings from his country, began to describe the corruption and abuses practised by politicians, both under the monarchy and under the present so-called republic;

but his earnest words soon stirred up the wrath of a group of Republicans who had stationed themselves in the rear of the hall. What with shouts and threats and insults and blasphemous cries, they made such an uproar and created such a disturbance that they forced the speaker to discontinue his lecture, even before it was fairly begun. They had accomplished their purpose. They had silenced the voice which was to make known the enormities which republicanism has perpetrated in Portugal.

But how, we may ask, could those Spanish Republicans be expected to show courtesy to a foreigner when they cannot keep the peace among themselves? The Radicals who look up to Lerroux as a leader, and the Republican-Socialists who follow Azcárate and Pablo Iglesias, are at daggers drawn. Whenever either faction holds a meeting, members of the other, with no invitation to hold a candle at the function, appear on the scene and use their favorite arguments, stout clubs and even revolvers, so successfully that the number of disfigured faces and cracked sconces is, as a rule, quite considerable. Such has been the case at the meetings in Barcelona, Bilbao, and elsewhere.

These divisions and consequent clashes are a source of no little satisfaction to the monarchists, who feel that there is not much to be feared from a party whose leaders bandy coarse insults through the press, and whose members so often come to blows. But these riotous proceedings keep the country in a condition of unceasing agitation, and bring upon it the reproach of being unrefined and barbarous, a reproach which in reality it does not deserve.

In the meanwhile Spanish politics, at least as far as outside appearances go, seem to be taking a nap,—a very rare event in this country. The Cortes are not in session and most of the cabinet are absent on vacation. But Canalejas is on hand as a sort of universal minister; for, parodying the famous words of Louis XIV, "I am the State," he is Minister of Government and of Grace and Justice, besides being President of the Council. Really, Canalejas ought to consider himself the luckiest cabinet officer living. Putting aside the question of Morocco, in which Spain cannot act because of her weakness and lack of military and naval resources, there appears to be no hindrance to the free development of his plans. Maura and the Conservatives are silent; the Republicans are squabbling among themselves; the energies of the Catholics seem to be lulled to sleep. There being no great issue to discuss, the premier furnishes recreation for himself and abundant "copy" to the press by indulging in any amount of small talk on light and frivolous topics. Now and then the spirit of the cheap politician reasserts itself in him, and he regales his hearers with talk about what he is going to do to regenerate the country. Quite recently he gave out that he was intending to reform the penal code by suppressing capital punishment, notwithstanding the fact that France has been driven to enact it anew on account of the increase of grave crimes. Another of the topics of conversation of our peerless premier is the details of the law of obligatory military service, a measure that he will bring before the Cortes in the autumn and expects to see on the statute books by January, 1912.

A third project is the enforcement of a recent law which lays special taxes on all the property, real and personal, of corporations of all kinds whose belongings do not descend by right of inheritance. Here are in-

cluded, not only religious Orders, but also cathedral chapters, chaplaincies, and the like. In virtue of this law, the Government would make an inventory of all property belonging in any way to the Church, or religious or ecclesiastical associations, so that on the day when Canalejas or any other minister hostile to the Church should decide to seize her goods, the way would be already prepared. It was by such inventories that they began in France, and then proceeded to the sacrilegious spoliation of the Church and the Orders.

The Spanish prelates took advantage of their presence in Madrid for the Eucharistic Congress to confer on the nature and tendency of this law, which they very properly viewed with no little alarm. At their request, the time for making the inventories was extended by royal order to September 30, by which time they hope to have determined upon a course of action.

Spaniards in general give themselves no concern about the grave political questions which agitate the country or materially affect its relations with other states; for them the great, the important matter is the luck, good or ill, of the most popular bullfighter. Towards evening on July 30, all Madrid was in commotion, for word had been received that the reigning favorite in bullfighting circles, Vicente Pastor, had been wounded in the throat by a bull in the bull-ring at Santander. The sidewalks were thronged with excited citizens; the newspapers struck off extras, which were fairly snatched by the eager purchasers; the street where Pastor lives was so packed with people that it was simply impossible to make one's way through it; in clubs and restaurants there was no other topic of conversation.

Not satisfied with private and unofficial telegrams, the citizens went to the ministry of Government and asked that the civil governor of Santander be instructed to telegraph the truth of the matter. Finally, to quiet the people it was found necessary to post a large placard containing the official telegram, which stated that the bullfighter's injuries were not serious. Yet, all night long, the block in which Pastor's family lives was swarming with people.

Such are the Spaniards. What to them are Morocco and Portugal and other problems of a religious or political or financial or social nature in comparison with the fate of a favorite who has been gored by a bull? Such the Spaniard has been, and is, and will continue to be.

NORBERTO TORCAL.

Organizing China's New Navy

SHANGHAI, July 18, 1911.

Since her defeat by Japan, 1894-95, now sixteen years ago, China has had no navy worthy a Great Power. The chief obstacle to naval development, as to many other schemes, is the question of finance. The funds of the Ministry are at a low ebb. Naval expenditure is furnished by contributions from the provinces. Telegrams are constantly dispatched to the Viceroys and Governors urging the payment of backward instalments, but these seldom come except in a reduced form backed up by the plea that other calls are numerous and it is impossible to supply a cent more. On December 4, 1910, the Navy was separated from the Army Department, and erected into a regular Ministry with Prince Tsai-hsun, brother of the Regent, at its head. Beside him is a Vice-Admiral, Sah Chen-ping, a competent and able officer, who has been attached to the British Navy during eighteen years. No great scheme of naval construction has been em-

barked on as yet. A full program is expected to be carried out in 1915, and will comprise 4 naval stations, 8 first-class battleships, 20 cruisers and 2 flotillas of torpedo boats. The cost is estimated at 160,000,000 taels, an impossible sum for China's depleted Exchequer unless she goes a-borrowing.

Amidst projects of reorganization and strengthening what may interest the readers of AMERICA is the state of the small and insignificant naval force possessed by the country at present. The fleet is divided into 3 squadrons, the Peiyang or Northern, the Nanyang or Southern, and lastly that of the Yangtse River. The two former have been lately amalgamated to form a cruising squadron composed of 4 old ships, a few destroyers, sea-going boats and torpedo boats. These will shortly be strengthened by the addition of 3 or 4 more cruisers, one of which a 20-knot ship, 2,610 tons, is being built at Camden, New Jersey, U. S.; another, a 30-knot torpedo cruiser, has been ordered in Austria, and a similar one in Italy; 2 high draught, shallow river gunboats are being constructed at Stettin, Germany, and a few smaller ones, each of about 800 tons, have been entrusted to Japan. The Yangtse squadron consists of 12 small gunboats, intended for river and creek work, and 2 cruisers, with 10 sea-going gunboats forming a training squadron. Two additional training cruisers, constructed in England and now completed, will be brought out with the cruiser Haichi when returning at the close of the year.

As to naval schools, China has four, at Chefoo, Nanking, Foochow and Canton, respectively. In the near future, Chefoo (Shantung province) will become an elementary school; and a naval college combining mining, gunnery and torpedo schools, as well as naval barracks, will be erected at Nimrod Sound, in the province of Chekiang. The schools at Nanking, Foochow and Canton will then be abolished, and two additional naval colleges, one in Peking and another in Shanghai, will be opened to supply their absence.

Naval recruits are gathered almost exclusively from the coast and Yangtse provinces. So far there are few competent naval officers, and there is no admiralty chart, and China cannot make one without foreign assistance. Recently twenty-three cadets have completed their course of gunnery in a torpedo school in Japan, and a practical course on board a Japanese training cruiser. When Prince Tsai-chen, China's delegate to the coronation ceremony, returns from England, experts are to accompany him as naval advisers. Rumors are current that a loan will be soon raised for naval purposes, but this is rather unlikely. Too many other reforms appeal urgently to the Government—army and railway development, educational work, postal reorganization—and it is more fitting that these should take precedence and be carried out without delay. M. KENNELLY, S.J.

Lisbon Politics

LISBON, Aug. 12, 1911.

While the city is sweltering through the dog days, three topics claim the attention of politicians, namely, the discussions in the Constituent Assembly, the approaching election of a President of Portugal, and the popular demonstrations against the provisional government.

The debates in the Assembly, it must be confessed, are not marked by any brilliant oratorical effort or by a display of profound wisdom; they drag along in a

desultory fashion, for the deputies dread the moment for electing a President, which will come on the adoption of a Constitution, and therefore they are doing what they can to stave it off by talking. The final adoption by the Assembly of a bicameral legislative body has found scant favor with the administration and with many prospective lawmakers, who will find their anticipated powers considerably curtailed.

Dom Eduardo Abreu is the only member of the Assembly who shows any signs of independent thinking. At one of the sessions he created a sensation by charging the Minister of Treasury with deceiving the nation. Costa had asked a credit of \$718,000, whereas, averred Abreu, more than twice that sum was needed. The friends of the administration interrupted him and tried to drown his remarks in noise.

The election of a President is calling into play all the tactics of the varied interests at stake. A certain calmness is observed on the face of things, but this in no way corresponds to the underground methods and secret intrigues of those most concerned in effecting a choice. Just at present an active but silent campaign is being carried on against the election of any member of the provisional administration, and more especially against the candidacy of the Minister of Foreign Affairs, Bernardino Machado. "If the Assembly," says *O Seculo*, which has an ax to grind, and laments editorially any hostility to the present administration, "honored the provisional Government with a vote of confidence, why should it now exclude them from the presidency? Such a proceeding would be a deadly blow to the worth of the republic; it is planned by some nobodies who aim at scaling the capitol and entering through the back door for the sake of satisfying their delirious dreams." This newspaper is so intimately associated with Theofilo Braga and the majority of the cabinet that its utterances are most significant.

The conduct of the rabble is such that we may have grave doubts about the freedom of action and even deliberation enjoyed in the Assembly. After all, Lisbon is not Portugal, and if a Lisbon mob threatens the Assembly and actually stones the members and some of the cabinet (and all this has actually occurred) how far may the Assembly be said to represent the country? How far do its conclusions express the sentiments of the nation?

JULIÁN BLANCO Y P. DE CAMINO.

Verdesi Condemned Again

ROME, August 10, 1911.

The Court of Appeal has rejected the appeal of the ex-priest Verdesi, against the sentence passed on the 5th of June, of imprisonment for ten months, a fine of 833 lire, and the payment of all costs, for charging Father Bricarelli, S.J., with violating the seal of Confession. The Court confirmed the sentence of the lower tribunal, and in addition condemned Verdesi to bear the expenses of this second trial. His two Socialist lawyers talked platitudes on behalf of their client; while the Public Prosecutor and Father Bricarelli's advocates proved once more beyond all doubt the Methodists' protégé to be a mere hypocrite and vulgar calumniator. Verdesi, however, is safe in Switzerland with a medical certificate alleging him to be unfit to travel back to Rome to pay the penalty of his offence. It is said he is thinking of sailing for the United States, where his Methodist sponsors can further exploit him as a martyr.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, SEPTEMBER 2, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Educational Value of Federation

Of course it is only a platitude to say that a society has in the nature of things an educational influence on its members. Every one knows, for instance, how the business associations of to-day have taught men methods of multiplying means to make money in a manner that a short time ago would have seemed next to insanity in the extent and character of the operations entered upon. But the societies themselves need other associations. In the social as well as the physical order in-breeding begets defectives. Blood is needed from outside. Hence the idea of the Federation of Catholic Societies. A number of distinct and autonomous societies, each with its own specific purpose, meet on the sole ground of their Catholicity. They are represented by delegates, assembling annually in some great centre to devise means by which their common object may be advanced. The constitutional structure of each organization is not only safeguarded but strengthened. They are united, not fused.

These delegates frequently travel great distances, put themselves to considerable expense, and make no little sacrifice of time and convenience, solely for the purpose of carrying out the object of this union. Their first act at meeting is one of public homage to their Creator, the solemnity and splendor of which, were it only for the magnificence and grandeur with which it is invested on such occasions, would itself be educational to the highest degree both for those who participate in it, and for the world outside. The opening ceremony of the second day, the Mass for the dead, is a similar proclamation of belief in another world, and a far-reaching reaffirmation of what is in the heart of every man who kneels in supplication before the altar.

These gatherings are not occasions of junketing or amusement. Time is too precious a thing for these

earnest men and they plunge instantly into the hardest kind of work for days. They are nearly all drafted into committees and labor all day long. What strikes an onlooker is the character and extent of what these men know, and how wide their intellectual horizon. They are familiar with the world's contemporaneous history, they can tell you what is going on in England, Ireland, Germany, Spain, Portugal, Cuba, Mexico, South America, the Philippines, Russia, Poland, Albania and elsewhere at least in matters that affect the Faith; they have been carefully noting the progress of Socialism; they are close observers of the attitude of the press in the various countries of the world; they have followed the trend of education in Europe and America; they are informed about the world's current literature inasmuch as it is favorable or antagonistic to faith and morals; they can speak intelligently and comprehensively about the divorce question, about the social evil, about the condition of the stage, about the attitude of the various governments of the world anent the Church, etc. In these meetings the information grows or is corrected, wrong or dangerous tendencies are deflected in the right direction; and by contact with their associates from all parts of the country their confidence and self-reliance is increased and their cooperation made more enthusiastic and aggressive.

In the public gatherings the subjects which come up for consideration always cover an immense field of thought and they are explained and urged in such a clean-cut, convincing and frequently eloquent fashion, sometimes by men not in professional life, that not only the ordinary hearer, but even those who themselves are trained to public utterances are both surprised and delighted. But what most frequently puzzles the outside world at these gatherings is, that these laymen in their discourses, often pronounced on the spur of the moment, are evidently familiar with an immense number of profound religious truths, such as man's essential and inalienable obligations to his Creator, the Incarnation of the Son of God, divine grace, the sacraments, etc., none of which are, of course, discussed but which come to the speaker's lips as a matter of course and seem to run like a thread through all their utterances, and are moreover referred to or explained with perfect confidence in the correctness of what they advance.

Perhaps the presence of the prelates in these assemblies is one of the most notable features in the educational growth which is perfected in such gatherings. The fact that the speakers are most ready to accept any warning or advice that might be given on such occasions, if any deviation from the strictest orthodoxy occurs, is itself a splendid mental and moral training for the speaker, or rather an evidence that he is already excellently equipped in that respect, while it is at the same time a startling revelation to those in the audience who have thrown off all religious authority. The familiarity of these Catholic laymen with the profound

doctrines of the Church is a constant source of astonishment to heretics and unbelievers.

In brief the Federation meetings are condensed and concentrated Summer Schools of education on the most vital subjects of human life. Everything is at high pressure, indeed, but the students are prepared and mature. The delegates return to their respective societies and the general uplift in Catholic information and Catholic energy simply defies calculation. There is no Catholic society of any kind or any race that should not cooperate with this movement.

Flippant Criticism

The New York Evening *Sun* is ordinarily careful not to offend the religious sentiments of its readers; one is the more surprised, then, to note the coarse gibe which closes an editorial comment in its issue of August 22. Referring to a report lately published by the Surgeons General of the United States Army and Navy, in which the question of venereal diseases is dealt with at considerable length, a writer in *AMERICA* had suggested a modification of the "public discussion and education" proposed in the report as a cure of the evil which has come to be our nation's shame.

No indiscriminate public discussion, he contended, should be favored, since that would rather attract the prurient and evil-minded than save the innocent and pure. There should be instruction, of course, but instruction by prudent, pure-minded and competent men and women; not an education that reveals to mere children the mysteries of life by school manuals, which perhaps have had their share in the national disaster.

To the Evening *Sun* writer all this suggests "obstinate opposition towards the maintenance and improvement of public hygiene" (!),—"a peculiarly deplorable opposition used upon the plea of morality or in the name of religion." Not naming *AMERICA* he makes this reference to our reasonable comment on the "public discussion and education" remedy urged in the report of the Surgeons General: "One of our leading religious journals cries out against it and insists that the 'mysteries of life' must be concealed from 'mere children,' intimating that the school manuals of physiology, even such as they are, may 'have had their share in the national disaster.'"

One is tempted to score, as he deserves, a writer who presumes thus to twist the thought he would criticise, but the closing words of his editorial evince a callowness of judgment that mark him one deserving of pity rather than censure. The writer in *AMERICA*, speaking with a knowledge which years of intimate experience of the motives strong to influence men gave to him, had urged the need of religion's help to cure the evil; and speaking to those who would understand his plea, he had affirmed: "For Catholics, there must be added the sanction and the sacraments of their religion to sustain the instruction; and they must be impressed profoundly with the

obligation of heeding God's mandate to be pure both in body and soul. For them fear of God and the use of the sacraments are the only prophylactics."

Whereupon the *Sun* writer flippantly asks: "Is not this plainly a case of piety run to seed?" Solomon's word is his fitting answer: "My son, be not wise in thy own conceit. . . . For every mocker is an abomination to the Lord, and his communication is with the simple."

A Danger of the Day

Some four hundred new books are announced for this fall by metropolitan publishers. Of what will this deluge of reading matter chiefly consist? Of fiction, unquestionably; and if we may judge by the character of the past summer's output of novels, fiction largely of a dangerous tendency. Pick up, for instance, two of this year's "successful" stories that are not by any means the worst of those the public eagerly devours nowadays. One is called "The Legacy." Its plot reaches a climax when a woman is about to prove unfaithful to her marriage vows and, in intent at least, is an adulteress, a sudden accident being all that saves her. "Fenella," the other book, the author of which is said to be a Catholic, is the story of a London dancing girl, whose reputation, sullied in an early chapter, is lost beyond recovery before the middle of the book. Now, though the plot and situations of both these stories are bad, the style and atmosphere are no better. Nearly all the leading characters are coarse, brutal, sordid or irreligious. Few of the men or women delineated have any purpose in life beyond the gratification of the three concupiscences. Yet the creator of these characters strives to portray them in a way that will excite, not the disgust, but the sympathy and admiration of his readers.

Now it is much to be feared that novels of this kind are becoming the daily absorption even of Catholics. By enterprising manipulation of modern publishers' distribution methods the latest novel may be borrowed for a few cents from the corner drug-store, and this type of story will be circulated more widely than ever. No Catholic, however, should start reading any of these books without first being sure that the story is clean. That a novel "has reached the three hundred thousand mark," be it remembered, is in itself suspicious nowadays, for the public's literary taste is perverted and its conscience blunted. Nor can the book reviews of many secular magazines and journals be trusted either, for novels are being highly praised that no pure-minded person would touch, even with a pair of tongs.

If a man were to walk into an apothecary shop and proceed to taste of all the bottles within his reach he would probably be arrested for attempted suicide. But is not a woman who enters a circulating library to take out half a dozen suggestive novels doing all she can to commit moral suicide? Let Catholics be on their guard

then. It is plain that many novels of the day cannot be read without danger of mortal sin, for these stories are reeking with soul poison.

The President in Search of a Pastor

President Taft must have felt something like the New Zealander who is going to sit on a broken arch of London Bridge to sketch the ruins of St. Paul's. He made a pious pilgrimage around the city of Washington last Sunday week and saw what must have looked to him like the ruins of Christianity. Church after church was closed for the summer and the parsons were off on vacation, resting their weary voices on the top of the Alps or up the Nile, or on the sea-coast or elsewhere, and drawing their salary meantime automatically. Our separated brethren are very considerate. The legislators under the dome were hammering out reciprocity and free wool and the cotton schedule, and the President was elaborating his prospective vetoes while the modern apostles of Washington had concluded that the country did not care which way salvation went, so they adjourned and let the souls that might be lingering in the District take care of themselves. And yet they are wondering why men don't go to church. Why should men go to church? If the parson doesn't go, why should they? It is a pity the President didn't betake himself to St. Aloysius', or to Holy Trinity, or to St. Matthew's or to some other of the Catholic churches in the Capital. He would have found plenty of worshippers before the altar, congregation replacing congregation from early morning till mid-day, and then in the afternoon till late in the evening.

Washington, of course, is only typical of the whole country. Our Protestant friends have effaced from their souls the last vestiges of the law of public worship at least on one day of the week, and the inevitable result has followed. The other nine laws of the Decalogue are tossed aside as of no binding force whatever. Hence it is that we self-complacent Americans find ourselves face to face with the grimmest and most gruesome criminal statistics of the whole civilized world. It is almost a pity that the President could not do with the parsons what he does with the legislators: keep them in session while there is any work to be done.

Religious and Personal Liberty

An incident which recently occurred in Arnaudville, La., and which the action of the State authorities has just closed satisfactorily, promises to become a notable and salutary precedent. A negro was duly tried for an alleged crime and condemned to death, but the two priests of the place, believing there was a miscarriage of justice, petitioned the Board of Pardons in his favor. A committee of local Catholics sent a protest to the archbishop against the priests' action, on the ground

that the man was a negro and that, if priests did not mind their own business, French history would repeat itself in Louisiana.

Archbishop Blenk replied that his priests were under his authority in ecclesiastical matters only. "They are and remain free citizens, entitled to exercise, independent of me, all civil and political rights." The fact that the man they interceded for was a negro added to their credit. "The lowliness of the claimant should, with generous hearts, strengthen his claim for assistance." The allusion to French anti-clericalism was thus answered: "I beg to remind all concerned that we are living in America, and that in this republic which is truly free, the mass of the people will see to it that the Catholic Church is not here assailed and despoiled of its property and rights."

His Grace's manly defence of the lowliest of his people, of the rights of his priests and of American citizenship, was warmly approved by the press and people of Louisiana. The citizens of Arnaudville passed resolutions repudiating the action of the protestants, endorsing the pronouncement of the archbishop and pledging him their allegiance. The State Board of Pardons at its last meeting, Lieut.-Governor Lambremont presiding, took up the petition of the priests and, finding after careful investigation that their grounds of objection were well taken, decided by unanimous vote to commute the negro's sentence.

The incident shows that the people in the South, as well as elsewhere will, when properly appealed to, respond to courageous and capable leadership, and that the hasty action of a turbulent few does not represent the popular mind. It also shows that Louisiana, originally a French colony and now the most Catholic State in the South, is still attached to the older and better traditions of the mother country. It might be well to transmit the archbishop's letter with an account of its consequences to the present rulers of France. It would give them an object lesson in religious liberty as it exists in a real republic.

An Unorthodox Conceit

Magazine verse seldom calls for serious notice, but when a writer who figures considerably in Catholic periodicals signs her name to a page of rank blasphemy in a secular publication, it was necessary to point it out. Katharine Tynan had a poem in the August *McClure's* in which, addressing her child, she says:

"Child if I were in heaven and you were in hell . . .
I would leave the fields of God and Queen Mary's feet,
Straight to the heart of hell would go seeking my sweet."

Now, if Katharine Tynan knew or cared to remember her catechism she would know that if she were in heaven, and therefore enjoying complete happiness, she would never want to get out of it; also that if she did get

to "the heart of hell" there she would stay with her "sweet," and there would be nothing sweet in that. Even her child, if he is a Catholic, would recognize the falsity of her teaching and its direct opposition to elementary Catholic doctrine, but he might not rise, or sink, to an understanding of the blasphemy that follows. The Blessed Mother is made to rise up in Heaven at Katharine's departure and say to her Son:

"It is so that mothers are made: Thou madest them so. Body of mine and Soul of mine, do I not know?"

That is, God made it impossible for mothers, even His own, to accept His truths where their child is concerned. Poets and other verse-writers who have written themselves out are wont to patch their lines with sensations, for lack of legitimate material, or to make a paradox banked in gush do duty for poetic feeling; but that a Catholic writer should seek body for her verse by making the Mother of God sponsor for un-Catholic sentiment, is something difficult to characterize.

Where More is Meant Than Meets The Eye

A dozen years ago "advanced educationists" were gravely discussing the effects produced on the budding minds of children by the tint of the school-room walls. Pure white was not considered very stimulating. Light green was in high favor for its quieting and soothing quality, but gazing always on pink or grey might have a weakening effect on the character of pupils. Strikingly contrasted colors kept children wide-awake; so a flock of little girls who sat in a room treated in crimson and gold would doubtless surpass completely their school-mates of the same age who studied within walls tastelessly calsomined in yellow and brown, though boys in a red room would be harder to manage, no doubt, than those who were gathered under a ceiling of azure hue.

Much of this is quite absurd, to be sure. It is true, nevertheless, that the character of children is influenced by what constantly meets their eyes at school. Boys, for instance, who gaze day after day at a picture of Cæsar or Napoleon are likely to conclude that no one is more worthy of admiration than Cæsar or Napoleon, and girls who sit daily before a stylishly dressed, well-paid schoolma'am are in danger of deciding that the most important thing to aim at in this world is to be well paid and stylishly dressed. But children who always see hanging above the teacher's desk the Crucifix, or a picture of our Lady, and by the daily sight of the religious habit, are unconsciously imbued with the Catholic principles that these things symbolize, are much more likely, it would seem to be good Christians, and therefore good citizens than are their public school play-fellows. However far from the right path the children of the parish school may afterward stray, the early impressions they once received from their surroundings will help to keep the spark of faith living in their

hearts. For if that fire is not completely quenched it can be fanned to a flame, even on a death-bed, and a soul find salvation. If early religious training resulted after all only in this, how priceless would be its value?

CATHOLIC PRESS ASSOCIATION OF AMERICA

Supplementing the work of the Convention of the American Federation of Catholic Societies at Columbus, Ohio, was the meeting of Catholic editors, whose sessions were held on Thursday and Friday of Convention week. The practical outcome of their deliberations was the formation of a Catholic Press Association, which it is hoped will eventually include in its membership all the editors of Catholic newspapers and periodicals published in the United States and Canada. This is not the first attempt to form an association of this character. Previous efforts, however, failed to arouse general interest or cooperation, and in consequence whatever organizations were heretofore projected or actually established came to a premature end. The advantages to be derived from a united Catholic Press was never a matter of speculation. The need of such union has daily become more apparent. The call for the special meeting at a time when the Federated Societies were in session was sent to the different editors of the Catholic Press by Mr. Edward J. Cooney, of the *Providence Visitor*, Providence, R. I. Between sixty and seventy Catholic editors were present at the several sessions.

By a regrettable oversight the invitation to the meeting was sent only to the editors of papers and periodicals printed in English, and the numerous like publications in German, Italian, Slavic, French and Polish were overlooked. Perhaps it was thought that the formation of a permanent organization of the press could be best accomplished if a modest beginning were made, and that the membership could be enlarged later when the association had been well established. It was a matter of surprise and gratification for those present to find so many present who had come from distant parts of the United States, some, too, from Canada, all animated with the sole purpose of uniting their efforts in a cause upon which so much affecting the religious life of Catholics depends. The several sessions were marked by great unanimity and great cordiality, auguring well for the future. The concrete result of the deliberations was the formation of a society under the name of the Catholic Press Association, with a permanent board of officers and directors. Within the chief organization three bureaus were established, the work of which will be entrusted to a separate board of managers for each bureau.

The following officers were elected: President, Edward J. Cooney, Providence, R. I.; vice-president, William A. King, Buffalo, N. Y.; secretary, Claude M. Becker, Brooklyn, N. Y.; treasurer, Charles J. Jaegle, Pittsburg; board of directors, Rev. Edward P. Spillane, S.J., and Rev. John J. Burke, C.S.P., New York, and James T. Carroll, Columbus.

Preparation for putting into operation the news bureaus which the organization will perfect was made at the meeting by the naming of committees to take charge.

The news bureaus will be under charge of Nicholas Gonner, of Dubuque, Ia.; Rev. Peter E. Blessing, Providence, R. I.; Charles J. Jaegle, Pittsburg; J. F. Cahill, Montreal; Rev. O. T. Magnell, Hartford, Conn. The advertising bureau will be under charge of Edward J. Cooney, Providence; P. E. Sullivan, Portland, Ore.; Dr. Thomas P. Hart, Cincinnati; William M. Mumm, Columbus, and J. M. O'Rourke, New York.

A literary bureau also is to be established in connection with the work of the organization. The men in charge will be Rev. John J. Burke, New York; John Paul Chew, St. Louis; Dr. Thomas O'Hagan, Chicago; Rev. Dr. William P. Cantwell, Long Branch, N. J., and Miss Alice J. Stevens, of Los Angeles.

LITERATURE

The Dawn of All. By ROBERT HUGH BENSON. St. Louis: B. Herder.

Many readers of Monsignor Benson's "Lord of the World," which appeared a few years ago, informed the author that the effect of that book "was exceedingly depressing and discouraging to optimistic Christians." Consequently, as a sort of antidote to his former volume, he shows in "The Dawn of All" what may happen some sixty years from now if the process opposite to that traced in "The Lord of the World" should take place. Father Masterman, an apostate priest, has been stricken suddenly with a fatal malady, and, after refusing the last Sacraments, becomes unconscious. He finds himself forthwith transported to the year 1973, to discharge the duties of secretary to an English cardinal. From his first experience in this new world, that of listening to a sermon in Hyde Park delivered by a Franciscan friar, till the climax of the book, when the Pope comes as his own envoy to make peace with a city full of rebellious Socialists, Mgr. Masterman meets a series of surprises. For he finds society reconstructed on a basis of complete submission to the Holy See. The Catholic Church, for example, is reestablished in England; all the kings of Europe pay the Pope homage; Italy is St. Peter's patrimony once more, with Austria administering its government; the civil, scientific and industrial world is thoroughly animated by Catholic ideals and principles; Ireland has become a huge monastery of contemplatives, where everybody goes now and then for a retreat, and the Holy Father has become the arbiter of nations.

A visit Mgr. Masterman makes to Paris, Rome, and Lourdes opens his eyes to the pervasiveness of the Church's influence. He assists at a trial for heresy, and, to his horror, sees a priest handed over to the secular arm for execution. In Germany only there is some unrest, owing to the emperor's apathy and to the Socialists making their last stand in Berlin. By the Pope's courage and address, however, war is averted, and all the unreconciled Socialists are permitted to pack up and sail for no less a place than Boston! There they will be permitted to practise Socialism in peace. Almost all our side of the world will belong, of course, to the Mexican empire in 1973; the Eastern States and Canada will be under a separate government, however, as the Far West will have succumbed to Japan. The vision ends with the Holy Father's triumphal progress round the world at the head of a magnificent procession of "volars," in which every nation on the earth is represented.

Mgr. Benson cleverly explains, as the story goes on, all the means by which this wonderful revolution was effected, and Father Jervis, Mgr. Masterman's right-hand man, is made to recall to the astonished secretary the simple Catholic principles that were accepted when all these changes took place. The story ends with the fallen priest's awakening from his strange sleep and asking for a confessor. Mgr. Benson has given us a clever and interesting book. W. D.

The Dominion of Canada. By W. L. GRIFFITH. Boston: Little, Brown & Co.

This is the third volume of the "All Red Series," which is intended to give a sort of bird's-eye view of the commonwealths of the British Empire. It is not a very satisfactory volume, its chief fault being that it attempts too much. The history of Canada from 1497 to 1871, when British Columbia entered the Confederation, cannot be given in sixty-eight pages, and, consequently, very important matters receive insufficient treatment. The remaining sixty-three pages of the first part deal with the de-

velopment of the country, especially of the West, and a little political history. The second part discusses the people and their social life, with a glance at labor unions. The third runs over the constitution, climate, commerce and scenery, and touches on a few other things, such as conservation. The fourth is statistical, regarding agriculture, mines, fisheries and manufactures.

The author is secretary of the High Commissioner in London, and would, we think, have produced a more practical book, for both immigrants and those who stay at home, had he divided it according to Provinces. The style is extremely commercial, sometimes distressingly so. There are some misprints, as "Nova Scotia," and no British Columbian can tolerate "Simil Kameen" and "Esquimault," the less so as these names are elsewhere printed correctly.

Newspapers and Periodicals of Illinois, 1814-1879. Revised and Enlarged Edition. By FRANKLIN WILLIAM SCOTT, University of Illinois. Springfield, Ill.: Trustees of the Illinois State Historical Library.

On August 15, 1812, a party of Indians on the warpath slew every man of the garrison of Fort Dearborn, Illinois; on the following day they destroyed every building at that remote outpost of American civilization. From those ashes rose Chicago. Two years after the attack on Fort Dearborn a land office was opened at Kaskaskia, the chief town in Illinois territory, and the same year saw the launching of the first newspaper enterprises, *The Illinois Herald*, published in the same town. Four years passed from this humble but daring venture before the public demand, that capricious autocrat, called for a second paper. Politics, business, religion, and literature brought forth other productions as the years wore on, until, in the course of 1879, one hundred and forty-eight new candidates for the favor of the reading public appeared in the arena. In a historical introduction of eighty pages Professor Scott traces the currents of thought and action which were responsible for the increase in the number and kinds of publications.

Most of those pioneer papers have disappeared beyond hope of recovery, yet some are preserved in the State and elsewhere. A list of such repositories takes forty-five pages.

Photographic reproductions are given of four early papers. The thirtieth issue of *The Illinois Herald*, December 19, 1812, tells of the capture of the British brig *Atalanta*, with a cargo of wines, brandy, and silks. The first issue of Chicago's first newspaper, *Chicago Democrat*, November 26, 1833, expatiates upon the advantage of a projected railway: "The want of a railroad from Lake Michigan to the Illinois River must soon be very sensibly felt, as that section of the State is increasing in population to a degree unparalleled in the history of any country." The first issue of the *Alton Observer*, published by the Rev. Elijah P. Lovejoy, the famous Abolitionist, bears the date of September 8, 1836. Besides a communication raising the question whether impenitent sinners ought to pray, Viscount Melbourne is informed that if Great Britain faithfully refuses "to place popery side by side with Christianity, there may be no bound to her preservation." (!) Fourteen months later the earnest but ill-advised preacher was shot and killed while defending his property against the attacks of an anti-Abolitionist mob.

Full of information as it is, this historical introduction is but a promise of a more exhaustive treatment of the subject which will appear at a later day. We shall welcome it.

In compiling the present work the towns of the State are taken in alphabetical order, from Abingdon to Young America. Three elaborate indexes are given. One is to the newspapers by title, the second is to the names of proprietors, publishers, and editors, and the third is to the counties in which the publications were issued. * * *

A Guide to Great Cities for Young Travelers and Others. Northwestern Europe. By ESTHER SINGLETON. New York: The Baker and Taylor Company.

A Guidé to Great Cities for Young Travelers and Others. Western Europe. By ESTHER SINGLETON. New York: The Baker and Taylor Company.

These are two volumes in "The Guide" series of travel books. The first volume takes us on a sightseeing trip through ten important centers of wealth, commerce and art, such as London, Hamburg and Antwerp, and the much less known cities of Copenhagen, Stockholm and Christiania.

France, Spain and Portugal are drawn upon for the matter of the second volume, which conducts us through sixteen cities. Paris and Lyons, of course, are there, and others less frequently visited, as Blois and Tours.

Besides the lively descriptions and excellent half-tone illustrations, we are treated to many historical side lights in connection with the palaces and monuments to which our clever *cicerone* leads us. Young travelers who look forward to a European trip and stay-at-home travelers, who can indulge only in a trip on the wings of fancy, will find much to interest them in these pleasant and chatty volumes.

Miss Singleton quotes freely from tourists who have preceded her. We may be permitted one little word of regret at the unfortunate choice which she made when speaking of the great Lisbon earthquake. That people, when worked up to a high pitch of excitement, may indulge in wild extravagances of conduct is familiar to all who have been present at even such a simple, every-day occurrence as a hotly contested baseball game. Is it strange or unreasonable to suppose that, in the awful terror of the earthquake, the religious sensibilities of the smitten people should have been manifested in ways not known in calmer moments? The wild struggles of a drowning man may be of no avail, but we should not like to be safe on shore and mock him. Wouldn't that seem somewhat heartless? * * *

Les Pèlerinages au Mont St. Michel. Par ETIENNE DUPONT. Paris: Vic et Arnat.

This little paper-bound production is one of the delightful kind of brochures that a booklover, browsing in libraries, cannot help putting together. We have all heard stories without end of the famous shrine of St. Michel, its origin, its architecture, its history, etc., but as everything else seems to be preempted, M. Dupont tells us about the roads the pilgrims took in wending their way from the north and the south and the east to pray at its altars. They did not come from the west, for there was nothing but the wild ocean in that direction. Incidentally, we find descriptions of the *leproseries* and *maladreries* that were built in the neighborhood for lepers and the general sick, for many of the devout people who journey laboriously to *La Merveille*, as St. Michel was called, did so for the relief of their own or others' physical as well as spiritual ills. The story of the famous bells which once hung in its now deserted towers will also interest the seeker after odd things in literature, even if he finds the account classified as a contribution to the *chalcographie michelienne*. They were very useful, those bells, as they boomed out in the skies above when the pilgrims were groping their way through the impenetrable fogs that often settled upon the far-reaching sands, bewildering enough of themselves, for they were often quicksands, and shifted frequently, swept, as they were, by the sudden rush of the incoming tide of the ocean.

There is an illuminating chapter on weights and measures also, that shows us how human they were in those days, for the monks had to have a commission established to prevent

the cheating of the pilgrims by the hucksters who erected their stalls around the great enclosure, or the innkeepers who swindled their guests.

St. Michel is almost deserted now; there are no sentinels on its ramparts and towers; no monks in its cloisters; and its once valuable library was tossed to the wind as long ago as the time of the French Revolution. But because of the desolation it is a pleasure, even if a sad one, to turn back again to the glories which crowned it from the seventh to the nineteenth century. * * *

The Animal World. By F. W. GAMBLE, F.R.S., Professor of Zoology in the University of Birmingham. Introduction by Sir Oliver Lodge, F.R.S. New York: Henry Holt & Co. 75 cents net; by mail, 82 cents.

This is one of the volumes of the "Home University Library," in which "subjects of timely importance are treated by men of world-wide reputation." It is not a child's book, filled with pretty pictures and abounding with anecdotes; but it gives "the information which, in a general way, every educated person would wish to possess." Passing over the specious and fanciful theory which underlies the work, one may obtain a vast deal of knowledge of the animal creation by reading the chapters on the structure and classification of animals, their quest of food, their senses, the way they breathe, and their care for their young. About forty engravings and a bibliography and a glossary-index (this might be made more complete) are included in the work.

A Compendium of Catechetical Instruction. Edited by REV. JOHN HOGAN, Vice-Rector, Irish College, Rome. New York: Benziger Bros.

Father Hogan, indeed, calls his work a "compendium," but it consists of two tall volumes of more than two hundred and fifty pages each. Yet even in these big books the editor does not undertake to cover the entire field of Christian catechetics. In the first volume Father Hogan treats only of prayer, with an explanation of the "Our Father" and the "Hail Mary," while the second he devotes to an explanation of the virtues and vices. Many pages from the "Roman Catechism" and from "The Catechism of Pius X" are embodied in the book, and are followed by solid and thorough instructions which will make the work of great practical value to the Sunday School teacher of advanced classes, or to the pulpit expounder of Christian Doctrine.

From the Christian Press Association, New York, a third edition comes of Father Walworth's "Early Ritualism in America," which first appeared in the pages of the *Catholic World*. That part of the book giving the letters and doings of a group of young Puseyites on this side the water, whom the Oxford Movement eventually cast into the Church, is particularly interesting. Edgar P. Wadhams, one of these men, became the first Bishop of Ogdensburg; James A. McMaster, another, lived to be the famous editor of the *Freeman's Journal*, and a third is the author of this book. In the preface Bishop Gabriels pays a warm tribute to his predecessor in the see of Ogdensburg and to Father Walworth, and announces that whatever profits the author reaps from the sale of the book are to go to preserving the faith of the Catholic Mohawk Indians in Northern New York and for converting the remnants of other Iroquois tribes that are there.

When the teaching of Christian Doctrine is the theme, the name of Father Howe is one to conjure with. And now a sixth edition of his admirable "Catechist" is out from R. & T. Washbourne's publishing house. The chief changes in this new catechism of catechisms are improvements in presentation and in conciseness. It is a great pity that these two excellent volumes are still sold at so prohibitive a price. It would seem that a

sixth edition could be gotten out for less than \$3.80 without bringing the wolves about the publishers' door.

Macaulay, in his characteristic manner, says of Father Petre, the Jesuit privy counsellor of James II: "Of all the evil counsellors that had access to the royal ear, he bore perhaps the largest part in the ruin of the house of Stuart." But Father Pollen, writing in the *Month* for August, has little trouble in proving that this sweeping assertion is a great exaggeration. For Father Petre's contemporaries have remarkably little to say about his influence over the king. His doings are scarcely mentioned in ambassadors' letters, and there is not a single document in the State archives bearing the Jesuit's name. Having no ambition whatever to be a privy councillor, but being constrained to accept the office, he apparently did very little counselling. He had indeed a share in causing James' fall, in as much as "his presence at the council board was intensely irritating to the Protestant party and contributed considerably to the unpopularity, and by consequence to the downfall of the king." But of Father Petre's precipitating the catastrophe by his evil council there is absolutely no evidence. The king indeed, while in exile in France, is reported to have said: "Had I followed Father Petre's advice I never would have lost my throne."

Mr. Joachim M. Cullen is, a zealous Catholic lawyer of Buenos Aires who has compiled in "The Biblical Book" a collection of meditations and prayers entirely made up of the very words of Holy Writ. This neat little book, which is a translation from the second Spanish edition, is dedicated "to all English-speaking Christians, both Catholic and Protestant," and has as a frontispiece the facsimile of a letter of approbation from the Holy Father himself. The book is issued from the Westminster Press, Harrow Road, London.

As its name indicates, "Epitome Theologiæ Moralis per Definitiones et Divisiones" is a handy index of the field of moral Theology. Compiled by the Rev. Charles Telch, a professor of the Pontifical College, Josephinum, Columbus, Ohio, the book is slender enough to slip into the pocket, yet full and clear enough to bring comfort to a perplexed confessor. It sells for fifty cents.

BOOKS RECEIVED

Newspapers and Periodicals of Illinois, 1814-1879. By Franklin W. Scott. Springfield, Ill.: Illinois State Historical Library.
Children of the Gael. By Charlotte Dease. New York: Benziger Brothers.
Gemma Galgani. A Child of the Passion. By Philip Coghlan, C.P. New York: Benziger Brothers. Net, 40 cents.
Dr. John McLoughlin. The Father of Oregon. By Frederick V. Holman. Cleveland: The A. H. Clark Co.
Annual Reports on Factory Inspection; Mercantile Inspection; Mediation and Arbitration, and of the Bureau of Labor Statistics. Albany: State Department of Labor.
The Social Evil in Chicago. A Study of Existing Conditions, with Recommendations by the Vice Commission of Chicago.

EDUCATION

In October, 1909, an editorial reference was made in *AMERICA* to a paper published a short time before by the President of Clark University, G. Stanley Hall, in which the attempt was made to establish the possibility of moral education without religion. Every observer sees that, with a growing vagueness in religion, morality is growing more unsettled, and many conclude that when the former vanishes the latter will vanish with it. President Hall sought to reassure these. We held at the time that his argument was not convincing. We had no thought, however, that Clark's President would acknowledge the lack of logic in his own argument and come out as plainly as he has in advocating the need of religion in education. In an extended review of the public school system, which appeared in the New

York *Times*, August 19, little more than two years after the pronouncement criticized in *AMERICA*, President Hall has this to say: "Protestant though I am, I believe that, with the young, morality needs religious reinforcement, and in this general proposition I believe the Catholics are right, and that schools should not to be so secularized as to become godless."

* * *

Two years ago Dr. Hall went abroad for his proof as far as Japan. Moral education without religion, he then argued, succeeds in Japan; therefore it can succeed in America. It was the inconclusiveness of such reasoning that our editorial attacked. "Supposing for a moment that Japanese education is unreligious and that it results in morality," we said then, "one may not ignore the fact that our children are Christian, living in a civilization established on Christianity, and permeated with moral principles drawn from the Christian religion, while the Japanese are nothing of the sort." But we denied further that education in Japan is unreligious. How wide of the truth is the statement that the Japanese are an unreligious people is strongly emphasized in the series of letters on Japan and its attitude to Christianity which appeared in *AMERICA* early this year.

* * *

In the *Times* paper, Dr. Hall is frank enough to abandon his contention and to admit that in Japan, aye, and in France, too, where the experiment of education without religion is being tried with disastrous results, the attempt to train morally without a religious environment is impracticable. "I do not forget," he says, "that France and Japan are experimenting on just this line. But both of these countries have been driven to this step by political and other exigencies, as indeed we were in the day of intense denominational spirit when our schools were divorced from church influences. Moreover, France and Japan realize the gravity of the problem and are doing everything in their power to make civic life and public service and welfare a religion."

* * *

It would, perhaps, be expecting too much from Dr. Hall, in his recent change of heart, to look for some word of condemnation of these "political and other exigencies" that have "driven France" to experiment with a system which is doing so much to destroy every evidence of religious life in that nation. But surely we have a right to something better in the way of the "religious reinforcement" he advocates than that which Clark's President offers us. "All studies show that, in our rapidly increasing urban life, the temptations to which the young are exposed are very grave, and that boys need to be safeguarded by being told a few plain truths about their own bodies, the dangers of disease, and girls about the fatal tendencies of granting liberties." It should be scarcely necessary to remind Dr. Hall that his "few plain truths" will have little effective force in safeguarding the youth of the land from the evils he dreads, unless teachers and pupils alike find the last reason of the lessons suggesting them in the commandments formally imposed upon mankind by God, who, as St. Paul tells us, is the rewarder of men according to their works.

* * *

The *Times* article will prove interesting to a wide circle of readers because of other singularly frank statements made in it. It is not often that a hide-bound defender of the American state system of education permits himself to affirm: "Vast as are the sums of money we expend and excellent as are the buildings, elaborate as is the organization and numerous as is the personnel of the teaching corps, our schools cannot be called up to the standard of efficiency they should attain." Nay, he believes there is a growing consensus of opinion, among those competent to judge, that the public school system "has not kept pace with the progress of the age or of the country, so that it is, relatively, falling behind and does not meet our needs as well as the school system of 100 years ago did."

Dr. Hall is led to make this avowal by the study of what he claims to be "admitted shortcomings of the present system." One does not necessarily accept the contentions of Clark's President, still it will be informing briefly to glance at these admitted shortcomings. As first of these the latest critic of the system counts "the feminization of the teaching corps." This is one reason, says Dr. Hall, why boys drop out in the last grammar grade and especially in the upper high school grades. "Three-fourths," he tells us, "and in some States nine-tenths (and in the grammar grades the vast and overwhelming majority) of all teachers are women." This condition may pass in the kindergarten and perhaps in the primary grades, he continues, "but that so many children finish the schooling that the law requires without ever having come once in contact with a male teacher is a grave defect."

* * *

A lack of professional training and much waste of energy in breaking in fresh teachers are evils coincident with this feminization of the teaching corps, according to Dr. Hall. As a matter of fact, he asserts, perhaps one-fifth of the entire nearly half-million teachers of the country change every year, and go into some other vocation or marry, and their places are filled by raw recruits. "Women teachers," contends Dr. Hall, "who marry usually withdraw, and probably few of their sex who enter the vocation would not feel condemned if they knew when they enter they must spend the best years of their life in the business." One wonders whether the critic recognized the strong argument his contention implies of efficiency of work in Catholic parochial schools, where most of the teaching corps have chosen the profession as a life task, and have vowed perpetual service in a career they accept as admirably suited to their purpose to give their lives to the spread of God's great glory.

* * *

Another serious defect in the present American public school system Dr. Hall finds in the low average of the duration of school attendance by all of the children of the land. Statistics show that the average child drops out of the school course somewhere before the end of the sixth grade, which fact makes the average duration of school attendance not quite six years. Again the number of weeks per year which school keeps in this country averages less than in the best countries of Europe. "The Summer vacation is so long that much time in the Fall is spent in reaching the point where the pupils left off in the Spring." Finally, as a finishing touch to a detail that few will deny to be a serious detriment to school efficiency, Dr. Hall refers to the large number of absences on the part of those enrolled, and the large per cent. of children of school age in many States who are not even enrolled.

* * *

There is criticism, too, of the methods and appliances of teaching, in which we are, as a country, in Dr. Hall's opinion, "woefully behind the best that is attained in other lands." Our school rooms are generally almost bare of necessary equipment and school apparatus, which, if it is good, "immensely eases the strain of comprehension, facilitates memory and generates interest." Worse than this, he contends that, instead of really teaching, our American teachers set lessons and hear recitations. "We are the greatest consumers of text-books, and these are the most costly in the world, but the best foreign teachers wish themselves to be the source of knowledge, and impart it to the children by conversational methods." In this connection Clark's President has a word to say regarding the elaborate system of marks and gradings that has developed in public school management. And every teacher worthy of the name will say amen to Dr. Hall's characterization of it as "one of the disheartening and nerve-racking, not to say degrading duties which American superintendents, especially in large cities, require teachers to do."

What Dr. Hall has to say regarding the lack of vocational training in our public schools is interesting, but not all teachers will agree with the contention that "there is no such thing as 'general culture' or the development of power, but that all training must be more or less specific." Nor is this a permissible conclusion from the principle which psychologists are quoted as affirming: "An education that does not make children more effective for their future occupations is dangerous." There is such a thing as "general culture," or the general opening up of a child's faculties in preparation for future effort, and the wise experience of the world's best teachers is against specializing before this will have been done.

* * *

We cannot bring ourselves to agree with Dr. Hall's insistent cry for a wider expansion of what he terms "hygienic" instruction in our schools. As AMERICA said, in a recent editorial: "In this matter there should be instruction, of course, but instruction by prudent, pure-minded and competent men and women, the parents and teachers who are responsible to God for the care of youth; devoted guardians who will be ever watchful over their charges, who will wisely choose their time and shape their language so that in the effort to preserve they may not poison."

M. J. O'C.

MUSIC

OFFICIAL CATHOLIC HYMNALS.

In the issue of AMERICA for August 12, Mr. James P. Dunn, organist of St. Patrick's Church, Jersey City, pleads for an official Catholic Hymnal as an efficient means by which to advance vocal instruction in our schools and, especially, congregational singing in our churches. In the course of this article Mr. Dunn says: "It is true that there are in existence several hymnals which have done yeoman's service, notably the Christian Brothers' and St. Basil's Hymnals; but most of these hymnals are out of date, oft-times unmusical in arrangement, and their sins of omission many. For instance, the Christian Brothers' Hymnal does not contain the tune to which *Tantum Ergo* is usually sung, and the harmony is in most cases three part and therefore ineffective."

From this we are led to infer that the writer is not acquainted with the Roman Hymnal, compiled by Rev. J. B. Young, S.J., and published in 1884, nor with "Psallite," by Fathers Roesler and Bonvin, S.J., recently revised and enlarged and issued under the title of "Hosanna"; nor yet with the "Laudate Pueri," of which the Sisters of Notre Dame, of Cleveland, hold the copyright, not to mention several smaller collections prepared by order of individual bishops and official in their respective dioceses. All these books follow the liturgical year, and fulfill every devotional and artistic requirement. If there be a few melodies in any of these collections lacking in virility and dignity, or a verse and stanza here and there wanting in smoothness, there are so many hymns for any given occasion that sufficient variety is furnished to satisfy any legitimate taste.

One or other of these collections is doing "yeoman's service" in schools and churches throughout the land, inculcating sound taste, aiding devotion and preparing the soil for liturgical music wherever the texts and melodies are properly performed. With some additions or modifications any of these books could be made available as an official hymn-book, the creation of which is admittedly a desideratum. As for "St. Basil's Hymnal," the "Christian Brothers' Hymnal," and many other collections of the same calibre, it is a misfortune that they were ever published and permitted to circulate.

If we except a few hymns which are unobjectionable, these books have done "yeoman's service" in vitiating, sentimentalizing and generally lowering the taste of those who have been so unfortunate as to come under their influence. It is these hymnals

which, perhaps more than any other agency, are responsible for the existence of musical conditions such as are reported by "Gregorian" in the same number of AMERICA. That such books, whose utter musical worthlessness have been held up to the scorn of European musicians by Rev. Father Habets, O.M.I. (*Fliegende Blätter für Kirchen-musik*, No. 5, 1908, Ratisbon), and Dom Lucien David, secretary to Dom Pothier (*Revue du Chant Grégorien*, Nov.-Dec., 1910, Grenoble), should continue in use in so many places is incredible.

But what is still more astonishing is the fact that in the face of the injunction of Pius X that sacred music "must be true art, for otherwise it will be impossible for it to exercise on the minds of those listening to it that efficacy which the Church aims at attaining in admitting into her liturgy the art of musical sounds" ("Motu proprio," Art. I, paragraph 2), collections at least as bad as those mentioned above continue to come into existence, and that from sources whence we have every right to expect a better example.

If we may not hope for "a more general and thorough musical education and a more serious attitude towards music as an art" (J. B. W., in AMERICA for Aug. 19), which would help those in authority and those who, by their calling, are in a position to influence the faithful for good or ill to understand the nature of the matter in hand and act accordingly, is it too much to expect that they heed the Vicar of Christ, who, "with the fullness of Apostolic authority," and with unmistakable clearness, gives us in his "Motu proprio" of Nov. 22, 1903, "a juridical code of sacred music"?

JOSEPH OTTEN.

Pittsburgh, Aug. 21, 1911.

ECONOMICS

A fortnight ago we pointed out some of the economic absurdities involved in the gambling on future sunshine, or rain, or frost, which go by the name of operations of the produce exchange. Nevertheless the produce exchanges are, we believe, still open, and we have not heard of a single gambler having dismissed his clerk, stenographer and office-boy, or renounced his share in one or more of the three, and closed his office, or his desk, and sold his seat in the exchange, or vacated his place on the curb, to go west to help to gather in what is left of a harvest that has been destroyed and resuscitated half a dozen times by crop inspectors. "No, sir. I'm making money; and I don't propose to quit."

There lives in Germany a certain Count Von Hoensbroech. He was once a Jesuit. What he is now we do not know. He bobs up every now and then to attack the Society to which he owes the "scholarly training" the London *Times* finds so evident in him. Some years ago he tried to fasten on it the old calumny that "the end justifies the means" is one of its fundamental moral principles; and, in spite of his peculiar advantages, failed ignominiously. He went into hiding for a time; but he now appears again with a history of his life as a Jesuit, in which he tells of the dissimulation characteristic of the Order. He will probably find himself in logical difficulties again.

In the meantime we would point out that the characteristic of modern society is not so much dissimulation, as falsehood. Bad things are given good names; so that men tell fibs without knowing it, as is the case with our wheat gambler. He sees his balance in his bank-book growing day by day and does not dream he is saying anything but the truth. Yet he is making nothing. He is gaining money, and of this the correlative is that somebody is losing it. But the transfer of money from pocket to pocket, or of figures from bank-book to bank-book are as profitless economically as the operations of the race-track and the gaming table.

No less false are the expressions, familiar from our school days: "Pennsylvania produces coal"; "California produces oil."

Pennsylvania no more produces coal than it produces the cannon balls that are dug up on the field of Gettysburg; nor does California produce oil, any more than it produced the Table Mountain skull. The former produces corn and the latter oranges. But as for coal and oil, Pennsylvania contains the former, and California contains the latter. Their inhabitants extract the coal and the oil; but, take what thought they will, they cannot add a pound or a pint to the store of either.

"Production" is most properly used in reference to the fruits the earth gives in response to human toil, and to the useful modifications of those fruits, the result of man's ingenuity and skill. When such toil, ingenuity and skill are employed as fully as possible to produce the largest results for all, the economic conditions of society may be considered satisfactory. Virgil, who was wiser in these matters than they think in these days when the classics are despised, tells us:

"Laudato ingentia rura;

Exiguum colito."

Which means: "Sing, if you will, with Rudyard Kipling the praises of 'the league-long furrow,' but for farming profitable to yourself and to the world at large, be content with a quarter section." You will find more useful employment for yourself and your stalwart sons in its comparatively narrow fields, and for your wife and comely daughters in its milking shed and dairy, than if you had a thousand acres farmed with machinery until the land is worn out, while your sons are gambling in the produce exchange and your daughters gadding from matinees to golf-links.

H. W.

SOCIOLOGY

The tenth national convention of the American Federation of Catholic Societies closed at Columbus, Ohio, on August 23, with the selection of Louisville, Ky., as the next place of meeting, and the election of the following officers:

President, Edward Feeney, of Brooklyn; secretary, Anthony Matre, of St. Louis; treasurer, C. H. Schulte, of Detroit; marshal, J. W. West, of Kansas City, Kan., and color bearer, Chief Horn Cloud, of the Sioux Indians, South Dakota.

J. B. Oelkers, Newark, N. J.; T. P. Flynn, Chicago; J. A. Coller, Shakopee, Minn.; J. J. Hynes, Buffalo; J. J. Regan, St. Paul, and J. W. Phelps, Dallas, Tex., were elected vice-presidents; and the executive committee are the Most Rev. S. J. Messmer, Milwaukee; the Rt. Rev. J. A. McFaul, Trenton, N. J.; T. J. Cannon, Chicago; Nicholas Gonner, Dubuque, Ia.; T. W. Immekus, Pittsburgh; Daniel Duffy, Holtsville, Pa.; Charles Denechaud, New Orleans; John Whalen, New York; F. W. Heckenkamp, Jr., Quincy, Ill.; H. B. Cunningham, Boston; C. W. Wallace, Columbus.

The resolutions oppose divorce, on whatever grounds, and pledge the Federation to lead in a movement to repeal laws permitting absolute divorce.

Sympathize with every legitimate effort to obtain a living wage, reasonable hours, protection of life and limb, workmen's just compensation, decent and healthful conditions in the home, shop, factory and mine.

Protest against propagandas which teach class hatred, advocate confiscation of private property, make marriage a mockery, deny parental rights and responsibility, and proclaim State control and "even ownership of children."

Indorse all unions in behalf of labor which are based on Christian principles.

Express the Federation's gratitude to Pope Pius X for the encouragement he has given to the organization through Mgr. Falconio, his representative in this country.

Condemn the eleventh edition of the *Encyclopædia Britannica*, "particularly in matters in which the Catholic Church is chiefly concerned, wherein it is unscholarly, sectarian and offensive."

SCIENCE

The Ceylon *Catholic Messenger* reports that the Rev. A. L. Cortie, S.J., who was sent to the Tonga Islands by the British Government to take observations on the total eclipse of the sun, left Colombo, Ceylon, the last week of June, on board the *Orontes*, on his way back to England.

The following particulars of the eclipse seen by Father Cortie are taken from a Ceylon journal:

"The eclipse was a total one and visible in the remote group of Western Pacific islands known formerly as the Friendly Islands and now as the Tonga Group, all clustering within the 20th and 23d degrees of south latitude. The Tongas are a regular kingdom, under British protection, and the king—His Majesty George Tubou II—is a very big and mighty potentate. So much so that when war broke out between Russia and Japan, he restored tranquillity in the various Chancelleries of the world by volunteering the spontaneous announcement that, after careful consideration, he had decided to preserve strict neutrality!

"The people are as sunny in their dispositions as their islands are in position, and Father Cortie, who is taking many interesting photographs of the inhabitants to Europe, was greatly captivated by their cheery good humor and their bright, pleasant ways. The eclipse was observed in Vavau, one of the Tongas, and lasted just 3½ minutes—of which 2 minutes were lost in a cloud and the remaining 1½ minutes were alone utilized in taking observations. Father Cortie and Brother McKeon went out from Sydney by H. M. S. *Encounter*, which was placed at their disposal, the sailors assisting in putting up the various instruments, while the officers helped in the observations. The island climate is moist and humid, and the atmosphere is so charged with moisture that directly the moon approached the sun's disc the cool aqueous vapor under the shadow soon cohered into cloud and rendered observations difficult just over the obscured area.

"Father Cortie had two instruments for direct photographs of the corona. One of them had a 20 feet focal length and 4 inches aperture, while the other has 33 feet focal length and the same aperture. The long focal length was useful in taking the inner corona, in order to give details, while the smaller focal length gave bright pictures of the extension of the whole corona. Father Cortie also had several spectroscopes, one of them fitted with an ordinary face, while the other was fitted with quartz, which alone captured the ultraviolet rays. Father Cortie had specially prepared plates to enable him to take the red end of the spectrum, which has never yet been photographed, while, of course, he also took photos of the ordinary spectrum.

"The corona seen on the 29th of April was of the ordinary minimum type, with a long extension in the equatorial regions and a very bright inner corona. The view was unfortunately impeded during two minutes of the eclipse by the clouds, and even afterwards fleecy clouds intervened in the line of vision. One or two other parties—for there were several at work—were more fortunate and some of them had a much longer spell of clear vision. The observations will be duly reported by Father Cortie, and those interested in them will doubtless study the results. The general reader will be interested in the announcement that Father Cortie was very successful in capturing good photos of the end of the spectrum, showing the hydrogen rays, which had never before been photographed. There was no particularly remarkable display of 'streamers.' The photographs which Father Cortie showed disclose two large streamers, one of which extended two diameters, which would mean nearly two million miles, while the other was observed through the clouds and can only be described as a long streamer towards the east. They were of the same type as those seen in 1878, 1889 and 1900."

ECCLESIASTICAL NEWS

The Laymen's League for Retreats and Social Studies announces the opening of the new house of retreats, "Mount Manresa," at Fort Wadsworth, Staten Island, on Friday, September 8, when the organizers of the retreat movement and the officers and directors of the Laymen's League will commence the first retreat for men ever made in the United States in a house exclusively devoted to that purpose.

The Very Rev. Provincial of the Society of Jesus, Father Joseph Hanselman, S.J., will be present at the opening exercises of the retreat, which will be given by the League's spiritual director, the Rev. T. J. Shealy, S.J. "Mount Manresa" will accommodate over forty men at a time, and many applications for retreats in September and October have been received already.

Under date of July 10, the Holy Father has sent an apostolic letter to the hierarchy of Canada, in which he congratulates them on the recent demonstrations of Catholic Faith in the decrees of their First Plenary Council, which he approves, and in the Montreal Eucharistic Congress. He counsels harmony of thought and action between the races, and adds:

"Then, again, unceasingly admonish all Catholics to show themselves such, not privately alone, but publicly as well. For that to which We are devoting Our labors, to restore, as far as possible, all things in Christ, may not be realized, unless the

spirit of Christ pervade public life in all its phases, as well as the conduct of individuals and the family circle.

"Since to this end it is absolutely necessary that the precepts of Christian wisdom be generally known, it will be incumbent upon you, Venerable Brothers, and upon all who are entrusted with the cure of souls, to watch with care that the teaching of religion be never wanting in elementary schools, but that it be given daily at fixed hours and in such manner that the children may drink in not only genuine knowledge but sincere love of the Church, their Mother, and of the heavenly doctrines which she teaches. And in Catholic high schools and colleges the youth should receive still higher training in the study of religion, so that they may in after life associate with their non-Catholic fellow-citizens without spiritual danger, and by reasoning with them be able to dispel from their minds prejudiced opinions which keep out the light of evangelical wisdom."

Right Rev. John E. Gunn, S.M., D.D., was consecrated Bishop of Natchez, by Archbishop Blenk, in the Church of the Sacred Heart, Atlanta, Ga., on August 29. Bishop Gunn was born in County Tyrone, Ireland, in 1863, and entered the Marist Congregation at Dundalk. He made his studies in Rome, where he received his D.D. For a term he taught in Ireland and France, and in 1892 was appointed Professor of Moral Theology at the Marist Seminary in Washington. Six years later he founded a new parish in Atlanta, Georgia, and built a church, also a collegiate school for boys and a high school for girls. His brother, the Rev. Edward Gunn, S.M., was present at the consecration as the delegate from Ireland representing the Irish chapter of the Marist Congregation.

Owing to ill-health, Bishop James Trobec of the Diocese of St. Cloud has resigned that see. He was born in Austria, July 10, 1838, ordained priest in St. Paul, Minn., September 8, 1865, and consecrated Bishop of St. Cloud, September 21, 1897.

Nearly two hundred deaf mutes and a few who could neither hear nor see attended Mass, received Holy Communion and heard a sermon by the Rev. Michael R. McCarthy, S.J., on August 20, in the College chapel of St. Francis Xavier, New York City on Ephpheta Sunday, the patronal feast for the deaf, to which privileges and indulgences were attached by Pope Pius X.

Father McCarthy is the pastor of the New York deaf mission. After the Mass he preached a sermon on the gospel of the day, which told of the cure by Our Lord of the man that was deaf and dumb. As he spoke he used the sign language, which is taught along with the "oral system" to the

deaf in St. Joseph's School for Deaf Mutes at Fordham. Many of those in the front pews interpreted the message by reading the lips of the priest. The sign language, however, is the most practical for use in speaking to large assemblies.

Somewhere in the centre of the chapel sat Miss Katherine Megur, twenty-four years old, who has never been able to hear or to see. When she was ten years old she was taken to St. Joseph's. To-day she uses a typewriter, makes dresses and helps her mother to do the cooking. Sitting by her side was Miss Mary Kennedy, principal of St. Joseph's. The girl's right hand rested in Miss Kennedy's right, and as the priest spoke the teacher's fingers passed in rhythmic motion over the blind mute's hand. The girl's lips moved slightly as she caught the message, and her face seemed to radiate a happy intelligence that could not find expression through her sightless eyes.

The Most Rev. Henry Moeller, Archbishop of Cincinnati, in his petition to the Pope for indulgences and privileges for Ephpheta Sunday said there were 89,287 deaf mutes in the United States, and of this number about 17,000 were of Catholic origin. Many of these have lost the Faith because they are so scattered throughout the country and there are so few priests capable of giving them catechistic instruction in the sign language. Ephpheta Sunday is the eleventh Sunday after Pentecost, and has been observed for six years in the United States in connection with special services for the deaf and dumb.

In the congregation of deaf mutes at St. Francis Xavier's on Ephpheta Sunday were men and women from many walks of life, including a banker, an editor, and prosperous farmers from the adjacent districts. After the service a breakfast was served, and the congregation then went to St. Joseph's School, at Fordham, where the remainder of the day was spent on the playgrounds of the asylum in Bathgate avenue. The Fordham institution takes care of girls only. The boys are taught at Westchester. Most of the married deaf mutes brought their children with them, and without exception the children could both hear and talk. At five o'clock supper was served, after which Father McCarthy, in the sign language, told his flock that he had performed thirty-five marriages since becoming pastor to the deaf in New York, and of the children born to these couples not one was deficient in hearing. He invited everyone to attend Mass at St. Xavier's whenever it was possible.

Father McCarthy devotes himself exclusively to the work among deaf mutes, and is endeavoring to make more general the observation of Ephpheta Sunday.

"We should have a church here," he says, "where the afflicted can go and participate

in every part of the service. In Manhattan and Brooklyn alone there are twelve hundred deaf mutes, and they would be wonderfully benefitted by such an institution. Progress in such a project is necessarily slow, but I believe that during the last year it has been sure. I expect cooperation in this plan from my ecclesiastical superiors."

Father McCarthy is endeavoring to establish a bureau of employment for the afflicted in New York.

At St. Joseph's and at Westchester the girls and boys receive a common school education, along with their training in the sign language and in "lip reading." They are also taught carpentry, tailoring, art work, shoemaking and printing.

A similar service was held the same day in Holy Family Church, Chicago, where during the Mass a sermon in sign and oral language was preached by Rev. F. A. Moeller, S.J., chaplain of the Ephpheta Mission for the Deaf. After Mass breakfast was served in the Sodality Hall by members of the Young Ladies' Sodality. The rest of the day was spent on the grounds of the Ephpheta School for the Deaf, corner of 40th and Belmont avenues. There are over 700 Catholic deaf in Chicago.

The Action Populaire, which has done good work in France and elsewhere, is about to publish an international Catholic guide-book for the purpose of enabling Catholics to co-operate more effectively.

OBITUARY

Old-timers in Chicago, who recall the "prairie" days of that city, mourn the death of Rev. Hugh McGuire, in the early 70's a courageous and generous worker in the building up of the Church's influence in the growing West Side district, and later, for twenty-eight years, irremovable rector at the great St. James' Church on the South Side.

Father McGuire was born in the County Sligo, Ireland, sixty-six years ago. He there made his classical studies at the diocesan college of Ballina, and when yet a young man emigrated to America. He took up his ecclesiastical studies in the now little remembered Chicago Seminary of St. Mary's-of-the-Lake, and, when that institution was closed, he continued and completed them at the Grand Seminary in Montreal, Canada.

Ordained in Montreal forty years ago, Father McGuire's first appointment was to St. John's Church in Chicago, in which city his priestly career ran on to the end. Two short years of service as curate with Father John Waldron proved his worth and capacity, and Bishop Foley selected him to organize the parish of St. Pius on the West Side. The projected parish, now the heart of the most congested part of

the Western metropolis, was then a straggling prairie district, served by the Jesuit Fathers of the Holy Family, in those days reckoned the most extensive regular parish in the world. In this field the intense earnestness and seriousness of mind, the inflexible and indomitable will and the unflagging and unwearying industry of the young priest speedily wrought wonders.

Twelve years later he became irremovable rector of St. James', which parish during his administration, came to be recognized as the leading Catholic community of the wealthy South Side district in Chicago. Here Father McGuire won his reputation as an earnest friend of Catholic Education. The excellently equipped St. James' High School, which he founded and largely maintained, will be his best monument in the city in which he lived and labored during so many years.

Father McGuire suffered a stroke of paralysis a little over a year ago, from which he never fully recovered. Since that attack he had not been able to say Mass, but his physicians and friends, believing that with care his strong constitution would favor a recovery, persuaded him to undertake a trip to Carlsbad, in Germany, for the recuperation of his shattered strength. God ordained otherwise. He died Sunday morning, August 13, at Hamburg, where he was forced to stop on account of a severe attack of illness which he suffered on shipboard while crossing the ocean.

The Rev. Joseph M. Horning, S.J., well known in the Middle West as the President of Sacred Heart College, Prairie du Chien, Wis., passed away on August 4. His unexpected and premature demise, at the early age of thirty-nine, came as a severe shock to the members of his religious community and will be mourned by a host of friends at home and abroad. Father Horning was born in Randolph, Ohio, November 28, 1871. After graduation at St. Ignatius College, Cleveland, Ohio, he was admitted to St. Mary's Seminary in that city. On completing the third year of his seminary course, he entered the Jesuit novitiate at Prairie du Chien, in 1895. Later he taught at Canisius College, Buffalo, and studied theology at Valkenburg, Holland, where he was ordained in 1906. Father Horning passed the remaining years of his active life at Prairie du Chien, first as vice-president, and from 1909 as president of Sacred Heart College. It was largely through his efforts that the college over which he presided witnessed a remarkable growth in numbers and become more widely known as an efficient institution of learning. Scholarship, executive ability and prudent conservatism were quickened and supported in him by unaffected humility, kindness and an all-embracing charity.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 22

(Price 10 Cents)

SEPTEMBER 9, 1911

(\$3.00 a year)

Whole No. 126

CHRONICLE

President Taft Opens Campaign—South, Negro's Hope—Speaker Clark Replies to President's Attack—Great Storm in Charleston—Liquor Consumption in United States—Mexico—Canada—Great Britain—Ireland—France—Belgium—Portugal—Spain—Germany—Austria-Hungary—Italy—Switzerland505-508

QUESTIONS OF THE DAY

Portuguese Archbishop's Dignified Protest—Perjury in the Courts—Socialists in Office—With Workers for Boys in their Teens.....509-515

CORRESPONDENCE

England's Economic Troubles—Revolution Crops Out in Spain—Annecy's Recent Commemoration 515-517

EDITORIAL

The Eames-Gorgoza Marriage—The Responsibility of the Press—Some Queries for Catholic Parents—Political Politeness—Mixed Marriages

—Report on Sane Fourth Legislation—A Militant Catholic—Notes518-521

MORE COMMENTS ON THE "ENCYCLOPEDIA BRITANNICA"521-522

A DIFFERENT VITERBO522

LITERATURE

The Catholic Encyclopedia—Children's Books—Manual de Estudios Bíblicos Arreglado para los países de Lengua Castellana—Notes—Books Received523-524

EDUCATION

Catholic Opinion Ignored in the "Educational Numbers" of the Daily Press—Non-Catholic University Courses and Catholic Teachers—Lack of Solidarity in Educational Matters....525-526

ECONOMICS

A Plea for Peace526

PULPIT, PRESS AND PLATFORM

Catholic Federation for Bengal.....527

PERSONAL

Thomas F. Meehan—Bishop Trobee's Resignation Denied527

SCIENCE

Chemicals for Preserving Woods—Heat Transferences527

ECCLESIASTICAL NEWS

Clubhouse for a Whole Parish—A Freethinker's Opinion of Pius X—Remarkable Congress at Namur—Religious Conditions in Berlin—German Protestant Intolerance—Saint Sophia Threatened With Ruin527-528

OBITUARY

Right Rev. Mgr. A. Lammel—Very Rev. W. J. White, D.D.528

CHRONICLE

President Taft Opens Campaign.—In an address delivered in Hamilton, Mass., August 26, the President unexpectedly opened the fight over the tariff issue for the approaching campaign. He spoke before a comparatively small gathering of Republicans at the meeting of the Essex County Republican Club, but the importance of his utterance made the occasion a notable one. Mr. Taft made known his gratification that he had been able to show how Democrats govern; he declared that public interest had never been treated so lightheartedly or with such ignorance of legislative effect as in the last Congress, and he expressed his hope that the country will have had enough of the Democratic party by 1912. The President urged that the national issue of the tariff be made a prominent question in the discussions preceding the approaching election in the State and developed before his audience his entire plea for support upon this topic. "Reprehensible" politics, said Mr. Taft, had been played in the preparation of the three bills which had received his veto during the last session, and in the scoring which he gave to the framers of these bills he linked the names of the Democrats and the Senate insurgents. Explaining that Mr. Underwood and Mr. La Follette had in the past been one with himself in urging scientific information upon which to base future tariff legislation, he rebuked their present opposition to the Tariff Board as a bit of political strategy, which he claimed would be properly resented by the voters at the next election. The Tariff Board which Mr. Underwood, speaking a few nights before in New

York, had referred to as "Clerks," Mr. Taft said was the same in personnel as would have been the statutory tariff commission which he, the President, had requested Congress to establish to study the tariff, and was just as independent.

South, Negro's Hope.—On August 29 President Taft presided at a meeting called in the interest of Hampton Institute. In the course of an address he took occasion to affirm his opinion that "the negro ought to come, and is coming more and more, under the guardianship of the South." He declared he did not wish to curb or criticise "Northern generosity" toward the negro, and negro education, but added, "those of us who study the question know that the hope of the negro is in his white neighbor in the South." The President's speech was made in introducing Governor Mann of Virginia, who attended the meeting as the representative of the Commonwealth under whose law the Hampton Institute has prospered and done that good work which Mr. Taft viewed as pointing the way, perhaps, to the solution of the negro problem.

Speaker Clark Replies to President's Attack.—On the day following these utterances of Mr. Taft, Speaker Clark of the House of Representatives, speaking in Quincy, Ill., replied emphatically to the President's Hamilton address. In a signed interview Mr. Clark accused the President of not stating facts; he declared, too, that that if the existing Tariff Board is to be used as a pretext for delaying tariff revision downward, the Democrats will cut off its supplies. "The President and I are

personal friends," continued the Speaker; "he has done me many kindnesses, and I have tried to repay them as far as opportunity has served. He is, as a rule, a most amiable gentleman, but at the time he seems to have been in a bad temper, because he sees defeat staring him in the face. I would say nothing unkind about him, but I cannot and will not permit his personal strictures and bad misstatements of historical facts to go unchallenged. The President's criticism of Mr. Underwood and myself, which is essentially a criticism of all Democrats in the House and Senate, because all Democrats stood together, is absolutely uncalled for and is as ungrateful a performance as I can remember; for, if it had not been for the action of the Democrats in the House in both the Sixty-first and Sixty-second Congresses in lining up almost unanimously for reciprocity with Canada, he would have been the most thoroughly discredited and humiliated President since the days of Andrew Johnson."

Great Storm in Charleston.—A hurricane that swept over Charleston, S. C., left seven dead in its track and destroyed \$1,500,000 of property. The lower parts of the city were inundated for eighteen hours. At the height of the storm the wind blew at the rate of ninety-four miles an hour. The Carolina coast was strewn with wreckage and six torpedo boats were swept ashore. The Island cotton crop has been destroyed, which means that a disastrous blow has been given to South Carolina industry. Savannah also suffered by the storm. It was cut off from the outer world for two days. A property loss of \$300,000 has resulted, but, fortunately, no lives were lost.

Liquor Consumption in the United States.—For the fiscal year ending June 30, 1911, according to the official figures issued by United States Commissioner of Internal Revenue, R. E. Cabell, the consumption of distilled spirits was 134,600,193 gallons; the consumption of beer during the same period was 1,952,722,381 gallons. These totals represent an increase of over 8,000,000 gallons of whiskey and of over 113,000,000 gallons of beer over the figures of 1910, and break all existing records for liquor sales in this country. The combined increase is 121,049,823 gallons, which represents an increase of 1.3 gallons per capita, making the total per capita consumption of liquors to-day 22.29 gallons. The highest previous consumption of distilled spirits was for the year 1907.

Mexico.—On account of the general feverishness in the country the Government has decided to postpone all festivities connected with Independence Day, September 16.—Some foolish Catholics are protesting in the Liberal press against voting for Madero simply because he is a Freemason. The means that they take to reach the eye of the public shows how important they are.—The breach between Madero and Reyes has become wider, the former promising to publish his grounds

for accusing the latter of aiming at another civil war. Reyes protests that he will remain a candidate and will hold his party together, so that it may influence legislation in the Congress, even if he should fail of election.—Spanish residents have appealed to their minister for protection against depredations committed by men under arms.—Mucio Martinez, for many years the despotic Governor of Puebla, has been incarcerated in the capital of his State on a charge of sedition. He appealed, without success, to the Federal Supreme Court for its interference on the ground that his constitutional rights had been violated.—Some of the friends of General Diaz have requested him to return and be a candidate at the presidential election in October, but he has not committed himself in any way to the scheme.—General Reyes is in favor of postponing the election because all the Maderist troops have not been mustered out of service, but the administration insists on the date already appointed.

Canada.—The fight for reciprocity is at fever heat. On August 30 Mr. Borden, the Opposition leader, began his tour of the Eastern townships which is the partially English section of Quebec. Being on the frontiers the inhabitants of these townships, who were formerly loyalists from the American colonies, are deeply interested in the question of reciprocity. On the other hand, Laurier and Felding invaded the home of the Opposition, and on Wednesday, Aug. 30, addressed audiences of 10,000 in Halifax, which Mr. Borden represents. The Governor of Nova Scotia predicts a sweeping victory for the Government. The report just issued by the Canadian Pacific seems to intimate that no fear is to be apprehended if the reciprocity bill is passed, as vast improvements are planned for next year for the purpose of transportation, not north and south, as was predicted by the opponents of reciprocity, but east and west, so the Canadian interests would not be affected.

Great Britain.—It is reported that all military and naval leaves of absence have been cancelled and that activity is unabated in all the royal arsenals. Some alarm has also been taken at the sharp advances in rates for war insurance at Lloyds, but this, it is said, does not necessarily indicate that the Morocco question is causing deeper anxiety now than it did last week. The press is optimistic, but the feeling is not shared by politicians and government officials. It is said that the Foreign Office is very busy with negotiations, and that the Russian Ambassador has been frequently consulted. Nine vessels have been seized on suspicion of being intended for illicit military operations. The belief is widespread that these ships are connected with a royalist Portuguese plot, and that London is the chief centre of activity of Dom Manoel's partisans. The plot is thought to be lavishly financed and that many young Englishmen have been enlisted. Large insurances

against losses by a revolution have been taken out by many of the Portuguese aristocracy resident in England.—A feeling of unrest is noted among the coal miners, and a national coal strike is threatened for November or December.—The London *Standard* accuses Lloyd George of causing havoc to the country by his love of popularity and his ill-advised, chaotic and expensive scheme for settling labor disputes, for old age pensions and insurance. He is denounced as a demagogue on the platform and an empiric in the cabinet.—Father Bernard Vaughan, S.J., has been condemning syndicalism as trades union tyranny, and has having for its object the triumph of the revolutionary spirit of anarchy.

Ireland.—The English railway strikes had but a slight influence on the Irish employees who, with few exceptions, declined to go out, and the interruptions in railway traffic were chiefly due to the cutting off of British connections. Mr. Kelly, Secretary of the Irish Railway Workers said, speaking of the British organization's action: "I don't call it a strike. I call it a Socialistic revolution. Our men refuse to take dictation from any English society. We are opposed to strikes, believing them detrimental to the best interests of the workers; we have no sympathy with the men who have gone out, and decline to leave our posts, as we prefer to have, and find by experience that we can have our grievances settled by constitutional agencies." Mr. Kelly further stated that, as the mouth-piece of the workers, he had been treated fairly by the directorates of the Irish Railway companies. He has at present petitions on behalf of the men before four of them, and has reason to believe that favorable action will be taken. There were some riots in Dublin on the nights of August 21 and 22, but these were started mainly by rowdies who had no connection with the railway workers, and were quickly suppressed by the police, who used only their batons. The disturbances did not hinder the success of the Annual Horse Show in Dublin, which was up to its usual standard. Representatives were present from several foreign governments, and there was a brisk trade in Irish hunters.—The new Liberal organization, which has been launched to further the cause of Irish self-government, is called the Home Rule League, and has been placed under the presidency of Mr. Winston Churchill. There is an uncontradicted report that Mr. Churchill will soon replace Mr. Birrell as Chief Secretary for Ireland. Mr. Birrell is popular in Ireland, but Mr. Churchill is regarded as a stronger man and better equipped to put through a full and satisfactory measure, in view of the success of the South African Bill, of which he had charge.—Sir Newton Moore, Agent-General of Western Australia, said in Cork, that the growth of that colony of 700 per cent. since 1890, when it obtained self-government, illustrated the advantages of Home Rule. Similar pronouncements by the premiers of

British colonies have been made a part of the propaganda of the British Home Rule League.—Numerous Irish public bodies passed resolutions of condolence at the death of Cardinal Moran. Mr. Redmond, in cabling the sorrow of the Irish Party, paid a fine tribute to the services of the great Cardinal to the Church and to Ireland, closing with, "A cedar has fallen on Lebanon."

France.—Two processions of women were organized in Brest on August 28 to protest against the high price of food. The women threatened the market men with violence when the police interfered and sent the amazons home. However, the prices came down. Similar disturbances occurred in Lille, Cambrai, Douai, Valenciennes, Bethune, Lens, and even in the village and country places. In the latter farm crops, dairies and vegetable gardens were damaged. Conflicts, of course, ensued between the marauders and the farmers. Each day brings new sensations. On August 30, 1,500 weavers from a suburb of St. Quentin wrecked eighty stores where provisions were kept. The police are unable to cope with the situation.—Paris also is having its bread riots, and the movement is spreading throughout France.—M. Cambon left Paris for Berlin. What terms he proposes to offer Germany for settlement of the Morocco difficulty cannot, of course, be ascertained.

Belgium.—The bishops of Belgium have written a joint letter of congratulation to the bishops of Portugal for their stand against the enemies of the Church, who have despoiled the sacred edifices, expelled the religious and banished some of the illustrious members of the hierarchy.—On August 30 it was announced that the country was in a ferment of preparation all along the frontiers of France and Germany against possible war among the Great Powers, and to prevent any invasion of Belgium territory by the contending parties.

Portugal.—A monarchist who had been detained in a Lisbon prison was visited by a Republican journalist, Senhor Cabedo, and warned against eating the prison fare for fear of poison. The police officer in charge of the establishment gave him the same advice and charitably provided him with food prepared elsewhere.—At Covilha and Penamacor two regiments of reserves laid down their arms and deserted in a body because the colonels had refused them permission to visit their relatives.—The Minister of Justice has announced that two hundred and seventeen priests have accepted Government pensions. There are five thousand priests in Portugal.—The process of making an inventory of Church property in the smaller towns and villages goes on monotonously. When the officials approach the church bell is rung, and the women and children gather in front of edifice and sing the litany; the men hurl stones at the officials; a squad of soldiers appears to disperse the stone-throwers; the officials then continue their work.—The increase in expenditures and the falling

off in revenue have caused the public debt to go forward with leaps and bounds. Deputy Abreu, of the Assembly, calculated its increase at the rate of \$82 an hour.

Spain.—The general census shows an increase in population of only five per cent. during the last ten years, and this increase is in the large cities. With its nineteen and one-half million inhabitants, Spain is the most sparsely populated country in Europe, being surpassed even by Russia and Greece. A little more than half the country is under cultivation, but this area could be extended immensely if irrigation works were to be undertaken.—During the past year over one hundred and thirty thousand Spaniards emigrated to Argentina. As these were largely from the rural districts their departure means a loss to the farming and stock interests of Spain.—The financial committee of the Eucharistic Congress has turned over to the chief of police of Madrid, for the benefit of the force, the sum of four thousand pesetas, which remained in their hands after meeting all expenses.

Germany.—In answer to the offers made by France in the Moroccan controversy, meetings have been held by the National Liberals throughout the entire German empire. Enthusiastic speeches were delivered and signed petitions drawn up asking the Government to proceed boldly and resolutely, to remain in Morocco at all hazards and to defend its established rights. Especially strong were the resolutions passed at Pomerania and Dresden. There is, nevertheless, a large body which seems satisfied with a compensation in the Congo, insisting, however, upon the need of safeguarding the German interests in Morocco.—Considerable press comment was created by two speeches lately delivered by the Kaiser, which are thought to echo the sentiments of the more warlike factions of the empire. There is, however, no need of reading into them any other meaning than an ardent expression of loyalty and patriotism. One of these was given at a banquet at Schleswig-Holstein, the home of the empress, where he lauded her as a model of German mothers, because she had trained up to a noble manhood six sons, serious-minded and energetic men, who disdained to use the luxuries and pleasures which their rank had placed within their reach, but who devote their entire strength to their duty and their country, all prepared to lay down their lives upon the altar of their Fatherland. The second address was called forth at a banquet of the Hamburg Senate. If he had not mistaken the enthusiasm of the citizens, he said, it seemed to him that they were convinced that the German navy must be increased. "Only thus shall we be certain that no one can dare to call into question our place by right beneath the sun."—The outgoing American Ambassador at Berlin, Dr. David J. Hill, performed his last official function at the dedication of the Washington Steuben memorial, presented by the Congress of the

United States to the German Emperor and the German Nation.

Austria-Hungary.—Strong indignation is everywhere expressed against the British Ambassador at the court of Vienna, Sir F. L. Cartwright, who has been accused of certain anonymous articles which appeared in the *Vienna Neue Freie Presse*, and contained attacks upon Germany, said to be slanderous and incendiary in their nature. Although his friends have represented him as a victim of journalistic indiscretion, his explanations have not been considered entirely satisfactory. The *Post* desires that if the responsibility for the articles can be traced to him, his recall should be demanded, and that, in case this demand is not acceded to, diplomatic relations with England should be broken off. The *Neue Freie Presse* is criticized on all sides for publishing the articles.—The Jewish Liberals and the Socialists are busy striving to introduce the *Kulturkampf* into Austria, but so far with little success. The Social-Democratic party is split into various antagonistic sections: the German, the Czech, and the Polish-Italian factions. Thus the German Socialist supporters of the Jewish leader Adler will not in anywise subscribe to the demands of the Bohemian Socialists under Nemec.—The unveiling of the Franz Joseph memorial was celebrated with great solemnities on August 28. The monument is more than thirty feet high and represents the Emperor in military uniform. The masterpiece was executed by Eugen Boermel at Berlin, and is the gift of German subjects of the Austrian empire.

Italy.—In the town of Verbicaro, in Calabria, the inhabitants rose in revolt against the physicians and Red Cross nurses who were trying to stop the cholera epidemic. The people thought they came to spread the disease. Telegraph and telephone wires were cut, barricades were built, and two members of the Red Cross Society were killed. The Mayor and all his household were murdered, and the City Hall, the Prefecture, the Praetorial Court, the telegraph office, and the Mayor's house were set on fire. There had been 82 cases of cholera in Verbicaro, most of which had resulted fatally. The latest official figures in regard to the cholera in Italy show that there have been 351 cases and 153 deaths in Sicily, 201 cases and 81 deaths in the city and province of Naples, 292 cases and 98 deaths in the province of Caserta, 25 cases and 14 deaths in Rome, 150 cases and 65 deaths in Leghorn city and province, 134 cases and 68 deaths in Genoa city and province, and 534 cases and 180 deaths elsewhere. This is a total of 1,687 cases and 659 deaths.

Switzerland.—The first business session of the Permanent Bureau of Peace was held at Berne on August 3. The ex-Minister of Italy, Luzzatti, was present, as was the ex-Minister of Japan, Yoshiro Sakatani.

QUESTIONS OF THE DAY

Portuguese Archbishop's Dignified Protest

We honor the pages of AMERICA with a translation of the letter which the Most Reverend Manuel Coutinho, Archbishop-Bishop of Guarda, Portugal, addressed on August 8 last to the President of Portugal.

Mr. President:

I read in to-day's newspapers an item, which as is clear from its wording, is official, that "the Government intends to proceed energetically against the Bishop of Guarda for his hostility to the republic." As the item speaks of the whole Government and not of any particular minister, I crave permission to address a few words to your Excellency as President, and through you to the cabinet, not by way of complaint or protest, but simply for the sake of removing possible misunderstanding; and this I deem necessary for the avoiding of confusion later on.

The news contained in the papers did not surprise me, because for a long time back the air has been full of menacing rumors about me, and these were a sign of perverse wills which, sooner or later, would endeavor to gratify their animosity. I have let those threats pass, I have striven to do my duty and I have relied upon justice, which must needs rise above passion and ill-will. And I was not deceived, for ten months have passed by since the establishment of the republic and I have not been called upon to suffer any persecution that was not shared by others.

Is there thought now of pursuing some other plan and of giving color to the rumors which have been so long in circulation about me? I would not be surprised at this new turn, and I would face it with indifference, with that indifference which springs from the consciousness of duty fulfilled and the impossibility of avoiding a disagreeable situation, were it not for one circumstance that is in open conflict with the reality of things.

If the official note had confined itself to saying that "the Government was going to proceed energetically against the Bishop of Guarda," I would remain silent and would not come to molest either your Excellency or the cabinet with these considerations of mine; I would await in peace the unfolding of events and would calmly look forward to that "energetic proceeding," whether it was to be a condemnation pronounced by a decree of the executive power, as befell my venerable colleague of Oporto, or by judicial process in which evidence would be submitted and my defence would be heard, as is done in countries which glory in being free and which enjoy constitutional guarantees. But the official note emphasizes the point that the "energetic proceeding" on the part of the Government is prompted by my "hostility to the republic," and it is this assertion that makes me enter the lists and protest against the charge that is urged against me.

I know, your Excellency, for history is rich in examples of it, that when the mighty wished to rid themselves of a troublesome opponent, the charge of high treason, together with "reasons of State," stood them in good stead, for it exposed him to public execration and warranted them in proceeding against him with all severity; but I am not a troublesome opponent (I am too insignificant for that) nor would the Government over which you so worthily preside think of defiling itself with such proceedings. Rejecting this supposition, therefore, and going back to the charge of hostility to the republic, a charge which is wholly destitute of foundation, it is proper for me to protest against it and not to give any color to it by my silence, for in this case silence would be an indirect confirmation of the suspicion.

My hostility to the republic? Whence does your Excellency or the cabinet draw proofs of it? I have a notion of my mission sufficiently clear to understand that it is far away from the changes of political systems; the excellence of these always hinges upon comparing them with one another, while the nature of the religion of which I am a minister is unchangeable. Thus, as religion does not cleave to political systems, so it is not hostile to them; and I should be a traitor to my religion if I should wish to fasten it to political systems that die or to others that spring up.

Yesterday the monarchical system was in force, and the Church lived with it as she lives in so many other countries. To-day do the people want a republic? That the Church may continue to subsist, she has no need to change her dogmas or her moral law. I would be insane to contend against that form of government which the nation considers most suitable; it is my duty to defer to it and, as far as possible, to cooperate with it for the common good. Can he who thinks thus and conforms his actions to this principle be justly accused of "hostility to the republic?" My conscience tells me no.

But I know perfectly well the source of the charge made against me in the official note that I have mentioned. It is that the stand that I have taken with regard to certain laws promulgated by the republic has been not one of complete submissiveness but rather of open opposition; and this, which seems to me to be one of the most natural manifestations of liberty of opinion, is styled a crime and an attack on the republic. Now, I have already had the honor to say in a document addressed to the Minister of Justice, that "we must needs distinguish between men and laws, and between laws and principles," and I believe that no one can call in question this doctrine which is in itself most evident. I refrain from reproducing here the arguments that I then brought forward. Meanwhile, if for the Government and courts of my country to dissent from an oppressive law and to protest against it is a crime, I am then a criminal, and I do not deny my criminality, nor

do I shrink from the consequences that might arise from the avowal. It will be an honor for me to suffer in the cause of persecuted right, and to be chastised for having believed myself free enough to enjoy the pitiful privilege of protesting.

I was and am opposed to laws which wound my Catholic conscience; when I took upon myself the heavy burden of the episcopal office, I solemnly swore to defend, even at the cost of the greatest sacrifices, the interests of religion and the purity of the Faith, and no one can exact from me that I should be false to my oath and trail in the mire my dignity as a man and a bishop.

I was opposed to the Law of Separation. I believe that it was chiefly my attitude towards the Law of Separation which prompted the official note, for I am aware that a wholly unnecessary search was instituted in one of the towns of my diocese for documents bearing on that subject, whereas I was most ready to furnish to the Government copies of all documents and instructions that I had issued in that connection.

But it cannot be unknown to anybody that I protested against the Law of Separation, because there is in the hands of the public a document in which the formal protest against the law is signed with my name. And how could your Excellency wish that I should not protest if the very author of the law declared publicly that its result would be to wipe out Catholicism in Portugal within three generations? Would your Excellency find it honorable for our country if it could be said in the world there was in Portugal even one Bishop vile enough to assist with folded arms at the destruction of his religion? For my part, I did not want that stain, nor did my colleagues. We could be deprived of our liberty by means of handcuffs; but nevertheless we have not to kiss slavishly the fetters that bind us.

Moreover, your Excellency knows full well that within the ranks of the Republican party, among those who fought and risked their lives for the republic, some have publicly censured the Law of Separation and have thought that it cannot be enforced. Nobody can accuse them of being anti-Republican; and a bishop, who shares their opinion, though perhaps for different reasons, is to be condemned to the beasts and declared an enemy of the republic? No, your Excellency; that equality which must be one of the most solid elements of the Democratic régime is radically opposed to such a proceeding. To protest is a crime? But what other recourse have the lowly, the persecuted, who, moreover, have no thought of violent means to retard the progress of the Government?

The Minister of Justice has said recently that protests are forbidden, but representations may be made. Let us admit for the moment that this is sound Democratic doctrine. What else did I do, what else did we Portuguese bishops do when we met in Lisbon last November, when the civil register was proclaimed

and when our collective Pastoral was condemned, but make representations to the Government with a civility and mildness that some considered excessive and deserving of censure? And how did the Government reply to these representations? The deposition of the worthy Bishop of Oporto and the Law of Separation are the eloquent answer. Now, if the Government will not heed representations, why persist in making them? In such extremes, to protest is a necessity and a duty; for thus all will know that the victims did not connive at the work that despoiled them, and that Portuguese Catholics do not renounce their rights.

The landlords protest against the tenant law; the laboring classes protest against the strike law; the Socialist associations protest against certain imprisonments; the Catholics are the only persons to whom is denied the pitiful and wretched right of protesting against laws that crush them. Are they to be thus without the pale of the law and deprived of all its guarantees? It is hard for me to believe that things will reach such extremes, but there are the facts, and it will not be an easy matter to cloak them. Or is it that when others protest it is permissible, but when Catholics protest it is a crime?

Mr. President, I do not pretend to discourse or to dogmatize on political subjects; but my reputation, which has been unjustly besmirched, and my fellow-Catholics who have been so misunderstood, demand that I should vindicate myself from such false charges. We are not enemies of the republic; we pray that it may gloriously realize the happiness of our country; but we also understand that the continuance and prosperity of the republic do not demand that we should be struck down. In America and in Europe your Excellency has bright examples of tolerant republics where Catholics have no complaint, because no one does violence to their consciences, because no one hinders them in their worship or in the exercise of their rights. Let the experiment be made among us and the Government will see that protests and complaints will cease at once.

But I said that I did not come to protest or to complain, and therefore I shall not go on; for what I have said is enough to clear up any misapprehension.

The Government is going to proceed energetically against the Bishop of Guarda? The Government has the power and can do what it intends; and it can be sure that the Bishop of Guarda will make no resistance and will stir up no resistance. But let this be well understood: The Bishop of Guarda will be persecuted for having fulfilled his duty as a bishop, for having counseled Catholics to observe the most holy laws of conscience, but never for having been hostile to the republic. Would that the administration, would that the republic might never encounter greater difficulties than I am disposed to raise in its path! I am weak, I am vanquished, if so it please them, but I am not a coward; my will is to comply openly with my duty unto the end, but always

within the limits or order, of the law. Independent? Yes. Rebellious? Never!

I have made known with all clearness what I have done; I have declared my attitude. Now let the Government proceed against me if it considers me guilty. But I appeal to the conscience of the nation, I appeal to the Portuguese people, and the people will not brand as a criminal the bishop who would not abandon his post.

I close by offering to you, Mr. President, and to the whole Government the expression of my deep regard. Health and Fraternity.

✠ MANUEL,
Archbishop of Guarda.

Guarda, August 8, 1911.

Perjury in the Courts

The blundering statesmanship responsible for the irreligious education of the majority of our people is strikingly exposed in the almost universal desecration of the oath in modern proceedings at law. Once the strong searchlight of the courts, the oath has weakened rapidly as reverence for religion and its sanctions has declined, until to-day its power is almost gone and the shadow of its coming end is cast before. "So help me God!" seems echoed back in irony: "God help the Court!" and men are asking in all sincerity: "Why not omit the oath and save the blasphemy?"

So general has the vice of false swearing become that layman and lawyer alike meet it with indifference and indulge in it with impunity. In a recent case before the Court of Appeals of Missouri, one of the judges remarked: "The little importance with which the taking of a solemn oath is now regarded is a matter of deep regret. . . . It is perhaps due to the counsel for the appellant to say that there is nothing disclosed by the record from which it can be inferred that the affiant acted corruptly or with any intentional disregard for the importance of the oath. But the act was simply the outgrowth of the little importance with which the making of an oath has come to be considered in legal proceedings."

The unintentional disregard for the oath shown by this affiant consisted merely in solemnly swearing that he appealed from the judgment of the lower court for stated reasons, although in fact at that time no judgment had been rendered, or even drafted, in the cause. Knowingly false affidavits for changes of venue, attachment, replevin, absent witnesses, etc., etc., are commonplace in the practice of law. Nor is it an exaggeration to state that one cannot spend a day in a court of trial without finding the oath violated in the taking of testimony. If there be no direct intent to bear false witness, there is observable at least an alarming laxity on the part of witnesses in swearing to facts and figures. The oath holds no awe for them: they take it at command

and break it at convenience. Only when there is imminent danger of prosecution for perjury—a condition that seldom obtains—does it appear to serve the purpose for which it was instituted.

What is the cause of this deplorable phenomenon, whose reality no one questions? Some make answer with the old adage: familiarity breeds contempt. The oath is required on the most trivial occasions outside the court room, and when men appear at the bar of justice they are not apt to halt at words which they are wont to utter elsewhere as a matter of course. There may be some truth in this diagnosis; yet it does not satisfy. For, young men and maidens, who never before have been sworn, are as careless in the taking of their first oath as are their venerable fathers. Again we are told: the principle of the thing is at fault. It is absurd to suppose that an all-just God regards the form rather than the substance of our deeds, or that He punishes the bearer of false witness less severely if he tells his tale merely on his honor than if he tells it under the pretended sanctity of his oath. The writer is no theologian; yet he would hesitate to add a blasphemy to a lie and find but one offense, or to add a sin against the Second Commandment to a sin against the Eighth Commandment and expect God to punish only the latter. This objection, moreover, is based on a misconception of the nature and purpose of the oath, as will presently appear.

The true reason for the decline in respect for the oath is the loss of the fear of God. Defined as "an outward pledge given by the person taking it that his attestation or promise is made under an immediate sense of his responsibility to God," it appears from the very nature of the oath that it is founded on deep religious convictions. Its purpose, as observed by Judge Ashburn in the leading case of *Clinton vs. State*, 33 Ohio State Reports 27, "is not to call the attention of God to the witness, but the attention of the witness to God; not to call upon Him to punish the false swearer, but on the witness to remember that He will assuredly do so. By thus laying hold of the conscience of the witness and appealing to his sense of accountability to God the law best insures the utterance of truth." In the strong fear of God lies the power of the oath. Arguing, then, from effect to cause, must we not attribute the prevailing disregard for the sanctity of the oath to a general loss of the sense of accountability to God?

And where lies the blame for this loss if not with the undenominational, neutral, irreligious, public school system of education under which the majority of our people have been bred and whose influence is felt by all? Need we hesitate, even in this day of empiricism, with the experience of years as our proof, with the assent of jurists, statesmen, officers of the law, ministers of the gospel, yes even state supported educators for authority, to assert that a school which treats of God only in the most distant and general way, which speaks of Him in

terms of frank uncertainty and compulsory ignorance, is helpless to develop in its pupils a sense of responsibility to God. It is unlawful for the public schools to admit religious training into their curriculum, because such training is necessarily denominational.

Our attention, however, is called to the supplementary Sunday schools, in which the science and practice of religion is taught presumably in definite and authoritative form. Assuming the efficiency of the Sunday schools, the fact remains that, relatively speaking very few pupils resort to them, and these few almost necessarily acquire the habit of associating the idea of religion with the idea of Sunday and of church, and correspondingly overlooking the intimate connection between the worship of God and the morality of every act throughout their lives. Yet the oath is not a matter of Sundays and church affairs. As a rule it is concerned with Mondays more than Sundays, with business dealings more than church affairs.

It has to do with the arithmetic and spelling, reading and writing, history and geography, indeed with all the elementary and secondary branches of the public school curriculum, because it reaches into the very heart of every-day toil and struggle. And unless the witness carries somewhere within him the deep and abiding consciousness of his dependence on the Supreme Ruler of the Universe, God, as to every thought, word and deed of his life, what will it avail to call his attention to God and the justice of God when demanding his testimony? The public schools, by their negative attitude towards religion, have robbed the oath of the *sine qua non* of its power, the lively sense of accountability to God in the mind of the affiant. Theirs is therefore the blame for the widespread profanation of the oath of which every court in the land is complaining.

But it is urged the public school alumni are not alone in their indifference towards the sacredness of the oath; the graduates of the Catholic and Lutheran schools, thoroughly trained though they are in dogmatic religion, are not irreproachable in this respect. True, they are not. The writer has himself experienced the disheartening spectacle of a witness, wearing exposed a button representation of the Infant Christ in the arms of His Virgin Mother, and swearing falsely as to nearly every item of his testimony. No doubt many sincere Catholics and Lutherans and the faithful of other churches have sinned on the witness stand. But the practising lawyer knows, on the other hand, that many Catholics and Lutherans and other Christians have testified to the truth against their own interest because by the oath their attention had been called to their accountability to God.

And is it unreasonable to suppose that the example of laxity on the part of the vast majority of the population of this land is not without its evil influence on the small minority? Surely it cannot require the wisdom of Solomon to arrive at the conclusion that if nearly all of our people were educated and trained in denominational

schools where religion is made a matter of teaching and practice during every hour of the day, a compelling sense of responsibility to God would permeate the minds and hearts of our citizens in general, and secure to the oath that supernatural binding power which it once had in abundance and without which it is an empty formula and a mockery of justice and of God.

A brief consideration of this question forces upon us the astounding truth that for the past seventy-five years the states of this Union, through their public school system, have been toiling with preternatural energy to deprive themselves entirely of the most necessary and efficient means at their command for the enforcement of their laws. To remove the sense of accountability to God is to destroy the value of the oath. And without the oath what means have the states and their courts to wrest the truth from the breasts of unwilling witnesses? How shall they convict the criminal, destroy monopoly, balk usury, defeat unfair competition, prevent the breach of sacred trusts, protect the weak against the strong, the poor against the rich, and the individual against the mob, unless they have some power of inquisition of a higher authority than the laws they seek to enforce? Shall they rely upon the penalties of perjury and the right of cross-examination? The threat of prosecution for perjury is so vain as to appear ridiculous.

Extremely few perjurers are ever prosecuted, and very few prosecutions result in punishment of the guilty. Indeed, the infliction of the penalties of perjury is itself dependent on the disposition of witnesses to tell the truth, and to say that the truth of sworn testimony can be secured by imposing the penalties of perjury on the false swearer is to move in a sort of vicious circle. The great value of cross-examination must be conceded. But it is contingent on the skilfulness of the cross-examiner, the weakness of the witness, the relative complexity or simplicity of the case, and the absence of restraining legal technicalities. The uncertainty of this weapon of justice is well known to the practicing attorney, and only when driven thereto by necessity will he rest his case upon it. No, there is but one effective means of compelling truthful testimony, namely the hold on the conscience of the witness obtained through the oath. Without this even the most skilful lawyer, with the threat of the penalties of perjury and the privilege of cross-examination at his command, can be baffled and defeated in his search for the facts. But let him reach the conscience of the witness by a power which none can evade, and the truth, the whole truth, and nothing but the truth is laid bare at his word.

How jealously, then, ought not the states to guard this heaven-sent searchlight of truth, this indispensable means for enforcing their laws and protecting the rights of their citizens! And yet how foolishly they have busied themselves for three-fourths of a century in sapping its power and rendering it useless forever. For by their system of free neutral education they have robbed de-

nominal schools of their pupils, the pupils of their religious training, and our people of the lively sense of accountability to God which alone gives strength and efficiency to the oath.

The evil is patent, the remedy quite evident. The states must either support denominational education or make their own schools religious. The latter is hardly practicable; the former is already done elsewhere with success. Can the bench and bar of this country be brought to join the campaign, now daily gaining force, to put this remedy in application in our own land? If so, we may confidently expect the coming generation to restore the oath in judicial proceedings to its ancient dignity and power.

ALPHONSE E. GANAHL, A.M., LL.B.

Socialists in Office

The first conference of elected Socialist officials was recently held at Milwaukee. It brings to our mind in an impressive manner the fact that Socialism has come to be an important factor in our political life. About thirty Socialist mayors have already come into public notice, and several of these were present at the convention. These beginnings of success, however, are nothing compared with the sublime self-confidence where-with the leaders strive to keep awake enthusiasm in their party. Ten years from now the United States, they tell us, is to be a Socialistic commonwealth, and Victor Berger, with no slight degree of optimism, promises himself and his following that, when the votes of the next elections shall have been counted, there will be found no less than nine Socialist congressmen-elect ready to carry on with him the important work of educating and revolutionizing the country.

The work of Socialist officials, as reviewed in the convention and published in the Socialist journals, was unexceptionally honest, intelligent, virtuous and unselfish. At this we are not surprised, since mutual admiration and the publication of this at large, is one of the main purposes of these meetings and of the party organs. The story, however, of the Milwaukee administration, as told by one not in collusion with it, would be substantially different from the eulogistic statements contained in the reports of the heads or secretaries of the various civil departments under Socialistic control.

Taxes in Milwaukee have risen to such an extent, that workers or small dealers who have come into the possession of a little property, often won by hard labor and the savings of many years, are ready to rise in mutiny. It is upon these that the increased burden naturally falls most heavily. Milwaukee Socialists are not ordinarily tax-payers, and so can be lavish in their expenditure of the public money, whose deficit is not to be supplied by them. Public dances, amusements and especially gifts to the children, whom they would attract, can thus readily be offered on an unprecedented scale.

It was the same policy the Roman emperors followed in keeping the populace upon their side. In fact these days of ancient paganism are often proclaimed by Socialists to have been far preferable to any subsequent Christian economy.

What should, however, militate most against the present administration is the fact that the army of the unemployed is said never to have been greater than under these officials, who promised to provide work for all. The general impression of business men, and no less of the working classes not in sympathy with Socialism, is that the promises of the party have not been redeemed. The sentiment is expressed that it has proved itself to be a lamentable failure.

What is worse, however, many of the officials are accused of being entirely incompetent for their positions. A clean sweep was made, as far as possible, not merely of the politicians of other parties, but likewise of tried and experienced men in the various departments, and Socialists without any previous training or qualifications, except vigorous campaign service, were at once rushed into office. Similar faults are not uncommon elsewhere, but are never carried to the same excess. So of the first Socialist Health Commissioner, the press tells us from Milwaukee: "The Health Department of Milwaukee is in the hands of a physician who has been refused admission to the regular medical societies of the city. . . . The first Socialist Health Commissioner was a tailor by trade." This was printed under date of April 16, when an epidemic of scarlet fever which was sweeping the city was, according to local physicians, ascribed to his inefficiency. On this we do not here desire to pass judgment.

Socialist officials, however, did not add to their prestige by trying to urge incontinently the purchase of a million dollar piece of property, insisting that it was an opportunity such as the city had never enjoyed before of concluding a most memorable bargain. Victor Berger, we believe, was the great advocate of the deal. The project, however, was not carried through at once, as had been insistently urged, and when the public assessors were called upon for their estimate it was found that the real estate was not considered to be worth two-thirds of the sum demanded. Whatever reasons are assigned for such transactions they certainly leave no favorable impression upon the tax-paying public of the city.

On the other hand it is somewhat to be feared that the opposition element is reckoning without its host in confidently forecasting the defeat of the Socialist party in the coming elections. This, indeed, is in nowise improbable, but Socialists in the meanwhile are most intensely active. There is, moreover, a large proportion of the population which is profiting by the lavish expenditure of the public money. Socialist literature is constantly spread broadcast among all classes of the workingmen, and delusive hopes are held out to them.

Every successful measure carried in their interest is attributed to purely Socialistic causes, while all the failures of the existing administration are ascribed to capitalistic conditions. Funds, moreover, are being collected to finance an English Socialistic daily paper. Since such dailies are already in existence in Chicago and New York, Milwaukee does not wish to be outdone.

By constantly accusing their opponents of ignorance and dishonesty, and slandering the Church and priests, and all things Catholic, they gradually produce the conviction that falsehoods, which are so often repeated and with such protestations of sincerity, must have at least some foundation in fact. At the same time, while defaming their opponents, no opportunity is lost of proclaiming their own self-righteousness and infallibility in matters social and economic. Socialists never do wrong when they act in the interests of their party. Virtue is all upon their side, and only hypocrisy, malice or ignorance on the other.

Nothing, finally, is so easy as to arouse discontent, and upon this Socialism feeds and breeds. In dealing, however, with real evils it exercises no discrimination, because this might lead to reform, while Socialism must, as far as possible, always aim at revolution. To venture upon a criticism of their methods is to be in the pay of capitalism and an enemy of the laborer. They alone have the monopoly of all that can promote the welfare of the working classes. Such a system of exaggeration and vilification may be used by other parties, but by none in so unscrupulous a way. These are some of the considerations which must not be overlooked in dealing with a Socialistic campaign. J. H.

With Workers for Boys in Their Teens

Addressing himself to those who gather the young for religious purposes, and especially to priests so occupied, the writer, as the above heading indicates, is of the opinion that such benefactors do well by requiring that the objects of their care shall be more than twelve years of age. "But why not take young people earlier?" some may urge. "Boys can be more easily rallied at eleven than when a couple of years older." Probably the apostolic net could be more readily manipulated in connection with the younger lads; however, if the beneficiaries of the work were to be chosen with merely the view of facilitating things, our energies would be wholly turned to the care of juvenile citizens just enough "little men" to be trusted out of their mother's sight. Rather workers should look, not to the period of youth that demands lesser labor, but to the period that promises greater fruit.

It is towards the close of their boyhood that young people stand most in need of religious and especially of priestly attention. Let us fully realize that the fifteenth, sixteenth and seventeenth years are the crucial ones of early life; for it is within their compass that

the boy, experiencing newly awakened passions and a thoroughly aroused spirit of independence, commonly chooses his life course in spiritual matters, be that course devout, lukewarm or vicious. It is obvious, meanwhile, that the most efficacious means towards retaining our charges until the end of their seventeenth year is had by denying enrollment to lads who appear so youthful as to be unwelcome to their elders nearing eighteen. Hence, a definite age norm for the eligibility of candidates is needed. And here, as in every other department of the work, one should adopt, if possible, the rule that boy nature itself has established. This rule, for the present matter, is easily read.

Clearly enough our junior brethren do not, as a rule, enter optionally into any close association with mortals more than five years younger than themselves. Hence, if we would hold boys commonly until the end of their teens we must keep the condition authoritatively placed and spare our older followers the unnatural and unendurable trial of membership with social upstarts having less than thirteen years to their credit. Accordingly the present view calls for disuse of the method now commonly followed in parishes by which little chaps of twelve, eleven or even less, find themselves invited into the regular juvenile society. For the sake of an immense increase in rich results teenless beginners in life, who, of course, can receive other spiritual attentions while waiting, will have to be excluded from the ranks.

The proposed way of doing, efficacious in making willing captives of our young friends until the end of their boyhood, should gain additional favor in the eyes of observers who have noted that many boys will not advance further into the field of church societies than they are taken by a junior organization, and never pass into any young men's union. If all of those quitting the younger society were sure to join the older one, their departure from the junior ranks might be tolerated, say, in the sixteenth year; for then the certain advancement of all of the boys into the senior fraternity (though doing the senior fraternity an injury about to be noted) would at least bring to all of the boys a continuance of special care. But since a large percentage of those retiring from the juvenile organization are deaf to the invitation "ascende superius," it becomes doubly important to hold juniors beyond the sixteenth year and until the full dawn of maturity in the younger branch, which, fortunately, juniors can be induced to join almost en masse.

This conclusion is confirmed when we turn from striplings who will never connect themselves with the young men and consider oppositely disposed striplings ready to ambition that step, even ahead of time. As it is at once seen, the welfare of the older organization demands that the boys, as long as they are boys, be kept in their place; or, in other words, that youngsters be preserved from needing the older organization prematurely. No doubt restless chaps of insufficient age, when done with the

junior branch, gain by membership in the senior branch; their gain, however, is at the senior body's sore expense. For the young men's society, once it is invaded by lads of less than eighteen, suffers an ultra youthful shading intolerable to the older beneficiaries, whose welfare the society has paramountly in view. Accordingly a glance at important details argues new worth for the method that seemed necessary from a first and general view of the situation.

By all means let workers for juveniles—and especially priestly workers—accept for consideration the presentment that the boys' organization should be made popular with boys nearing maturity and should be limited, consequently, to lads in their teens.

GEORGE QUIN, S.J.

CORRESPONDENCE

England's Economic Troubles

LONDON, August 16, 1911.

When the London strike began the chiefs of their trades unions opposed it, but the men refused to resume work and the leaders became followers. They had to recognize the strike or abdicate their position. Other classes of dock workers began to follow the example of the coalers. At first the unrest was local and sporadic. But it spread from dock to dock and extended to various branches of the transport trades. Carters, lightermen and tugboat men discovered that they also had grievances, and the strike committee set to work to organize a general stoppage of London's food supplies.

The carters' strike was the most serious element in the situation. But it was only serious because at the outset the police gave no adequate protection to those who were willing to work. I don't know what kind of a "story" has been sent across to you by the cable, but I daresay it reflected the more sensational reports published in the London press. I am giving you the plain facts.

London has the disadvantage of being an aggregate of several great towns, and there is, therefore, a multiplicity of local authorities. As is the case with most European capitals the police is not a municipal service in the ordinary sense of the word. It is controlled by the government. The Home Secretary is responsible for it, and has under him a chief commissioner of police. London crowds are generally very orderly and our police, who carry no arms, are experts in the art of handling them. There has not been a serious riot in London for twenty-five years. I do not count the absurd siege of the house in Sidney street, held by two Russian burglars last winter. The police would have cleared the house in five minutes if they had been allowed, but a Home Office official insisted on the troops being used. Before this farcical affair not a shot had been fired in a London street by a soldier for more than sixty years. Every other European capital has often during this time been the scene of bloodshed.

Even during last week's dock strike and carters' strike there was no serious rioting in London. There would have been none at all only that unhappily the Home Secretary, Mr. Winston Churchill, afraid of losing votes among the workers, appears to have at the outset

held the hands of the police. During the first two days of the strike crowds of strikers stopped carts, took out the horses, sometimes overturned the cart, and assaulted the drivers. The police made no arrests, but confined themselves to preventing the carts from being plundered. Drivers who were quite willing to work were afraid to take their carts out when they found that they could not count on police protection.

The result was that by the third day of the strike the streets were almost clear of traffic. As petrol could not be got from the warehouses along the river the motor bus companies reduced their service in order to economize their supplies. The newspapers brought out alarmist "contents bills," "London Threatened with Starvation," "Stoppage of Food Supplies," and the like. As a matter of fact the only serious stoppage was that of the supply of ice, and in London ice is not so freely used as in New York, so it did not much matter. Ice for the hospitals was passed through by the strikers themselves. The shops had a good reserve of food supplies, and in the warehouses there was enough to keep all London fed for weeks to come. Every reasonable man knew perfectly well that, anxious as he might be to deal tenderly with the hundred thousand strikers, Mr. Churchill could not afford to risk the position of the government by allowing them to blockade the food of six millions. On the fourth day of the trouble the Home Secretary announced that the police had orders to deal vigorously with any attempt to stop transport in the streets and that the troops at Aldershot Camp were ready to move to London if necessary to escort carts and protect the handling of goods at the warehouses. That day the movement of food supplies began again. Strings of carts, escorted by a few policemen, passed freely everywhere, and even the crowds of strikers made no attempt to stop them. Partial strikes in the railway goods yards caused some trouble, but the transport strike was broken so far as London was concerned.

Meanwhile, the Government had arranged conferences between masters and men, presided over by Mr. Aswith (not Asquith) a permanent official of the Board of Trade, who is a specialist on Labor disputes. On Friday and Saturday last agreements were signed for dockers, lightermen and carters to resume work, all the fair claims of them being granted. It was a real success for the workers. It had been won so quickly because their demands were moderate enough for the employers to hesitate about forcing a long fight in the face of the heavy losses that even a success would entail.

And the remarkable point about the strike was that it was carried through without one of the Labor Members having anything to do with it, and the boldest of the strike leaders was a man who for three years has been denouncing the Labor party as a political sham and urging the workingmen to inaugurate a class war on the lines of the French Socialist Syndicates. This is the really serious aspect of the business.

Meanwhile, the strike mania has spread through England, but there is now no disposition on the part of the authorities to let things drift. At Liverpool there has been bloodshed, but there the back of the strike is broken and the workers have refused to respond to the call for a general strike. The Glasgow strike has collapsed. The hopes of the agitators are now pinned on a proposed general strike of the railways, synchronizing with a tramway strike in London. The result will be known before this reaches you. But the railway companies are prepared for a fight and have the sympathy

of the general public, because the men have broken the agreement arrived at through the mediation of Mr. Lloyd George in 1907, when a general railway strike was threatened and was averted by the establishment of a Conciliation Board, to which all future grievances were to be referred, the men agreeing to keep at work while the arbitration of the Board was in progress. The companies declare their readiness to observe the agreement and submit all questions to arbitration. The men threaten to stop work at three days' notice. This puts them hopelessly in the wrong.

Mr. Churchill has announced that all the forces of the crown will be used to repress rioting and to secure the free supply of food to the people. He has instructed magistrates and chiefs of the police that, although the law allows the "peaceful persuasion" of pickets during a trade dispute, they must not be escorted by menacing crowds. Most significant of all is the fact that Mr. William Crooks, a Labor member of the House of Commons and a genuine workman with a most honorable record of public service, proposes that a law should be passed limiting the existing right to strike. His suggestion is that it should be enacted that the reference of trade disputes to arbitration should be made obligatory; that the right to strike if the dispute is not settled by the arbitrators should remain, but that to promote a strike, or incite men to stop work without reference to arbitration or pending the arbitration, should be a criminal offence. Some such measure is certainly necessary to enable the Government to deal with self-appointed "leaders" of the workers, who take it on themselves to declare industrial war at a moment's notice, and some of whom are less interested in the welfare of the toilers than in the dream of a Socialist revolution.

A. H. A.

Revolution Crops Out in Spain

MADRID, Aug. 14, 1911.

Although at the outset Premier Canalejas busied himself in belittling the significance of the recent mutiny aboard the man-of-war *Numancia* while in African waters, the bitter truth now appears that the event was of vast importance, for it has shown the fatal consequences of the truckling attitude which the cabinet has long assumed towards the revolutionary elements of the country.

The unqualified license and impunity with which Republicans, Socialists and Anarchists carried on their dangerous propaganda against the country, the army, and society in general by inciting the people to revolution, crime and lawlessness must necessarily have brought matters to a pass that the affair of the *Numancia* might well have been the first act of another "bloody week," like that of Barcelona in July, 1909.

The plan of the conspirators was to get possession of the ship and sail for Málaga or Barcelona, where they would proclaim a republic and call on the rabble to arm in the cause, their intention being to reproduce the Portuguese revolution of October 5, 1910. They looked for the cooperation of other ships of the Spanish navy, among the crews of which compromising documents had been distributed.

The outbreak on the *Numancia*, therefore, was distinctively revolutionary. But, who had framed the scheme? Where was it formed? Those who can answer these questions, if they can be answered just now, maintain a noncommittal silence, but there is more than

a mere impression abroad to the effect that the author or authors of the work have taken all pains to remain in the background after urging a few misguided men along the road that led to their utter undoing.

What seems to be certain is that in certain Parisian centres of political activity, it was known some days in advance that the mutiny was to take place, and the approach of grave public events in Spain was a topic of conversation. Moreover, it was whispered that a large sum of money had been advanced by French bankers to a Spanish revolutionist, whose identity it is not difficult to discover in a well-known politician who has been at the forefront in all Spanish revolutionary efforts for some years back.

Here we must remind our American readers that, although the mutiny aboard the *Numancia* was in reality a Republican outbreak, he would be simple indeed who would think that only certain Republicans had a hand in it. Our chief reason for our assertion is the state of disintegration in which the Republican party in Spain now finds itself; for its leaders are in a condition of chronic discord and contention. They detest one another, insult one another, and their personal organs in the newspaper world keep up the strife with copious quantities of coarse invective. The honorable and sincere members of the party do not attempt to hide the disgust they feel at the meanness, cunning and political mud-slinging of the leaders, while the common people have lost faith in them and turn a deaf ear to all talk about the speedy coming of a republic.

Lest this view of ours seem narrow and one-sided, we shall jot down some recent utterances of prominent Republicans as read in the Madrid press. Eugenio Noel, for example, is one of the most "advanced" Republicans in the country. It is hardly a week since he finished a term in jail for his share in a revolutionary attempt against the public peace. "Republicanism," he writes, "is mixed up and mildewed; it is glutted with offal from the streets; it is rotting by inches; it is going to pieces in a terrible way. Republicans now jabber and scold and shake one another; they claw and pull hair like women of the streets; they have missed the trail and lost their way; they are eaten up with envy, and cupidity is gnawing at their vitals. They have brought ridicule upon themselves and disaster upon the party."

To this rather forcible arraignment of the party and its tactics, Barriovero y Herrán, another prominent Republican, adds in the party organ, *La Palabra Libre*: "If when the republic is established, we are to be as we are now, it is better not to have one; for in this case the great political revolution would amount to no more than a display of fireworks."

The conclusion that we draw is that a party without organization and without able leaders, a party which is the victim of the squabbles of its own members, is not the party to start a grave revolutionary movement in the country. Yet this is the party that Canalejas fears; he flatters and cajoles and wheedles its members, and sacrifices to them the great interests of state.

The official organ of the premier in Madrid is *La Mañana*. Though devoted to his interests, it could not forbear reading him a lesson on his unmanly course towards the torn and discordant elements of republicanism: "The policy of the cabinet flows unbroken through one ditch, which is fear of revolution. For the sake of pacifying and placating revolutionists and radicals, Señor Canalejas hoisted the banner of anti-clericalism and unfolded a sectarian program which deeply wounded the religious

sentiments of the country. For the same purpose he has brought forth his laws of compulsory military service and suppression of the excise; and he proposes to do away with the death penalty and even with life imprisonment. Now, all this amounts to a true and a truly disastrous revolution in Spain's life, economic, juridical and social. For fear of displeasing the radicals he let French agitators come to Madrid and publicly preach lawlessness and sedition, and he showed those disturbers of the peace a hospitality that he would not grant to peaceable Portuguese fugitives, whose only crime was that they were monarchists. And when he thought that with all this mildness and these caresses he was disarming revolution and bringing the radicals within the bounds of legality, lo, a spark from the Numancia comes to prove to him that with all his cringing he has simply succeeded in compromising the highest interests of the nation and in precipitating a difficult and dangerous state of affairs."

Premier Moret was ousted by his partisans, the Liberals, because he played into the hands of the Republicans, and it looks as if the same fate were reserved for Canalejas. Goaded into something akin to alertness by the harsh comments of even his own party organs, Canalejas seems to be startled by the effects of his official action, and has declared that he will not be deaf to the just outcry of public opinion; but we Spaniards have learned to put little trust in his sincerity and firmness. Meanwhile, the radical press furiously assails him, styling him an enemy of liberty, of democracy, of the people. So Satan rewards his servants!

NORBERTO TORCAL,
President, Spanish Associated Press.

Annecy's Recent Commemoration

PARIS, August, 1911.

The hostility of the Government to Catholic celebrations is well known. At Orléans officials did their best to deprive the patriotic and religious festival of its solemnity, and at Nancy the splendid gathering of the Federation of Catholic Athletes was an unqualified success, in spite of the opposition of the Prefect.

An exception was found at Annecy, where on August 2, the shrines of St. Francis of Sales and St. Jane de Chantal were transferred from the old to the new Monastery of the Visitation in presence of an immense throng, more pilgrims than tourists. The popularity of St. Francis at Annecy is such that his name served as a link to bind hostile powers together, at least for the time being. The Government's attitude was passive, not hostile.

The site of the new convent was selected by the Government, the Municipal Council and the nuns themselves, under a friendly agreement by which their former convent was given up to the town. The fact is so rare that it deserves to be noticed. The building stands above the lake, and the citizens of Annecy contributed generously to its erection; one one occasion two beggars brought each a handful of coppers as their offering.

Prompted by their love for their illustrious fellow-citizen, the inhabitants spared nothing to provide for the pilgrims, whose members sorely taxed the resources of the little town. Despite narrow means, families contrived to lodge and feed, free of cost, the pastors from the Alpine villages. "I have washed and tidied the one room I possess," said a poor woman to the nuns, "here is

the key, I wish to give it up to a servant of God during the novena."

In the night between the 1st and 2d of August no one slept much at Annecy; the streets were alive with workers decorating the houses, and the churches were filled with pilgrims who could find accommodation nowhere else. At an early hour the bells gave the signal for the procession. Fifty bishops, among whom were two cardinals, with abbots, prelates, religious men and women of different Orders, escorted the relics to the new convent. The remains of the two saints were borne on cars, magnificently appointed, drawn by four horses led by men in medieval costume, whose quaint appearance gave a picturesqueness to the scene. The great, great nephews of St. Francis and some of St. Jane's descendants followed on foot. Cardinal Maffi, Archbishop of Pisa, said Mass on a platform in front of the new convent; the blue sky, snowy mountains, the still and smiling lake and quaint little city making up a singularly lovely picture. Seldom has the splendor of a religious celebration been displayed in a frame-work so exquisite.

But external conditions, however fascinating, are only a secondary feature. What must strike those who penetrate below the surface is the influence St. Francis of Sales still exercises over the twentieth century French people. Certain traits of his character appeal strongly to our twentieth century sensibilities, thus he loved and understood nature at a time when its grandeur and beauty were a sealed book to most men. An eminent French writer, M. Henry Bordeaux, himself a native of Savoy, justly observes that Jean Jacques Rousseau is wrongly supposed to have discovered nature and its thousand beauties. Long before, St. Francis of Sales had written with enthusiasm of the peaks, the glaciers, the splendid panorama of his native land.

A Savoyard by birth, he was intellectually a Frenchman, and some of his writings entitle him to a high place among its literary celebrities. His language may be old-fashioned, according to our modern ideas, but it is elegant, natural, graceful and clear. Our twentieth century writers appreciate its classical charm and quaint originality, so did the saint's contemporary Henri IV, a keen critic, as well as a good soldier, who was an enthusiastic admirer of "L'introduction à la vie dévote." "This little book surpasses my expectations," observed the King, who might, with advantage, have put into practice some of its precepts.

Strangely enough, the statue of St. Francis of Sales, which a literary academy founded by him is about to erect on the great square of Annecy, is the first to be raised by the town folk. M. Henry Bordeaux tells us that a tiny village called Lullin set Annecy the example of faithfulness. In 1898 the villagers, whose forefathers had been converted by the saint, placed his statue on the high peak of Le Forchet, whence he reigns over the country. The village Curé selected the spot. "There is no road to lead to it," objected his parishioners. "That matters not. You will make one." And the mountaineers, having no gold to spend on "Monsieur François," gave their time and labor to make a road leading up to his shrine.

St. Francis was absolutely staunch where principles were at stake, and the following words of his are especially applicable to French Catholics, whose work for the defence of religion is often hampered by their internal divisions: "I hate from principle and from inclination to see Catholics quarrel among themselves."

ANGLO-FRENCH CATHOLIC.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, SEPTEMBER 9, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

The Eames-Gorgoza Marriage

As soon as the affair of the Eames-Gorgoza marriage came before the public, we put ourselves in communication with the ecclesiastical authorities in Paris, asking for a statement of the conditions under which the marriage was performed. Unfortunately, the Archbishop was absent, and our impatience to get at the facts failed to be appreciated. Finally, on the 28th of August, and, consequently, too late for our last issue, which was already in press, the following letter came to hand. We give a verbatim translation of the French text:

Archbishopric of Paris,
Paris, August 12, 1911.

To the Reverend Father Campbell,
Reverend Father:—

In reply to the letter which you addressed to Monseigneur, the Archbishop, during his absence, on the subject of the Gorgoza-Eames marriage, I can tell you that Madame Eames was free according to canon law. She had not been baptized and had been married to an unbaptized person. In becoming a Catholic she availed herself of the Pauline privilege procuring a dispensation from interpellation, granted to her by the Holy Office June 28, 1911. As regards M. de Gorgoza, I was under the impression that he was a single man. Your letter has reawakened my attention. The priest who blessed the marriage informed me that M. de Gorgoza had indeed contracted a previous marriage, but a purely civil one, and that he had regarded it as null. I have ordered a new inquiry in the matter. Accept, Reverend Father, the expression of my religious respect.

E. DESCHAMPS, (Official).

Besides this official explanation we have reliable information that the first Madame de Gorgoza is a Jewess. It will be scarcely necessary to remind our readers that an exact statement of facts on the part of applicants for Church dispensations is always required.

The Responsibility of the Press

Unfortunately, the daily press is fast acquiring the habit of describing violations of the moral law with a crudity that is simply revolting. But when we are presented with whole columns of reports of the erotic slobberings of an avowed and unblushing adulteress, who talks about her emotions, her ambition to solve the "sex problem," her associations with every chance comer, her future prospects of livelihood, etc., we ask in amazement whether the reporters who gathered this vile stuff, and the editors who sent it to the printer, have wives and mothers and sisters and daughters? Will they be gratified when they see them absorbing this deadly poison? The papers that contain this horrible interview are piled up on every breakfast-table in the land and are devoured on the cars by old men and old women and by girls and boys, with an avidity which, for any one who gives it a thought, is full of menace for all the decencies of life.

We try to stop the cholera at Swinburne Island; we spend millions on sweeping and flushing the streets to keep off disease; we have gone stark mad about disinfectants in everything we use, but here we are bringing into the sacred precincts of every home in the land, or, rather, into every heart of the land, the most deadly kind of moral infection. There are crowds of decent, upright young fellows who are earning their living reporting for the press, there are editors in every department of the great journals whose lives are pure and whose first instincts are for what is right and proper. Why can they not come together to protest against and to prevent this criminal misuse of the great powers of the press, whose purpose ought to be to purify and preserve the people, and not to drag them down into a condition of mind and heart which must inevitably bring disaster on the nation?

Some Queries for Catholic Parents

Do we want our children to grow up learned merely, or good as well?

Do we want our boys to become sharp and shrewd men merely, or honest and God-fearing too?

Do we wish our girls to be clever and accomplished merely, or pure and modest also?

Do we want our little ones to learn only about what is here below, or shall we have them taught something about Heaven too?

Do we want the children God gave us to be fitted only for a successful temporal career, or shall we have them trained to enjoy everlasting happiness as well?

Do we believe that what our boys and girls are is at least of as much importance as what they know?

Do we hold that character building is as useful as head training for our sons and daughters?

Are we of the opinion that one hour of Sunday school is sufficient to offset all the influences hostile to their

faith that our children will be subject to in non-religious schools?

Do we really believe that our Catholic Faith is indeed the pearl of price for whose preservation and protection any sacrifice must be made and every safeguard adopted?

But if we firmly hold all these truths, how can we in conscience send our children to those schools in which religious instruction forms no part of the curriculum?

Political Politeness

M. de Broqueville, the Prime Minister of Belgium, is a marvel of urbanity. He will smile and smile, no matter what villainy is arrayed against him, and he has the trick, or the grace, of always prevailing. He is like "Foxy Grandpa," with the boys. He does not irritate his opponents. He has often exercised this remarkable power in minor positions, but on August 15 he stood the test as Prime Minister. A monster demonstration of Liberals and Socialists had been planned to take place in Brussels on that day, and two or three hundred thousand people were to gather there from all parts of Belgium to shout in the streets and squares for universal suffrage. It was the war cry that was to upset de Broqueville at the next election.

But the 15th of August is a general holiday, and the cars are always crowded on that occasion with good-natured and happy excursionists. How would the extra two or three hundred thousand angry and disgruntled political shouters find accommodations? Why, de Broqueville himself, their arch enemy, whom they were going to unhorse, would be at their service, with his suavity unruffled, as usual. He was Prime Minister indeed, but he was also Minister of Railways. He could have blocked the game of his enemies if he wanted, but he did not, and hence, when the morning of the 15th dawned, the astonished people saw innumerable and interminable trains standing at every station in Belgium, and all on the track for Brussels. Freight trains had been commandeered and generously fitted up with seats and supplied with lamps, and even cars from Germany and France had been hired to meet the demand. No one could grumble, for every one who had a ticket or the inclination could go to Brussels and denounce the man who was assiduous in helping them to go there. He even gave them rebates.

It was a curious situation. De Broqueville was giving his enemies hand grenades to throw at him. No doubt the whole thing had been planned to "put him in a hole," but he kept out of it. The other people were in it. He must have smiled when it turned out that the two or three hundred thousand who threatened to choke the traffic had, when the last trains pulled out, dwindled down to sixty or seventy thousand. A less clever man might have yielded to the temptation to prevent the demonstration by pleading the impossibility of transporting such a multitude on one day to the same place,

but he saw very plainly that such an excuse, which would be perfectly valid on any other occasion, would have been used against him on the 15th of August, and especially on election day. Now they would have to hold their peace. No one could have done more to oblige them. He was like a fighter who gives his adversary every advantage and then beats him. He scored another point that day. The rally in Brussels was to demand universal suffrage and also to protest against the *bon scolaire*, the ticket which was to give every father of family the right to send his children to any school he chose. Just before the 15th de Broqueville let it out through an interviewer that there was not going to be any *bon scolaire* in the School Bill that was to be introduced. The result was that the program of the manifestation was cut in two. He also made it clear that his new scheme was going to look, first of all, to the preservation of communal rights, which has been the pet patriotism of every Belgian for centuries. In brief, he kept the demonstration down to the issue of universal suffrage. But as very many of the Liberal party are bitter against granting universal suffrage, the cheering for it must have been half-hearted at best. On the whole, the adroitness of the Prime Minister in this first public test to which he was subjected promises well for the success of his party in the difficult circumstances in which it now finds itself.

Mixed Marriages

Holland has its troubles with mixed marriages, like the rest of the world. The Catholics of that country are about two-fifths of the population, but there is a very considerable leakage due to marriages with those outside the Church. Some one there has been making out statistics, and he finds from the first inquiry that out of 3,426 children who were born of a Protestant mother and a Catholic father 1,747 became Protestants, 1,312 remained Catholics, and 376 had no religion at all. The mother's influence prevails to some extent over that of the father, who probably did not amount to much in determining which way his children should go. Another count was taken of 66 children where the mothers had no religion at all and the fathers were Catholics. There was about an equal division in the matter of religion in the offspring. In the third place the delusion about the influence of a Catholic mother prevailing over that of a Protestant father was upset completely by another inquiry. There were 3,455 children of such unions, and of them 1,242 had embraced Protestantism and 1,851 were brought up Catholics. The remaining 362 had no religion at all. On the other hand, it was found that of 61,101 children whose parents were both Catholics 61,017 remained staunch in the faith, and only 30 had lapsed.

There is no wonder that the Church is so insistent in its protests and its appeals against mixed marriages. She is fighting for her life.

Report on Sane Fourth Legislation

"The result is evident: the smallest number of lock-jaw cases and of deaths reported in any year since the *Journal* began the collection of these statistics, fewer destroyed eyes, fewer maimed bodies, and an astonishing reduction in the number of injuries."

Thus does the *Journal of the American Medical Association* summarize its report, published August 26, of the great saving in life and limb due to the nation-wide campaign begun more than a decade ago against the old-time celebrations of the Nation's birthday.

The words quoted refer to the decrease in the number of lives lost and in the number of persons injured in Independence Day celebrations last July. In 1903, when the American Medical Association started its annual reports, 872 persons were killed and 4,449 were maimed or otherwise seriously injured in Fourth of July accidents; this year but 67 lost their lives and 1,603 were injured. The report gives interesting information of the good accomplished since the Sane Fourth movement had its inception. In the nine years since 1903, during the day's celebrations, 1,719 persons have been killed—the great majority of them while Sane Fourth legislation was still considered a dream. In that period, too, 37,410 persons were injured. There is a steady rise in the figures of the killed and maimed until 1906. Then the movement began to take active hold, and the figures began to go down until this year, when, as was said, they reached their minimum.

Naturally the improvement is particularly noticeable in the large cities. New York and Chicago used to be especial sufferers in the lists of sad casualties; both of these cities, however, adopted in 1911 the Sane Fourth idea, with happiest results in the tale of the day's accidents.

The *Journal* of the Association very properly places the responsibility for further amelioration of the evil upon the city governments. Its report says:

"It is up to the city government to decide whether or not the maiming of thousands, the agonizing deaths from lockjaw, and the burning to death of little children by fire from fireworks are to be continued. . . . Prohibitory ordinances are most effective and permanent, as shown by the results in Baltimore, Washington, Cleveland and in other cities, and even restrictive ordinances, if enforced, are effective, as shown in New York, Chicago, Toledo and elsewhere."

A reason of congratulation, too, is the cheering report coming from every section of the land that, in place of the senseless din of former years, more truly patriotic methods have been employed in keeping Independence Day. The more general adoption of positive methods of reform will speedily work unto the desired end, and "our national Independence Day will cease to be a day of destruction and become a day of joy, of recreation, and of enlightenment."

A Militant Catholic

Those who had the pleasure of meeting the Marquis of Villalobar while he represented Spain in Washington will be glad to read of his action at the railway station of Rocío, in Lisbon, shortly after the overthrow of the monarchy. It is taken from the *Noticiero de Vigo*, a newspaper published near the border. The marquis, who was at the time Spanish representative in Lisbon, had gone down to the railway station to see off some friends who were starting for Spain. Some fifty or sixty nuns, who had been expelled by the Republican Government, were brought under a heavy guard of soldiers to board the same train. Huddled in a corner while the train was being made up, the poor nuns, who thought that their last hour had come, were saying their prayers. This was too much for the drunken soldiers, who took a fiendish delight in hustling them about, pinching and shoving them, with no attention to their tears and cries. Officers of the army and the great Bernardino Machado himself, who is called the brains of the Portuguese republic, looked idly on, and said not a word, made not a sign to those savages. Furious with indignation, the marquis accosted an army officer. "You are unfit," he said, "to wear a uniform and a sword; an honorable officer would suffer himself to be killed rather than consent to these outrages on defenseless women." The officer replied that he could not control his soldiers. The marquis thereupon took his place by the nuns and stood there brandishing his cane and keeping the tipsy soldiers off until the train was ready. He then expressed his feelings to Bernardino Machado, who had been a dumb and unconcerned spectator of the whole proceeding. "A republic born in this way is born in shame," said the marquis. Machado shrugged his shoulders and went out on the platform to receive the plaudits of the crowd and of the soldiers who had been guilty of the unspeakable rudeness towards the nuns.

There are storms and storms. In these Eastern States we are all familiar with the black cloud which suddenly turns day into night and compels all abroad to rush for shelter. At Sissons, in California, a cloud came over the sky the other day, so thick that it stopped a game of baseball; for in the obscurity the flying ball could not be seen. It was not a rain cloud with thunder and lightning in its bosom. It was not a cloud such as pours down hail upon the ripening wheat in the Northwest. It was a cloud of butterflies! Happy California, where the terrors of the air reveal themselves, not in tornados, but in butterflies! Still, a cloud of butterflies, beautiful as it must be, may mean—how many caterpillars?

A Masonic Congress in Rome is announced for September 20th to 24th. If the milder brethren in England and America will only attend, they will hear a typical

discussion on the first subject on the program, "What measures shall Masonry take to prevent the ecclesiastical power from influencing the State and interfering with the free development of social progress?" An effort is expected on the part of the "Grand Orient" to dominate the Congress and to extend its control over all Masonry. The expulsion of religious from Italy has been promised for 1912: but the precipitancy in Portugal, whose revolution was originally expected to follow, and not precede, the action of Spain against the Church, and particularly against religious, has upset the Masonic program in a measure. We shall see what we shall see.

MORE COMMENTS ON THE "ENCYCLOPÆDIA BRITANNICA"

Thus far, excepting a criticism of the article on the "Jesuits," in the "Encyclopædia Britannica," by the *Month*, not a word of condemnation has been heard from the English Catholic press. The London *Tablet* almost appears as its apologist. Are the English Catholics afraid to speak even when the most sacred doctrines of their faith are assailed?

The first protest that comes to our office from across the seas is taken from the London *Universe*:

"It is a pity when English literary methods are so open to distrust that they challenge even the criticism of Transatlantic writers. And it is a thousand times more to be deplored when those methods are exerted in fostering anti-Catholic prejudices. We should have thought such an eminently respectable undertaking as the promoters of the 'Encyclopædia Britannica' have set their hand to might at least have been free from statements which would discredit the stump orators of the Protestant Alliance, and might have been left to ignorant fanatics to exploit—if, indeed, they had to fall back upon such weapons! But an editorial in a recent number of *AMERICA* calls attention in such a trenchant indictment to the fashion in which Catholic questions are dealt with in the 'Encyclopædia' that every English Catholic is bound to reinforce the protest. We pass over the claim that work makes to provide the most 'comprehensive, thorough and absolutely precise statements on every subject of human interest,' as a qualification worthy of an age which is nothing if not self-advertising. But what we cannot pass over, in common with the editor of *AMERICA*, is the deliberately misleading and absurd glosses given to Catholic subjects.

"At least the promoters of such an ambitious undertaking might have respected their readers, who are presumably educated men and women, if they had not respected the truth—which counts for so little with so many of our critics when writing about the Catholic Church."

"The editors of the 'Encyclopædia Britannica' were entirely conservative when they entrusted the preparation of the article on 'vestments' to a Catholic writer. It would not do, however, to ask Catholics to write on questions of historic or theological moment, even when they were best informed and most interested. That evidently would be conceding too much. Is it not conceding too much for Catholics to spend their good money in support of such a work?"—*Catholic Transcript*.

"No competent and impartial critic of the 'Encyclopædia Britannica'—at least no such critic who is a Catholic—will dissent from this summing up of its defects by Father Campbell, S.J., the editor of *AMERICA* . . .

"Until such a new and very thoroughly revised edition appears, Catholics may well forego the luxury of heaping coals of fire

upon the publishers' heads by purchasing the work."—*The Ave Maria*.

"Some months ago we were taken to task by the publishers of the new edition of the 'Encyclopædia Britannica' for an editorial expression to the effect that, in so far as Catholic topics were concerned, the edition was little if any better than the old, which since the beginning had been notoriously bigoted and unfair.

"Lately the Jesuits have entered the lists and a series of articles has appeared in *AMERICA*, whose purpose it was to show the utter absurdity of the Encyclopædia's article on the Jesuits, in which were palmed off on the public old, shop-worn travesties of historical and religious truth, interweaving in the story, as Father Campbell says, 'malignant insinuations, incomplete and distorted statements, suppressions of truth, gross errors of fact, together with a continual injection of personal venom which makes the argument the plea of a prejudiced prosecuting and persecuting attorney endeavoring by false testimony to secure the conviction before the bar of public opinion of an alleged culprit.'"—*Catholic Chronicle*.

From Henry Broughton Sullivan, Detroit:

"Permit me to congratulate you on the fine exposition of the 'Encyclopædia Britannica.' Your article should be published in pamphlet form and given wide distribution. A work like this should be formally condemned also by the Federated Catholic Societies."

From J. C. Starr, attorney at law, Vinita, Okla.:

"I thank you very much for your article dealing with the 'Encyclopædia Britannica.' I was about to buy a set of this new edition, but after reading the criticism in *AMERICA* showing the unfairness of this 'Encyclopædia' to the Catholic Church I have changed my mind and will not make the purchase. Instead I have purchased 'The Catholic Encyclopedia,' and also the 'New International.'"

From Dr. J. J. Rodman, Owensboro, Ky.:

"Please send me *AMERICA* for another year. The criticisms of the 'Encyclopædia Britannica' are more than worth the price of the journal. I have prevented one sale by telling of the criticisms."

From Col. D. A. Lyle, U. S. A., St. David's, Penna.:

"It is unfortunate that a work designed to be monumental and authoritative should show so many evidences of insular bias and intentional misrepresentation and defamation."

From C. J. Thorburn, New York:

"The 'Encyclopædia Britannica' is so thoroughly unreliable on religious and historical subjects that ignorance is the only excuse for consulting it on those subjects."

From a public official of Clinton, Mass.:

"I regret that I had not a chance to obtain this knowledge two months ago. . . . In assisting to place a set in our Public Library I acted without knowledge of the fact that the 'Encyclopædia' was bigoted and prejudiced. I certainly would not have voted to place a set on our shelves, and I believe the Protestant members on the Library Board would have agreed with me. . . . Your work in showing up the errors of this traducer of our Faith is deserving the gratitude of the Catholic and I should say the whole educational world."

It is interesting to note in this connection that, while Catholics are complaining about the treatment they have received from the "Encyclopædia Britannica," its projectors are quarrelling with each other about a division of the profits. A suit has been filed

in the Supreme Court for \$5,200,000 damages. We quote from the *Times* of August 31:

"Walter Montgomery Jackson filed an amended complaint in the Supreme Court yesterday in a suit against Horace Everett Hooper. He alleges that, by the failure of Hooper to carry out the terms of a contract to buy the stock of the Hooper & Jackson Company, Limited, of England, and also to buy the stock of the Encyclopædia Britannica Company, he has suffered damages which he places at \$5,200,000.

"With the summons and complaint there was filed a notice that the action would be set down for trial in the Supreme Court in May next:

"The complaint states that Hooper and Jackson owned jointly 9,994 shares, worth about \$5 each, of the Hooper & Jackson Company, Limited, and 2,498 shares of the Encyclopædia Britannica Company. These shares represented the entire capital shares of both companies, with the exception of small parts which were issued for corporation purposes. There was also a mention made of a note for \$500,000 which Hooper and Jackson owned jointly. In 1908, the plaintiff alleges, disagreements arose between them, and this led to a suit in the Court of Chancery in New Jersey. To settle all the trouble, Jackson alleges, Hooper agreed to purchase all the stock of both corporations within three months from the date of the instrument, and in the case of failure he was to forfeit \$25,000. A copy of the agreement shows that the purchaser was to insure his life for \$1,000,000 for the benefit of the Hooper & Jackson Company and was to make a payment of \$750,000 in installments. There were provisions, too, that no employee was to receive more than \$10,000 yearly.

"The complaint alleged that employees were paid excessive salaries and that the litigation in the New Jersey court had caused excessive damages to the eleventh edition of the 'Encyclopædia,' the work on which had to be suspended because of disagreements between the principal stockholders."

A DIFFERENT VITERBO

At the present time the name Viterbo conjures up unpleasant pictures in men's minds. It is the town where the shrieking Camorristi in the iron cage, which is planted in the very sanctuary of an old dismantled church, are being tried in the most unusual fashion for a long series of crimes which seem to run through the life of every one of them. It is like a scene of the Inferno. But at the beginning of this month quite another spectacle was to be witnessed in the same little town, and it may not be inopportune to recall it, as a relief from the horrors of the court-room in the ruined church.

In medieval days, when everyone was more or less engaged in violent and prolonged quarrels with his neighbor, it is possible, indeed highly probable, that Viterbo, the "city of fountains and beautiful women," was a lively spot in which to reside.

It still in this twentieth century remains decidedly medieval in character, but the excitements of its stormy past are now entirely omitted from its program. It is picturesque, eminently so, and artistically beautiful, but it is in addition one of the most melancholy-looking towns in Italy, and not only the superfluities of modern existence, but also a certain number of its necessities are conspicuously absent from within its gates.

Once a year, however, on the third and fourth of September, it awakes from slumber after the fashion of the sleeping beauty at the prince's kiss, and assumes a temporary rôle of animation very unlike its usual condition of dreamy languor. The hotels, such as they are, are filled to overflowing, pilgrims and visitors arrive from far and near, everyone who possesses a spare room promptly lets it, and the gloomy, narrow streets are crowded with strangers.

It was in 1664, when the plague was devastating Italy, that the Viterbese made a solemn vow to their youthful patron, St. Rose,

that they would annually carry her statue in procession around the town if she would obtain their deliverance from the scourge. Their prayers were answered, and every year the procession of the *Macchina*—one of the most quaintly picturesque sights to be seen in Italy—takes place on the eve of the festa. After Vespers have been sung in the Church of Santa Rosa, where the saint's body lies in a gorgeous silver sarcophagus, the streets are lined with soldiers and Carabinieri, and a burst of martial music heralds the approach of the famous *Macchina*. This imposing looking structure measures sixteen metres in height, and is composed of carved wood and painted cardboard, and each tier is illuminated with hundreds of candles.

The statue of St. Rose in her Tertiary habit, a wreath of her namesake blossoms on her head, crowns the summit, carved figures of the twelve Apostles stand below, and pictures representing various episodes in the saint's brief but eventful career are painted in each one of the revolving sides. It is borne on the shoulders of sixty-four men, dressed in medieval costumes of white and crimson, such as one sees in the frescoes of Pinturicchio, and it gleams through the dusk of the September night like a tower of living flame. Windows and balconies are draped with gaudily tinted tapestries and vivid crimson hangings, and twinkle with gaily colored lanterns, and the southern moon shines down upon a somewhat motley crowd of spectators.

There are English and American sight-seers, and German tourists, dignified monsignori from Rome, smartly gowned Italian women from Florence or Milan, *Bersaglieri* in their heavily plumed hats, seminarists in sable-hued cassocks, Viterbese peasants in bright hued dresses, and here and there are to be seen the brown habit of the Carmelite and the black and white of the Dominican Friar. Slowly and in a stately manner the *Macchina* proceeds through the principal streets and squares of Viterbo, until it arrives at the little Piazza di Santa Rosa, and there, after a momentary pause for rest, its bearers rapidly ascend the steep incline leading to the Poor Clare Convent.

Here, just outside the church, they relinquish their heavy burden, which remains on view during the next two days. The evening of the feast itself is devoted to a brilliant display of fireworks, when the *Macchina* gleams out resplendently amongst the set pieces and is greeted with roars of applause, and by the fifth or sixth of September the influx of visitors has departed and the residents of Viterbo resume the even tenor of their way in a spot where it may appropriately be said that it is "always afternoon."

GRACE V. CHRISTMAS.

LITERATURE

The Catholic Encyclopedia. Vols. X (Mass-Newman) and XI (New Mexico-Philip). New York: Robert Appleton Company.

Should a conscientious reviewer give these two volumes all the space their importance deserves many pages of *AMERICA* would be needed to hold all his words of appreciation. Though books of little permanent interest or usefulness are often too fully noticed in our Catholic journals, the successive volumes of an epoch-marking work like this encyclopedia sometimes receive a rather scanty review. This, however, is due not so much to any lack of good will on the reviewer's part, as to the embarrassment he experiences in choosing out of so many riches those that would give his readers an adequate idea of the Encyclopedia's value. For to pass judgment on all the important subjects in one of these volumes is of course out of the question. Nor should he make his review a mere catalogue of the topics treated. So the course he finally adopts is to enlarge upon those articles he himself considers most important and interesting.

Though many of Macaulay's finest essays were written originally for an encyclopedia, readers nowadays hardly expect to find in a book which is essentially one of facts and information

much literary embellishment. Mgr. Barry's sympathetic sketch of Newman, however, is most attractively written, as is the account of the Oxford Movement by the same author. But his long article on the parables some may find too diffuse for an encyclopedia, while others may miss in the appended bibliography the name of Father Fonck, S.J., who has written a good book on the parables.

M. Georges Goyau, assistant editor of the *Revue des Deux Mondes* has been a generous contributor to both these volumes. He has packed into twelve pages an admirable sketch of Napoleon I which throws a flood of light on the emperor's dealings with the Church and the Pope. Goyau, with the aid of lately discovered documents, tells us, for instance, just what was done at Napoleon's Gallican council. Napoleon III, Mazarin and Montalembert are also justly dealt with by this author, while the history and description of many French dioceses, including that of Paris, are likewise from his pen.

Catholics whom the assertions of writers on Comparative Religions have caused disquiet should read carefully Father Martindale's paper on Paganism. To those who point in triumph to the striking resemblances between Catholic ritual and that of many pagan rites the author concedes that "many forms of self-expression must needs be identical, in varying times, places, cults, as long as human nature is the same. Water, oil, light, incense, singing, procession, prostration, decoration of altars, vestments of priests, are naturally at the service of universal religious instinct." But the fact with its consequences that this learned Jesuit emphasizes is that "Christianity first and alone of religions has preached as one of its central doctrines the value of the individual soul."

Many subscribers to "The Catholic Encyclopedia" on receiving the tenth volume probably turned at once to "Modernism" to find that subject clearly and thoroughly discussed by Father Vermeesch, S.J., the well-known canonist of Louvain, who also sets right many enquirers into the nature of religious obedience. In these two volumes there are perhaps no dogmatic subjects of more importance than Penance and the Mass. The first was assigned to the Rev. Dr. E. J. Hanna, professor of dogma at the Rochester Seminary, and the second to Father Pohle, of the University of Breslau. The length and completeness of each of these articles give them the character of a full treatise, and as the Holy Sacrifice and Confession are often two big stumbling blocks to groping Protestants, the authors have done well to make a great deal of historical arguments.

Owing to the onslaughts of destructive criticism on the early books of the Old Testament, Father Maas' article on the Pentateuch had to be some fourteen double-column pages in length. The reasoning and conclusions of this eminent Scripture scholar will arm timid Catholics who read them against the sophistries and labored hypotheses of modern rationalists.

The Rev. Hugh I. Henry, the Rector of the Catholic High School in Philadelphia, continues to supply erudite papers to the department of hymnology that he has made peculiarly his own, and quotes from some of his felicitous translations of the Church's liturgy. Father Crivelli, S.J., has contributed a paper on Mexico that will serve as a strong counterblast against the sweeping charges and exaggerations of Prescott and his school with regard to the Spanish conquest and occupation of that country, and in the same volume a long and learned article appears on the history of medicine, written by Dr. Leopold Senfelder, the University of Vienna's authority on the subject.

In volume XI the late Cardinal Moran has left us an appreciation of the life and work of St. Patrick; Father Prat, S.J., an exhaustive study of the life and writings of St. Paul, while Father Van Der Heeren, of the Bruges Seminary, makes his story of St. Peter a good arsenal for Catholic controversialists. A sketch, however, of Pascal, by the Rev. Joseph Lataste, of the Landes Seminary, seems to give the author of "Les Provinciales"

credit for good faith and honesty that that genius' methods of composition and style of writing will hardly bear out.

The title "Papal Arbitration" is likely to attract the attention of an age so much given to discussing peace as ours is. Father Jarrett, O.P., gives a list of the historical instances of the success the Popes have had in promoting, by their intervention, peace among nations. Nowadays, however, not Popes but dreadnaughts seem to be considered the strongest factors in keeping the world's peace.

In Volume XI all the famous Catholic "O's," from Daniel O'Connell to Boyle O'Reilly, are gathered, while Mgr. Kirsch, of Fribourg, and Father Ott, the Minnesota Benedictine, are generous contributors to the bibliographical riches of both volumes. Mgr. Benigni, too, continues to tell about Italian bishoprics, Father Hudleston, of Downside, handles well the wide subject, Western Monasticism, and Dom Gasquet is, of course, at home in treating of the suppression of the English monasteries. Many Sisters, it is gratifying to see, have been induced to write the history of their congregations, and Father Elliott tells the story of the Paulists.

By far the longest article in these two volumes is Catholic Periodical Literature, for it fills twenty-five pages. Dr. Herbermann, editor-in-chief of the Encyclopedia, writes the introduction, and then the account of each nation's Catholic press is given by competent contributors, Mr. Thomas F. Meehan speaking for the United States. Those, however, whose inclinations are for the more abstruse questions of theology and philosophy will not be disappointed in these two latest volumes of this monumental work, if they will turn to Father Prat's Originism, to Dr. Pohle's Molinism, to Father Chapman's Monothelitism, to Dr. Driscoll's Miracle, or to Dr. Turner's Metaphysics, while the general reader cannot but be interested in Mgr. Mooney's history of the New York Archdiocese, in Dr. Walsh's account of Pasteur's life and services, or in Father Thurston's valuable contributions to the history of how our liturgy and popular devotions developed.

But were the reviewer to undertake to say a word of commendation about all the leading articles that merit it, before his task is done, "*Diem clauso componet vesper Olympo.*" Even the mere perusal of the eight hundred pages in each of these volumes of solid scholarship cannot but make Catholics proud of this new Encyclopedia. The same high standard of excellence in the binding, presswork and choice of illustrations that characterized the earlier volumes is still maintained.

WALTER DWIGHT, S.J.

Children's Books.

To give a boy or a girl, a young man or a young woman, something that will be a solace and a stay, a strong shield in the stress of life is assuredly no small gift. Is not the love of books such a gift?

"Books we know,

Are a substantial world both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow."

Year after year, what are called schemes of literature are being elaborated and imposed upon our high schools, so that many a student comes to look upon literature as a great barrier over which he must pass, a sepulchral sort of thing, full of dead men's bones which in some way or other he must get by on his way to college.

It may be doubted whether a love for books is created by a continual analytic and technical handling of an author, or by the ceaseless tide of matter pertaining to the life and times of the writer whose work is being studied. These have their benefits, but we fear they are being pushed too far nowadays and are becoming an end, instead of a means.

What we should aim at, is to inspire in the young a love

for books in themselves, to create in their impressionable minds and hearts an appreciation of the best and noblest that has been done and thought in the world. It is a sad thing to meet persons who have gone through years of schooling and who yet seem impervious to the pleasure, the interest and the ennobling influence of a good book.

The ways are legion in which a love for reading may make itself felt in one's life. How often in a man's career there are moments, nay hours and days when his dollar-hunting thirst is quenched for the time, or his search for pleasure grows wearisome or his honest toil leaves him with hardened heart as well as hardened hands! He would shake the dust from off his feet and rise higher. He looks for something whereby his "pastime and his happiness will grow;" alas—he never learned to love books, he has no power to lift himself from within, and rushes out to the glitter and the glare, the tumbling, tossing torrent of pleasure. Here he finds his rest.

Truly

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

How much of hope and love and lasting happiness would enter into men's lives could they but sit by their own firesides under the charm of a good book! To many life would be something more than a

"Tale told by an idiot, full of sound and fury," signifying nothing, if they could cultivate a love for books. Idleness, being the devil's workshop, would soon vanish, and less sin, less unhappiness, less love of pleasure would be the result of spare hours spent in the company of good books.

Of course it will be answered: Our children by the thousands are cultivating this love for books. See them in the libraries and reading-rooms devouring them! But what are the young people devouring? Is it that world of books which is both "pure and good"? We fear not; fiction is the all-absorbing book-food of most school children, and certainly the greater portion of modern fiction is not "pure and good"—it falls far short of the old masters of nineteenth century story-telling, and leaves no ennobling impression on the soul, so the teacher who educates a class or even a few individual members of a class to a love of something higher than fiction is a power for good in the land.

Ruskin says somewhere that it is not intended that man should live always in the midst of the noblest scenes or earth; that he injures them by his presence, he ceases to feel them if he be always with them. We may add: Nor is it intended that man live in the midst of the meanest scenes of earth; by his very nature he grows tired playing with the trifles of time, the appeal to his lower nature gradually weakens; in literature as in life he grows weary of the flesh-pots of Egypt, and like the faithless queen in the Idylls—after wandering about in "voluptuous pride" for "warmth and color," he finally brings himself to admit:

"Ah, my God,

What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest:
It surely was my profit had I known:
It would have been my pleasure had I seen.
We needs must love the highest when we see it."

J. S. H.

Manual de Estudios Bíblicos Arreglado para los países de Lengua Castellana. Por el Doctor DON MANUEL LAGO Y GONZALEZ, Obispo de Osma. St. Louis: B. Herder. \$1.15 net.

This is a Spanish version of Doctor Andrew Brüll's learned and popular work, "Bibelkunde für höhere Lehranstalten," for

teachers and self-improvement. "Solidity, precision, clearness and order are the gifts which shine on every page of the book." Nearly half the work is devoted to the Bible, to the nature of inspiration, and to the canonicity of the books of the Bible. Biblical geography, with special reference to the political institutions of Palestine and adjacent countries, claims forty pages; but the chapters on the sacred persons and places and the religious rites of the Jews will prove particularly informing to the young teacher and not to the young teacher exclusively. Three maps, many photo-engravings, and an alphabetical index are features of the book.

A wag of a correspondent writes to the *Catholic Herald of India*: "I should like to hear some particulars about Chicago's Vice Commission. It is very interesting. A Commission of 30 men (as many as there are days in the month) investigated 52 cities (as many as there are weeks in the year). In many (may be in 12, since there are 12 months in the year) of those cities conditions were found to be worse than they are in Chicago. In some (I reckon in seven; there are seven days in a week) they were found to be better.—Queer things in America, really!"

Teachers of the classics who have had difficulty in impressing upon their pupils what great moral strength is born of knowing perfectly all the tense changes of Greek mute verbs or of being able to "run across the page with didomi," will be interested in "Practical Notes on the Regular Verbs," a pamphlet prepared for his boys by the Rev. J. I. Ziegler, S.J., of Loyola College, Baltimore, Md.

Henry Holt & Co. are sending out a second edition of J. W. and A. M. Cruickshank's "Christian Rome," an excellent guide-book for tourists visiting the City of the Popes. Catholics will find scarcely anything in the book to offend them, and those who make none but fireside pilgrimages to Rome may read the book with pleasure and profit.

BOOKS RECEIVED

The Holy Viaticum of Life as of Death. By Rev. Daniel A. Dever, Ph.D., D.D. New York: Benziger Bros. Net 75 cents.
Back to Rome! Being a Series of Private Letters, etc., addressed to an Anglican Clergyman. By J. Godfrey Raupert. Second Edition. New York: Benziger Bros. Net \$1.00.
Louise Augusta Lechmere. By her Son, the Rev. Henry D'Arras, S.J. With Her Own Narrative of Her Conversion. Translated by Mrs. Frederick Raymond-Barker. New York: Benziger Bros. Net 90 cents.
Guld, Frankincense and Myrrh. By A. Borini. New York: Benziger Bros.
Day Unto Day. By Louis Howland. Indianapolis: The Bobbs-Merrill Company.
My Lord and Saviour Jesus Christ. By J. Frank Hanly. Indianapolis: The Bobbs-Merrill Company.
A Handbook of Schools. New York: Doubleday, Page & Company.
The Beauty and Truth of the Catholic Church. Sermons from the German. Adapted and Edited by Rev. Edward Jones. With an Introduction by the Most Rev. John Ireland, D.D. St. Louis: B. Herder. Net \$1.00.
Fifth Report of the Bureau of Archives for the Province of Ontario. By Alexander Fraser, Provincial Archivist. 1908. (Old Huronia. By Arthur Edward Jones, S.J., Archivist of St. Mary's College, Montreal.) Toronto: L. K. Cameron.
St. Patrick, Apostle of Ireland. The Notre Dame Series of Lives of the Saints. St. Louis: B. Herder. Price \$1.25.
Lectures on the History of Religions. Volume V. Catholic Truth Society, London. St. Louis: B. Herder.

EDUCATION

This is the season when the "great dailies" throughout the country publish, what they term, "our Education number." The initiated will not need to be told that the "Education number" depends, for its size and greatness, on the number of school advertisements collected by zealous canvassers and which balance an offering of essays on education by learned experts in the school world. To be sure, the business managers of the metropolitan dailies, while fully aware of the cash value of successful "special numbers," are entirely too shrewd to allow the commercial phase of their enterprise to obtrude itself upon the readers of such issues. Some such alluring notice as the follow-

ing, copied verbatim from a leading New York journal, usually introduces the "Education number":

* * *

"By no means the least interesting feature for summer readers is the annual series of Talks by Educators, conducted by men foremost in college and preparatory school work, who discuss vital phases of the teaching problem. Now is the time of year when parents are choosing preparatory schools, the growing importance of which is recognized. Discussion, therefore, of educational problems is appropriate. The series [to run in the journal quoted] will include the following articles." Then follows a list of titles covering a multitude of educational topics that cannot fail to stir the susceptibility of one interested in the ever living "school question."

* * *

To be sure, again, the keen business man who plans the attraction of the "special number" of his paper, while keeping all thoughts of his expected profits severely in the background, is not entirely unselfish in his project. There is a delicious naïveté in his suggestion, then, that advertising space in his "special numbers" ought to prove profitable to schools and colleges. "While these articles," to quote further the well-known New York daily already referred to, "are published solely for their educational value, yet schools and colleges will find the above issues unusually profitable ones in which to use display advertising, because of their effect in directing the thoughts of parents to the school question, and, as a natural corollary, to the schools themselves that conform to the highest scholastic standards." And another enterprising New York daily clinches this aspect of its announcement of an "education number" with the boast that it "prints more school advertisements and is read by more persons with the means to send their children to private schools and colleges than any other newspaper in the world."

* * *

We do not mean, it is hardly necessary to say, in our allusion to this topic, to criticize a perfectly legitimate enterprise on the part of newspaper publishers. The educational talks by learned experts, which these special numbers contain, are usually informing, often helpful, and never lacking in interest of some kind. But we confess a certain surprise, that grows with each year's output of such educational issues. Why is it that, in the long lists of "experts" quoted in them, there is scarcely ever found a Catholic name? Why is it that, in the outpouring of wisdom touching every conceivable topic of educational work and thought, scarcely a single Catholic opinion is found to be worth printing. This in the face of the fact that advertisements of Catholic schools and colleges are quite as eagerly sought by canvassers and quite as cordially welcomed in counting rooms as are those offered by non-Catholic school heads.

* * *

In a land where fair play is held in high esteem, one must be slow to hint at a conspiracy of silence on the part of the press in reference to the educational work done by and among Catholics. Yet it is not easy to find other explanation of what seems to be a studied omission of Catholic experts from these lists. Surely no one will deny that we have men quite as able, quite as well worth listening to as any of those whose names are thus honored. A report recently presented to the National Council of the Knights of Columbus, meeting in Detroit, gives glowing testimony to the fact that there is no lagging on the part of our Catholic educators in the matter or provision of opportunities for higher education, whilst the success achieved in our parochial system of schools is universally conceded. We have to-day eight strong universities in this country, whose faculty members are making themselves felt and heard on many important subjects. All of these schools are looked up to by the various educational associations throughout the country as maintaining excellent standards, and their work, as proved by results,

is singularly successful. Yet rare is the exception that marks their honorable mention by the press, or that gives place to an opinion on some phase of the educational problem by one of their capable experts.

* * *

Meantime we Catholics, mildly grateful for small favors, are serenely content to be thus ignored. Nay more, the heads of our schools and colleges and the responsible leaders among us are painfully slow to make the one protest against this unfair discrimination which would prove effective. In the display advertising which these "unusually profitable" opportunities attract Catholic schools and colleges appear to be no mean investors, and when the returns from the counting room are satisfactory, what cares the publisher for the alleged conspiracy of silence some of us find in his special numbers?

* * *

There is an inconsistency about us Catholics that makes for weakness where we should be strong. We have an excellent school system, ranging from the work of elementary instruction to the most advanced higher training; we have free schools and private schools and colleges and universities; we must, in loyalty to the faith that we profess, acknowledge that there is extreme danger of the loss of that faith on the part of Catholic students who seek educational advantages in non-Catholic schools; we must, if reliable reports are accepted, acknowledge that, in our day, there is no excuse for the sending of Catholic young men and women to secular institutions on the score that they are likely to obtain there a better training. It is possible this may be true in some of the technical branches of university work, but in all that makes for a liberal education Catholic schools for boys and girls and for young men and young women are to-day doing quite as good work as that accomplished in non-Catholic schools. Yet some of us entrust our little ones to schools from which religious instruction is banished; we send our boys and girls to academies and high schools and so-called "preparatory schools" whose teachers do not consider religion of sufficient value to make it worth while to belong to any church or to profess any faith; we find a certain pride in the fact that our young men and young women are matriculates of universities the whole atmosphere of which is agnostic if not atheistic.

* * *

More surprising still, educators among us, who surely ought to know better, ape the ways of unreligious schools, show a fondness for the fads and methods marking the supposedly advanced and progressive system of secular schools, and evince a disposition to discard text-books long in merited honor among us, in order to introduce into their classes substitutes popular among teachers of non-religious schools. One might safely infer from that same popularity the likelihood of a non-Catholic bias, or at least of indifference to religion, if not of a peculiarly dangerous naturalism little apt to be helpful to Catholic minds. And yet, as AMERICA has often reminded its readers, there is now coming to be a very general recognition of the fact that the conservative methods of Catholic institutions have done much better service in the cause of education than the advanced methods and means thus seemingly preferred; while there is a daily growing appreciation of the fact that to be old-fashioned is immeasurably better than to be new-fangled where, as in educational work, experience counts so much more than experiments.

One might add that other detail of what some one has well called our "perplexing inconsistency." Catholic teachers, who insist with their pupils that the atmosphere of non-Catholic schools cannot fail to prove injurious to the purity of Catholic faith, do themselves seek the supposed distinction that hedges round those who follow the courses of non-Catholic advanced schools. Despite warnings given, and despite the sense of danger that bitter experience has too often proved to exist, even this last summer we have had reports of numbers of Catholic teachers

registered in universities whose boast it is that they enjoy the freedom from religious influences which absolute separation from religious teaching assures. One is curious to learn what these good people will answer, when their own example is quoted against their arguments touching the dangers bound to meet a Catholic young man or woman matriculating in these same schools. Surely they will not be able to plead their special needs and their purpose to do special work. Our own Catholic University in Washington, to say nothing of other institutions East and West, offered these Catholic teachers this past summer every possible facility in courses usually followed in Summer School sessions anywhere.

* * *

The root of the evil is easily uncovered. There is unfortunately among us in educational matters, as in many other features of our social life, a lack of that solidarity which means strength. In the advertising to which we referred at the beginning of this article, as in the copying of fads and methods and books and systems, we show a lack of appreciation of what we have. There is a too ready tendency to find better things among those who ignore us, largely because we ourselves lack the self-assertiveness to make our influence measure up to its proper standard. "As a rule," to quote again from the report to the Knights of Columbus Supreme Council above referred to, "Catholics are not nearly so familiar with what is being accomplished by our people as they ought to be. This is particularly true with regard to education, art, literature and music. Every Catholic should make it his business to know what Catholics are accomplishing in these lines. We have more than our share of the literary men, of poets and of artists who are doing things worth while in this country, and the like is come to be true of education as well."

* * *

The writer is not minded to arouse any contentious antagonism. There is no call for warring measures in order that the evil complained of find a fitting remedy. But there is need that we be true to ourselves and loyal to the principles we must advocate if we mean to be Catholic. And nowhere is this loyalty more imperatively required than in the difficult up-hill struggle the Catholics of this country must wage to safeguard the educational training of their children.

M. J. O'C.

ECONOMICS

A PLEA FOR PEACE.

According to the distinguished economist M. Jules Roche the war that may break out at any moment in Europe will be a very expensive indulgence for all concerned. It will be quite unlike the local disturbances which the world has witnessed hitherto. They did not interfere, at least to a very great extent, with the production and transportation of provisions, as for instance the Crimean and Italian wars, and the struggle between Austria and Prussia. Nor did the effect on the finances and markets of the world come as a sudden shock, nor was the blow they dealt fatal. Even the terrible war of 1870-71, which in its extent and intensity had consequences of a kind that the world had never seen before, did not prevent, though it checked to some extent, the continuance of previous economic conditions, nor did it call for daily outlays of an overwhelming and disastrous character. The war was only between two nations, and involved altogether only sixty-six millions of people, namely, the population of both countries.

But to-day, if a general war breaks out there will be another condition of affairs. It will mean that there will be from ten to twelve million soldiers in the field and 2,000 war vessels on the seas. It will affect every detail of the daily life of two hundred millions of human beings.

We may approximate the amount involved by a glance at the cost of the war of 1870. That, in round figures, called for an

outlay of 8,330,000 francs a day, without including ulterior expenses. These 8,330,000 francs a day would suppose a force of 600,000 men in the field, without counting the reserves in the camps or the various departments, and would mean 13 francs 88 centimes a day per man.

But in a general war there would no longer be question of 14 francs a day for 600,000 men, for there would be a universal mobilization of troops, and it could be shown, documents in hand, that an expense of five milliards (without counting the five other milliards that would be needed to reimburse the various savings banks—thus running up to ten milliards) would be needed for the first two months of the war, with a further expense of 30,000,000 a day at the minimum. A milliard is a thousand millions.

An eminent economist, M. Schaffle, the former Austrian Minister of Commerce, arrived at similar figures in 1896, when he set about computing the expenses of a general war. He reckoned it would mean 27 millions for France, 27 for Germany, 13 for Austria, 28 for Russia; then adding Italy, England, Bulgaria and Turkey, it would run up to 150,000,000 per day for the necessary war expenses, not counting the initial expense, which would be much greater, of putting the fighting machines in motion.

But that calculation was made in 1896. To-day the estimate would have to be much higher. The contending parties would have to spend four milliards and a half every month without counting the other demands on the budget. Moreover, what would be the internal condition of the countries themselves?

When obliged to furnish such an enormous increase in their expenses, the question arises how could they produce a corresponding necessary increase in their resources? Instead of being able to do more work, so as to increase their available funds, the nations at war would see their very means of subsistence vanish, for there would be a general paralysis of their productive powers. The universal mobilization of troops would empty the factories and foundries and farms, and the consequent suspension of work would leave little or nothing to do for those remaining at home. Even individual enterprise would be useless, for there would be no one to buy, no money to pay, and no means of transportation, and although some men might be left in the factories, yet as factory work is very complex and dependent on each section, there would be nothing left but to close the shops, if even one section of the hands, or a part of them, were drawn off. It would be pretty much the same thing for farming operations. Thus those who were drafted could not produce anything, and those who remained at home could not gain even their own daily bread, and of course the price of living would rise enormously.

In 1870 the international economic life of Europe did not suffer. The nations that were at peace continued to be producers, and England, Austria-Hungary, Italy and Russia had a foreign commerce of from 17 to 18 milliards. But in the case of a general war there would be no foreign commerce anywhere. Thus the actual losses would be enormous. For England alone it would mean 30 milliards a year, for Germany 20, for France 13, that is to say it would mean a suppression of business to the extent of 83 millions a day for England, 64 millions a day for Germany, and 41 millions a day for France. All this would occur abruptly at the first booming of the cannon. Navigation would no longer be safe, nor railroad travel. There would be no more buying or selling, no more international commerce, and at the same time there would be a suspension of all domestic activity in every civilized nation. The heart of the whole economic organism would cease to beat just at the moment when the greatest muscular effort and the quickest arterial circulation would be required, and even the little nations like Switzerland, Holland and Belgium, that would not be in the melee, would feel the shock. Such is the rigorously exact formula that would be followed in the supposition of a general European war at this stage of our material civilization.

PULPIT, PRESS AND PLATFORM

A CATHOLIC FEDERATION FOR BENGAL.

Writing to approve a suggestion lately strongly urged by the *Catholic Herald of India*, the *Illustrated Catholic Missions* has the following to say concerning the importance of Catholic Federation to-day. Its excellent treatment of the topic deserves the widest circulation:

"We read with great pleasure of the proposed formation of a Catholic Association for Bengal, India. The *Catholic Herald of India* deserves great credit for the way it has championed in its columns the cause of Federation or Association for Catholics in India, and we hope that the Catholic Association for Bengal, which is to be inaugurated after the return of the Archbishop of Calcutta from Rome, and which is apparently the result of the stirring appeals for such a movement in India by the above-mentioned Catholic weekly, will be but the beginning of a series of Associations on similar lines throughout India.

"It is most important, at the present day, that Catholics unite to defend their rights, safeguard their interests, and discuss the ways and means of doing so in the most effective manner possible. In the English-speaking countries where no Catholic dailies exist, where comparatively few Catholics read a Catholic weekly, it is well-nigh impossible to interest Catholic laypeople in the affairs of Church, except by Associations or Federations which, by means of meetings, lectures and debates, draw Catholics together in social intercourse, keep them well informed upon questions which affect their religious and even material interests, inflame them with zeal for the protection, and train them in the defence of, these interests.

"How many are there not who consider themselves perfect models of Catholics, because they attend Mass, receive the Sacraments at regular intervals, take an interest in local Catholic affairs, but who do not trouble themselves in the least about the grave questions agitating the country in which Catholic interests are involved, show no sympathy to their fellow-Catholics in persecuted lands; in a word, are not interested in Catholic matters outside the limits of their own parish? Can we wonder at this when we are told that they do not read a Catholic paper, that they do not associate with any Catholics except those living in their own immediate neighborhood, and that they busy themselves only about the salvation of their own souls? Take such Catholics from their isolated position, band them together in Associations or Federations having for their object the discussion of matters affecting their interests as Catholics, and the protection of these interests, and by degrees, as their range of vision widens, as the example of the zeal of their

fellow-associates begins to exercise its influence upon them, these same people will become most earnest champions of the Catholic cause, and the Church will be considerably the gainer.

"We, therefore, wish the Catholic Association for Bengal whose statutes are now being framed, a happy inauguration, a long and successful career afterwards, and at the same time express the hope that it will find many imitators in other parts of India."

PERSONAL.

It is with great pleasure that we announce the appointment by Mayor Gaynor of a distinguished member of the staff of AMERICA, Mr. Thomas F. Meehan, to a place on the Board of Directors of the Brooklyn Public Library. Mr. Meehan is eminently qualified for the post. His life has been spent in literary work, and he is a recognized authority on the ecclesiastical history of the United States. The esteem in which he is held personally will add to the gratification which will be everywhere felt by this very judicious selection.

The St. Paul, Minn., *Catholic Bulletin* of August 26 says:

"Last week a rumor was circulated to the effect that the Right Rev. James Trobec, D.D., Bishop of St. Cloud, had resigned owing to ill-health which prevented him from attending to his episcopal duties. The *Catholic Bulletin* is in a position to state authoritatively that there is not a particle of truth in this rumor. It is devoid of any foundation in fact. The Bishop himself knows nothing about it. His health is excellent; in fact, it has not been better for many years. He performs all his episcopal functions himself, and attends to his correspondence without the aid of a secretary."

SCIENCE

During the year 1910, according to the official report just published by the U. S. Department of Forestry, 63,266,271 gallons of creosote and 16,802,502 gallons of zinc chloride were consumed in impregnating woods to prolong their lifetime. The zinc chloride used was exclusively a domestic product, whereas the greater part of the creosote was of European importation. Approximately 100 million feet of timber was treated. The creosote treatment was by far the more popular.

* * *

As heat transferences can only be affected by one of three ways, viz., conduction, convection, or radiation, by measuring the temperature of isothermal regions of the atmosphere, in which both convection and conduction are a minimum, it is possible to determine the variation intensity of the earth at as many places as desired. Prof.

Humphreys, of the U. S. Weather Bureau reports, after an extensive exploration of the upper atmosphere with sounding balloons, that, probably because of the unequal distribution of cirri, the intensity of the earth's escaping radiation within the tropics is to that of latitude 35 degrees to 60 degrees, approximately in the ratio of 3 to 4. He further claims that as a radiator the earth has an efficient equatorial zone, efficient zones of middle latitude, and with some certainty, inefficient polar caps.

F. TONDORF, S.J.

ECCLESIASTICAL NEWS

The congregation of SS. Peter and Paul's Church, Mankato, Minn., recently dedicated a new \$45,000 structure, to be known as the Loyola Club House. It is meant to become the social centre not of any particular class or section of the church membership, as is ordinarily the case, but of the entire parish.

"You have begun a unique movement in the United States, nay, in the entire world it is only one of its kind," said the Rev. A. J. Spirig, S.J. "Your clubhouse is built on the broadest social basis. All clubhouses in existence are only for one or another class of people, for one or another society; your clubhouse is a universal parish affair: for young and old, men and women, girls and boys. It is an immense family house for the whole parish, where all classes join and gather as children of God in Christian education and instruction. As true children of Mother Church you have worked for the grandest social principle."

The Right Rev. Patrick R. Heffron and Governor A. O. Eberhart likewise delivered addresses upon the occasion, at which were present numerous priests, city officials and other men of prominence.

In these days of war between the Bishops of France and the heads of the atheistical schools, it is interesting to hear Prof. Jules, of Aix-en-Provence, and author of a school manual prohibited by ecclesiastical authorities, giving his opinion on the pontificate of Pius X. Writing in the "Volume," a publication edited by himself, the free-thinker sharply reproves a certain class of critics for hostile remarks on the tenth Pius. "He is perhaps the greatest Pope which the Church has had for a long period," writes Prof. Jules. "He is Catholic before all things else, and it is that which strikes you. Pius X has restored the Faith in its purity and strength. Each of his decisions provokes renewed astonishment. What does it matter? It is necessary to choose; to be a Catholic or to be nothing. Pius X is right."

A remarkable congress took place at Namur, in Belgium, last week. It was or-

ganized by the Agricultural League of Belgium, and its purpose, as announced in the official call, is the restoration of Christian life in the family. The object of the meeting last week was to demonstrate the necessity of associating all social and family questions with religion; to establish that religion is essential in all ages and in all circumstances; that it ought to inspire the education of the child, form the character of the youth, sustain the efforts of the man, and soften the sufferings incident to old age. The published program shows the Congress meant to deal with many and varied topics touching this central thought. The presidents of the new association are the Bishop of Namur, the Governor of the Province and the Abbot of St. Benedict's at Maredsous, in Namur. The organizers hope to develop their organization into a great international association.

The most recent returns about the religious condition of Berlin shows the number of Evangelical Christians to be 1,704,612; Roman, Greek and Old Catholics, 223,948; Jews, 98,893; professing no religion, 1,733. Thus of the total population seven-twentieths are Evangelical, one-ninth Catholic, and one-twentieth Jews. One hundred years ago, namely, in 1811, there were only 4,161 Catholics in Berlin. In the same period the Jews have increased from 3,292 to 98,893. The Evangelicals have dropped from 95.6 per cent. to 83.54 per cent. Since 1900 the Catholics have shown the largest growth. The Evangelicals mostly reside in the northern part of the city, the Catholics in the western part, and the Jews in the King's quarter in old Berlin and in the western portion of the suburbs. Divorces in Germany are heavily on the increase. The official statistics for the year 1909, just published, show that the average of 120,000 divorces a year for the five years preceding rose in 1909 to 141,730. Marriages also continue to increase, however, the total for 1909 having been over 400,000, or at the rate of 80 persons to every 1,000 of the population.

The German Protestant organ, *Deutsch-Evangelische Korrespondenz*, is in a ferment of excitement because German students are making the spiritual exercises of St. Ignatius in the Jesuit house at Emmerich, Holland. Indignantly it asks: "Can those to whom the youth of our country is entrusted sit quietly by while the future leaders of our people are being drilled in the foreign institutions of the Jesuits, by men whose activities are at the same time legally interdicted in the Fatherland?" The exercises are being given in a German institution by German Jesuits exiled for their loyalty to the Faith. It is pitiful to think that even to-day, in a Protestant country, where irreligion is free to

teach whatever doctrine it pleases, and Socialism may announce from the open platform its intention to sweep away government and religion alike, bigotry can not rest satisfied with having driven into exile a body of devoted and self-sacrificing teachers, who would be the true strength of the Fatherland against its enemies, but must follow them with an implacable hatred even into a foreign land. This is truly to cut off one's nose to spite one's face.

It will grieve all lovers of ancient architectural monuments to know that the mosque of Saint Sophia, at Constantinople, is threatened with utter ruin. The present edifice dates from A.D. 537, when it was erected by the Emperor Justinian as a Catholic Church, in atonement for an awful massacre of the people which he had ordered during a public disturbance. The building was used as a church, now Catholic, now schismatic, as the varying political fortunes of Constantinople dictated, until 1453, when the city fell into the hands of the Turks. The great church which Justinian had dedicated to our Blessed Lord, "in whom dwelleth all the fulness of the Godhead corporeally," under the title of Holy Wisdom (*Agia Sophia*), was then transformed into a Mohammedan mosque, and as such it has remained. The building measures 269 feet in length by 243 feet in breadth. In its construction, the whole empire was laid under contribution for precious marbles. Columns from the ruined temple of Diana at Ephesus and from the temple of the Sun at Rome were brought to the Bosphorus, to enhance the splendor of the pile. But time and dampness and earthquake and conflagration and bombardment have combined and conspired to reduce the once proud cathedral to the condition of a crumbling ruin. The eastern wall is out of plumb, and gaping fissures rise on all sides to the very dome, one hundred and seventy-five feet above the ground. Signor Marongoni, the Italian architect, who restored the campanile of St. Mark at Venice, was called in by the Turkish government to give his opinion on the outlay necessary to restore the Constantinople basilica. His estimate was five million dollars, a sum so considerable that no further steps were taken at the time. At present a commission composed of Italians, Frenchmen and Turks is studying the question; but, as business moves in Turkey, the building will probably collapse before the government reaches the point of putting the recommendations of the commission to use.

OBITUARY

The Rt. Rev. Mgr. Anthony Lammel, for many years a revered leader among the German Catholics of the upper East side of

Manhattan Borough, died August 19, at St. Francis' Hospital, in the Bronx, his death following an acute attack of heart disease. Twenty-three years ago he was called to preside over St. Joseph's (German) Catholic parish. The charge was no easy one to fill, since he replaced the beloved Jesuit priest, Father Joseph Durthaller, who had done such excellent work in organizing the Catholic Germans in that district of New York and in building the church in East Eighty-seventh street. Mgr. Lammel's long and successful career among his countrymen is the best evidence of the good judgment of his bishop in calling him to the post. The deceased priest was sixty years of age, and he had celebrated the thirtieth anniversary of his ordination just a week before his death. Besides the ability he showed in administering St. Joseph's, Mgr. Lammel had some fame as an accomplished musician and organist. In his younger days as a curate he was for a time in charge of the music of St. Patrick's Cathedral here in New York.

Very Rev. Mgr. William J. White, D.D., Supervisor of Charities for the Diocese of Brooklyn, and rector of the Church of the Visitation, died of kidney disease on August 29, after a brief illness. Mgr. White was born in Brooklyn, September 19, 1870, and, following preparatory studies there, went to the American College, Rome, where he was ordained priest in 1895 and received his degree of Doctor of Divinity. Returning to Brooklyn, he was assigned as an assistant to St. Patrick's parish, where he remained for nine years. He devoted himself with splendid zeal to the care of a rapidly increasing Italian section of the borough and accomplished most fruitful results. His efforts in this direction were broadened when he was appointed rector of the Visitation parish, one of the largest in the poorest part of the borough, in addition to which he became Supervisor of the Diocesan Charities. In the latter office he rapidly attained not only local but national distinction as an authority on the solution of the pressing economic problems of the day. A ready and forceful writer and speaker, he had a most winning personality. The State officials held him in the highest esteem, and constantly sought his advice and cooperation, as did also the leaders of the labor unions. Among the latter he was always at work trying to guard against the taint of Socialism and propagating sound Catholic principles. A model priest, a self-sacrificing, public-spirited citizen, a devoted friend, his untimely death at the very opening of a promising career is really due to the all-absorbing charity with which he spent his energies, without regard for his own comfort or health, in the betterment, spiritual and temporal, of his fellow man.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 23

(Price 10 Cents)

SEPTEMBER 16, 1911

(\$3.00 a year)

Whole No. 127

CHRONICLE

President Taft's Itinerary—Taft Defends Arbitration—Roosevelt in Opposition—Columbus Day—Mexico—Canada—Great Britain—Ireland—France—Belgium—Portugal—Germany—Austria—Hungary—Brazil529-532

QUESTIONS OF THE DAY

Morocco—Covadonga—Antichrist—True Spiritualism533-539

CORRESPONDENCE

Opium Suppression in Szechuen—Arriaga President of Portugal—Anti-Clericalism in Uruguay.539-541

EDITORIAL

Return to Savagery—Socialists in the Trade Unions—The Ideal Marriage—Sturdy Belgians—Anglicans in Trouble—Federation and the Knights of Columbus—Reasonable Politics.542-545

MORE OPINIONS OF THE "ENCYCLOPEDIA BRITANNICA"546

LITERATURE

Lessons in Logic—The Queen's Fillet—Down Our Street—The Justice of the King—A Room with a View—Notes—Books Received....546-548

EDUCATION

Popular Instruction in Fundamental Principles of Social Work—What Catholics are Doing in the Field of Free School Education—Aimlessness of an Untechnical College Course—Importance of Religious Teaching in the Training of a Child.....549-550

SOCIOLOGY

Organization of the Militia of Christ for Social Service550

PULPIT, PRESS AND PLATFORM

The Portuguese and the American Concept of Republicanism551

ECCLESIASTICAL NEWS

First Memorial to Archbishop Ryan—Success of Laymen's Retreat Movement—St. Ambrose's New Parish School—Addition to the Diocese of St. Joseph, Mo.....551-552

PERSONAL

Mother Stuart Elected Superior General of the Society of the Sacred Heart—Rev. John J. Quinn552

OBITUARY

Bishop Conmy—Sister Loretto Whelan—Dr. Thomas Dwight.....552

LETTER TO THE EDITOR

Catholic University Summer School.....552

CHRONICLE

President Taft's Itinerary.—The projected western tour of the President, which began on September 15, puts on the appearance of an invasion of the enemy's country. He is to make speeches in eleven of the twelve States where Progressive Republicanism is most aggressive, the chief of these being Wisconsin, Minnesota, South Dakota, Iowa, Kansas and Washington. Mr. Taft will speak in seven cities of Wisconsin, as La Follette, the Wisconsin Senator, is the insurgent choice for President; in eight cities of Minnesota, the State of Senator Clapp, who has been an outspoken critic of the Administration. Senator Cummins, of Iowa, is the leader of the Republican tariff reformers, and the President will speak in nine Iowa cities. Equal attention will be paid to Senator Bristow's State, for nine speeches are scheduled for Kansas; while Washington is considered to be in still greater need, for twenty speeches are set down for Senator Poindexter's State. The entire project shows the hopeful character of the President. But will he succeed in winning over the discontented or will his speeches merely serve to stir up still greater enmity among the Insurgents and swell the ranks of the disaffected? The President has more than once succeeded where even his friends looked for failure.

Taft Defends Arbitration.—Fifty thousand persons gathered at Charter Oak Park, Hartford, Conn., to hear President Taft speak on arbitration between nations. The view the majority of the Senate took in regard to the arbitration treaties he characterized as "limited and

narrow." "The ideal towards which we are all working with these treaties," said the President, "is the ultimate establishment of an arbitral court to which we shall submit our international controversies with the same freedom and the same dependence on the judgment as in case of domestic courts. If the Senate cannot bind itself to submit questions of jurisdiction arising under the treaty, as Norway and Sweden have done, then the prospect of real and substantial progress is most discouraging." . . . "For if the Senate cannot now bind us to abide the judgment of an arbitral court as to whether a question is justiciable it can never bind us, and if the Senate cannot bind us the nation cannot bind us, and this peace-loving people is forever incapable of taking a step along the great path which all the world wishes to tread and along which all the world thinks America best fitted to lead."

Roosevelt in Opposition.—Theodore Roosevelt attacks the arbitration treaty recently presented to the Senate in an editorial article in *The Outlook*. Admitting the principle of arbitration, he seriously doubts its practicability. In the first place, he declares, the proposed treaty is defective because it is not straightforward, since while setting forth that all "justiciable" matters shall be arbitrable, the language both of its defenders and opponents shows that there is hopeless confusion as to what "justiciable" means. Critics of the Senate, Mr. Roosevelt says, talk as if that body had "usurped" a right, when in reality it has merely performed a duty. The fatally objectionable feature of the proposed treaty, he finds, is the clause providing that the joint high com-

mission may determine that any given question whatever may be arbitrable. Merely to speak of this provision as silly comes far short of saying what should be said. Whether a question, he continues, is of such vital importance to the country that it is or is not arbitrable cannot with propriety be delegated to any outsider by either the President or the Senate. A President unfit to make such a decision himself and willing to have somebody else make it for him would also be unfit to perform any of the really important duties of the Presidency. From these utterances it is clear that the former President and the man he nominated as best fitted to carry out "my policies" are not at the present time in full accord.

Columbus Day.—Mainly through the efforts of the local Chapter of the Knights of Columbus, New York's celebration of Columbus Day, October 12, will take on this year a civic importance far ahead of any recognition heretofore accorded the anniversary. There will be an imposing military and civil parade, public meetings and addresses by eminent speakers, exercises in the schools, banquets, and other details of a notable program, for the carrying out of which the Mayor has named a committee of distinguished citizens.—The Columbus Day pageant in Chicago will also be enacted under the direction of the local Chapter of the Knights of Columbus. John Burns, chairman, and P. J. Halley, of the entertainment committee of the Chicago Chapter, will have charge of the arrangements. Thomas A. O'Shaughnessy, the artist, who twice through his persistent efforts saved the caravels brought to Chicago at the time of the World's Fair, has planned the educational pageant, and will look after the artistic features. The voyage as planned will begin in the harbor at South Chicago and pass along the lake front for twelve miles. The landing will be made at Lincoln Park. When the pageant was staged last year on Columbus Day the spectacle was witnessed by more than one hundred thousand school children.

Mexico.—Señor Juan A. Mateos, member of the Mexican Congress, has claims to distinction not shared by many, even in that famed field of lightning-change political artists. After acting as deputy in the days of Maximilian, Juárez, Lerdo, González and Díaz, with all their varieties of politics, he now complacently offers to serve his countrymen as a Maderist M. C.; for "surprising evolutions," he says, "carry countries onward to their destiny"; and "keep political weathercocks in motion," he might have added.—The State of Querétaro, which is one of the smallest in Mexico, has laid before the permanent committee of Congress a proposed Constitutional change in the shape of a project to redistrict the whole country and equalize the territorial extent of the several States.—Some choice tidbits from the long administration of General Bernardo Reyes in the State

of Nuevo Leon are not brought forth against his candidacy for the presidential office. He is charged with having had for his watchword, "Laws are a hindrance to governing"; with having despotically suppressed several newspapers; with having forced his own election as governor for six terms, against the will of the people; and with having served Díaz for thirty-five years "with the fidelity that a dog shows its master."—Reyes and Madero met at Chapultepec, the country residence of the President, whither they had been summoned separately to advise with De la Barra on public affairs. In spite of Madero's published strictures on the conduct and intentions of Reyes, both were very civil and self-contained, and even conversed on the political outlook instead of about the weather.—Minister Alberto García Granados has sent a circular letter to the Governors of the States, urging them to reorganize the local forces connected with the department of public safety. He assures them that they will not be hampered in this work by the interference of the Federal Government, which, however, will be in readiness to assist them in maintaining public tranquillity. During the Díaz régime all such matters were under the thumb of the President.—After serving for forty-five years in the army, Reyes, who held the rank of general of division, has resigned, with the avowed intention of devoting himself exclusively to politics.

Canada.—The western crop has had a narrow escape. Though injured both in quantity and in quality, by frost especially, the estimated return is: wheat, 178 million bushels; oats, 223 million bushels, and barley, 63 million bushels. Warm weather after the first week of August saved it. In Alberta there are crops that will need warm weather up to September 21 if they are to be saved.—From Montreal and Toronto the betting is reported to be three to one in favor of Laurier's return with a majority. Sir William Van Horne and Sir Thomas Shaughnessy are utterly opposed to the Reciprocity agreement. The latter does not say much, though he makes himself understood; the former is vigorous in denouncing it. Hence the position of the Canadian Pacific Railway is clear.—Sir William Whyte has retired from the active management of the western lines of the Canadian Pacific, on account of age. This railway has given a general advance in wages of 8 per cent. It shows increased net earnings during July and August of \$1,778,000; nevertheless its shares have fallen considerably through persistent selling, especially from Berlin. Fears for the western crops and of the effect of Reciprocity seem to have been the motive.—Laurier is said to be meditating a blow at the Conservatives by proposing a great extension of Imperial preference, or even the free admission of English goods. This would be most displeasing to the manufacturers, yet the Imperialism they have been professing should prevent them from opposing it.

Great Britain.—The strikes are over for the present and probably will not break out again while the Royal

Commission to examine into their causes and remedies lasts. Nevertheless, the temper of the men is not such as to give hope of permanent peace. They have gained a very decided victory, they know the Government to be inclined to favor them and they are not likely to be content with anything employers will grant without a struggle. If they follow their leaders, who proclaim their object to be syndicalism, that is the ownership by organized labor of the means of labor, they will not rest satisfied until the existing commercial relations are destroyed. The Trades Unions Congress at Newcastle-on-Tyne, has rejected almost unanimously Will Thorne's resolution in favor of a purely defensive citizen army, to be called out only in case of invasion. Its action, however, was not the result of any desire to preserve the present system, but rather of a fear lest such an army might end in conscription. Thorne's argument is that, when Parliament has passed the Right to Work Bill, and his party intends to have it passed, there will be no idle men to enlist; hence his proposal is the only alternative for conscription.—The Bishop of London headed a deputation to the Colonial office for the purpose of protesting against the constantly growing importation of gin into Nigeria. The Colonial Secretary was sympathetic and explained the state of the question, which seems to be this: To please the temperance agitators the gin is now diluted. The manufacturers get the same price per gallon that they did for the stronger article, the Government gets the same duty per gallon, and the natives can drink more before becoming intoxicated. Hence everybody ought to be satisfied.

Ireland.—The Chambers of Commerce Association of the United Kingdom, meeting in Dublin, passed a resolution requesting the Government to postpone the Insurance Bill until further inquiry had been made into the relations and conditions of employer and employee. They also demand that the securities approved for the investment of trust moneys under the Land Purchase acts should include those of the United Kingdom and not be exclusively foreign as at present. The Irish papers urge that these securities should be mainly Irish, as it is the Irish purchaser who supplies the funds. The exportation of this capital, which is the effect of the present system, is deemed an economic evil on a par with the abstraction of money from the country by absentee landlords. The nationalization of railways, canals and transit facilities was approved of, according to the plan sanctioned recently by a Government Commission.—This summer has been the hottest and driest for forty years, but the harvest has not been injuriously affected, and the tourist traffic was larger than usual. The *Times*, writing on the subject, says the social student touring in Ireland gets "an object lesson in the effects of land purchase. Everywhere the new proprietor has realized the advantages of the improved cultivation of a soil which has become his own. The poverty-

stricken cabin is giving way to slated cottages covered with creepers, new farm buildings and corrugated iron sheds are being erected on all sides, and the standard of domestic comfort is rising." Lord Brassey declared at the Chambers of Commerce meeting that the Irish farmer was the best and happiest in the world, but the Lord Mayor of Dublin pointed out many barriers to his progress, which only self-government could remove, "and we won't be happy till we get it."—The House of Lords has negatived an appeal from the fishermen of Lough Neagh, who have been estopped from fishing in its waters by Lord Shaftesbury on the strength of a privilege granted by James I, and now used for the first time. This arbitrary act has deprived 800 families of their livelihood. The Irish Party has a Bill ready, which will be accepted by the Government, to remedy the injustice.—The Haulbowline Dockyard at Queens-town has been completed at the expense of \$100,000. This is nearly all Ireland has obtained from the \$220,000,000 voted to the British Navy.—The Gaelic Summer Schools and training colleges, which are now established in all the Irish-speaking districts on the southern, northern and western coasts, have in most cases doubled their attendance this year. They have a twelve weeks' session, and their diplomas are now accepted by the National Board as certifying the capacity of school teachers to teach Gaelic.—Mr. Redmond Barry, M. P., has been appointed Lord Chancellor for Ireland, the only Catholic. Lord O'Hagan excepted, who has held that office since James II, and the youngest who has ever held it. He was born in Cork, 1866; graduated in the Royal University, was called to the Bar, 1888, appointed Solicitor-General 1905, and Attorney-General 1909. He twice defeated Lord Hamilton in North Tyrone by narrow majorities.

France.—All through the week the bread riots have continued to increase in number, until the whole northern part of France is involved.—Although Germany, as late as September 5, had made no reply to France's proposal with regard to Morocco, French troops, according to *La Patrie*, have been moved to the frontier; 30,000 of these soldiers have been sent to the fortress of Bel-fort on the east. The Bourse, however, shows no signs of trouble.—On August 25, immediately after the election of Arriaga as President, the French Government officially recognized the Republic of Portugal.—Morocco is not yet tranquillized. A force under General Moinier was attacked on August 18.—France is anxious to recover its lost position as a naval power, and proposes to have in 1920 28 battleships, 10 scout cruisers, 52 ocean-going torpedo boats, and 94 submarines. There will be in addition 10 vessels for oversea purposes; the whole to cost at the *minimum* \$280,000,000.

Belgium.—On August 27, about 80,000 people assembled at Louvain to endorse the Schollaert program,

and to make a counter-manifestation to the Liberal-Socialist meeting in Brussels of August 15.—On September 5 sixty field pieces arrived at Namur, along with twelve Hotchkiss guns and five carloads of ammunition. The rearrangement of the frontier is completed so that 40,000 men are available at any moment. When everything is ready to mobilize the army, Belgium will be able to control over 135,000 men. All the political parties are supporting the government.—On September 7 twenty thousand people assembled at Charleroi to protest against the high price of food. They were dispersed by squadrons of cavalry.

Portugal.—The Government has decided to seize the patrimony of the royal family to satisfy advance payments made to them to the amount of \$4,938,000. These "payments" were the usual allowances for their support but made ahead of time by the ministry.—Braamcamp-Freire was elected President of the Senate, and Forbes-Bessa of the House of Deputies in the Republican parliament.—Some innocent Spaniards were invited across the border ostensibly to play a game of football. The game did not take place, but the visitors were set upon by a gang of Republican rowdies, who cuffed and knocked them about so violently that they returned home looking as tattered and battered as if the game had been played.—While a military band in Oporto was playing the new national air, a man who refused to uncover was roughly treated by the crowd and then marched off to jail. He proved to be a Frenchman who did not know what the band was playing.

Germany.—Count von Bernstorff, the German Ambassador to Washington, is expected at Berlin during the course of the following month, in order to make preparation for an American-German arbitration treaty, which has long been most favorably considered by Germany. The unveiling of the Steuben memorial has contributed much to further the mutual friendliness of the two nations. The sentiments expressed on the latter occasion, as well as the entire attitude of the Washington administration, show that officially there exist the most cordial relations between Berlin and the United States. The same was manifested again at the departure of the former American Ambassador, David J. Hill, by the many tokens of regard showered upon him. The formidable German Secretary of State, in person, presented the Ambassador's wife with a gorgeous bouquet of roses and delivered a farewell address.—On September 5 a grand review of the German fleet was held in the presence of Emperor William. Taking part in the naval parade were six torpedo boat flotillas and ninety-nine warships, with mine planters, submarine boats, torpedo boat destroyers and other vessels. The three newest battleships, each of twenty thousand tons displacement and with twelve-inch guns on deck, remained at anchor, displaying their colors and firing a salute as

the "Hohenzollern" passed with the Emperor and his imperial guest on board, the Archduke Franz Ferdinand, in whose honor the Austrian flag floated together with the German ensign from all the ships. The displacement of the entire fleet was 500,000 tons, and 1,200 officers were in charge. It was an imposing spectacle, intended to make any of the Powers pause and compute the possibilities before declaring war with Germany.—Sedan Day was celebrated with unwonted pomp and circumstance on September 3. It was meant to commemorate the forty-first anniversary of the great battle, and called forth an unprecedented display of patriotism in view of the present crisis. In opposition, the Social Democrats held an enormous mass meeting at Trepower Park, at which it is estimated that 200,000 persons were present. Resolutions were passed condemning "the infamy of war agitation" and demanding a session of the Reichstag that the representatives of the people might be called upon to express their opinion.—The Socialists in their turn have likewise met with a popular opposition. A committee of 1,250,000 members has issued a proclamation against the political universal strike which radical Socialists have proposed to inaugurate in the event that war should be declared between France and Germany. The proposition is stigmatized as "treason to the Fatherland."—It is expected that Germany will soon make known her answer to the conditions presented by France in the Morocco question. In spite of all the military maneuvering by land and sea, the firing of artillery and rattling of sabers, war is not seriously expected.

Austria-Hungary.—A peculiar situation has developed in the Austria-Hungarian Empire. A meat famine is at present existing in Austria. Great transit shipments of the much-needed food supply are in waiting, anxious to bring the desired relief. But this cannot be done without the consent of Hungary, which country, acting within its acknowledged rights, is preventing the importation of all meat from beyond the seas by an uncompromising veto. The object is to exact certain concessions which Austria is not willing to grant, and which it claims cannot be made without causing popular uprisings throughout the country.—There are no fewer than twenty-eight parties in the newly elected Austrian Parliament. To bring about any unanimity among so many heads is a problem which has already taxed all the ingenuity of the ministerial president, von Gautsch. Here, however, is the hope of the Christian Social section if it can in anywise strengthen its own organization. This is realized by the leaders, who, amid their own lamentable divisions, are calling for a united party and a vigorous Catholic press.

Brazil.—A committee of the Senate has reported favorably on a measure to bring back from Europe the bodies of the ex-emperor, Dom Pedro II, and his consort,

QUESTIONS OF THE DAY

Morocco

A characteristic page of modern statecraft is laid open for us in the Moroccan controversy. It will be of interest to study the question apart from national sentiment and to sift the contradictory reports that come from variously interested quarters. Our own American press has usually presented but one view of the situation.

The intense rivalries of France and England in Northern Africa may be counted as the preliminary episodes of the existing contentions. Their bloody war-arbitraments upon the sea terminated at length in outwardly amicable relations. An agreement was finally entered upon in 1904, known as the *Entente Cordial*. According to this England conceded to France the right of quietly "assisting" in the affairs of Morocco, while she reserved for herself the exclusive privilege of colonizing Egypt. Terms were still to be made between France and Spain, and then the new ally of England might have free scope for all her colonial ambitions within the limits prescribed. The process by which these were to be realized was politely styled *la pénétration pacifique*.

Germany in the meantime had been viewing the situation with ever increasing astonishment, and fairly gasped with surprise when by the *Entente Cordial*, the right of colonial empire over all Northern Africa, was grandly conceded to France by England. Without attempting to disguise her feelings, Germany desired to know who had conferred upon Great Britain the authority to apportion the earth at her pleasure. With what right could she presume to take Egypt for herself and give Morocco to France as a peace-offering, excluding thereby all other countries? If it was better to place Morocco under European protection, why might not Germany as well be one of the fairy godmothers to concern herself with the welfare of their common charge?

Germany realized that once England and France instituted a protectorate the door of their new household would be locked and she, with all her commerce and her colonial interests, might stand without and knock in vain for admission. France already had great interests in Africa, but was this any reason for excluding other countries from open competition for the trade and products of the land?

These were serious difficulties to answer, whatever we may think of the justice of much of the underlying policy. They were so serious in fact that it required a conference of nations to solve them. Thirteen delegates took part in this, and it was known as the Algeiras Conference of 1906.

An agreement among all the great Powers was finally arrived at, according to which they were all to possess common trading rights, Moroccan independence was to be temporarily assured, and fortifications were not to be

erected in certain parts. This precarious neutrality of interests was to continue in force only until the close of the present year. During the sessions Great Britain vigorously supported France, while Austria held to Germany as her political ally.

The crisis which now confronts Europe was brought about by a rebellion against the Sultan Mulai Hafid. Besieged at Fez by the rebel troops, he called upon the French Government for assistance, which was gladly given. A native relief force, officered by the French and commanded by Colonel Bullard, was instantly sent. Not daring to enter the Moorish capital, a halt was made until the arrival of General Moinier, who took possession of the city. The French Government, without regarding the remonstrances of Germany or Spain, and without any "by your leave" to the other Powers, held the position she had taken.

Germany acquiesced in the French troops coming to the relief of their countrymen besieged at Fez, although the need of so vast an army to quell so small a rebellion, according to accounts that are given, might not be readily apparent. The danger past, however, she insisted that the troops could no longer be quartered there without an open violation of the Algeiras compact. But France was in nowise disposed to relinquish the position she had taken, whatever might be thought of the agreement. She even went further and made military incursions in various directions, ostensibly to subdue the rebellious natives, but in reality, German writers claim, to bring them under French dominion. Explanations were offered, but Germany did not consider them sufficient.

Spain, by this time, had likewise occupied Larache and Alcázar, and the documents signed at Algeiras seemed to have become only so much waste paper. Germany would not be bound by them any longer. Unannounced, on July 14, the national holiday of France, a German warship suddenly hove in sight off the coast of Agadir. It was now the turn for French sensibility to be touched. Polite as France, Germany assured the Powers that no hostility was meant; but that she was merely relieving her anxiety by personally protecting the interests of her subjects. In vain did France express surprise and regret at the manner in which Germany chose to manifest her concern. There was now to be no retraction.

But at this stage England once more appeared on the scene as the champion of France. It was not a love where blood is thicker than water, but a question of most material consideration. Germany would be too powerful a rival to have so near her interests. Lord Rosebery had not even trusted France when the Anglo-French treaty was made in 1904, the beginning of all the troubles: "I hope and trust," he said, "but I hope and trust rather than believe, that the Power which holds Gibraltar may never have cause to regret having handed Morocco over to a great military Power."

The distant rumblings of war, which had never been

seriously threatening, were only momentarily heard as an undertone to the diplomatic negotiations which now ensued. We know of the lengthy conferences, of the interruption that suddenly followed, and of the concessions which France is now willing to make. As the dust clouds are gradually settling the situation is becoming clear. On the one side we behold France and England still associated together. On the other, standing staunchly by Germany, is Austria-Hungary, while Spain, and even Italy, as it now appears, are offering her the assurance of friendship.

The attitude of the United States has been a most interesting one. Although countless attempts have been made to goad on the country to enmity with Germany, yet it has most wisely refrained from entering into the controversy. It has even positively expressed high regard for Germany in a matter not associated with the Morocco question. In presenting and dedicating to the German Emperor and the German nation the Steuben memorial it offers a token of an uninterrupted friendship between the United States and Germany.

The attitude of the English portion of the American press has, however, often been somewhat hostile to German interests, and the news has frequently been presented with a decidedly French coloring. We are proclaiming the purity and honor of the French colonial policies, the love of justice, and above all the Christian meekness of her un-Christian statesmen in bearing so patiently the insults of Germany—and the situation has not as yet appealed to our American sense of humor. The blame is all upon one side, whereas there should at least be some distribution of it. The main reason assigned for this by our critics is what they call the Triple Entente of the West, or the Anglo-French-American alliance. The United States, they say, in the case of a war with Japan, must see that there would be no necessity to face about and defend itself against England's attack from the rear. No wonder then, they conclude, that our press is striving to remain on friendly terms with England and with France.

What, we may finally ask, is the wish of Morocco in the present question. This, of course, is a matter of small consequence to the Powers who hold her in their hands. It is sufficient that Europe is willing to bear the white man's burden and shows her unselfishness even to the extent of quarreling over the privilege. But should Morocco be invited to express her choice there are many indications which show that French domination of whatever kind would be the last desire she could have.

A journal devoted to oriental interests, *Der Islam*, quotes a letter from a Mohammedan, asking that Germany will not allow herself to be hoodwinked, while France is exterminating a people whose history dates back 1300 years. If they may not be independent, as they wish to be, they prefer, he states, to be served up in sections to the different Powers, rather than be bolted

whole and entire by France alone. He begs Germany not to mind the French and English press, which have been bought over by the colonial interests, but to defend Morocco from that *pénétration pacifique*, which is vigorously being carried on by France with pistol, sword and gun.

Allen Ostler, from the English side, conveys much the same impression in regard to the attitude of the Moroccans towards the French. The only difference is that in his description the natives sigh for British rule. There is a wistful look and a watering at the mouth of the Englishman as he views the land which lies before him like an earthly paradise—not glowing sands and endless deserts and straggling vegetation clinging to the barren rocks; but a land that flows with milk and honey, golden fields of maize and grain, verdant hills rich with the olive, fig and vine, gardens where the citron and pomegranate grow. The very air is redolent with roses and lithe lilies dance upon their stems. From the lips of Mulai Hafid, from his silk-robed ministers, from sheik and villager he has heard ever the same refrain: "Would that England were to come and rule over us."

This description of the wealth of the land, though denied by some, is borne out by the letter to which we have just made reference. But what perhaps most of all appeals to Germany are the vast layers of iron ore which her agents have reported are still to be found here. Germany's mines of this necessary metal, like those of England, are fast being exhausted. The open door in Morocco, for this and similar reasons, is a matter of vital concern for German industry. This is why she must insist upon the independence of the country, or, if there is to be a division, claim her share of the spoils. In case France is given a free hand it will be at the price of a "compensation."

Ultior purposes, however, besides these of a purely economic nature, are ascribed to Germany. By commanding the situation at Morocco she can control three of the greatest trade routes of Great Britain, while the way through the Panama Canal to the Far East would likewise lie beneath her cannons. The key, moreover, to the entire French colonial power would be in her hands, since at a beck from her Algeria could easily be cast into revolt and the entire strength of France in Africa be unnerved at once. Germany, however, professes to insist upon nothing more than the observance of the Algeiras compact. By the Franco-German convention of 1909 she had yielded the right of political predominance in Morocco to France, demanding for herself equal economic advantages with her rival. These she now professes to safeguard by preventing the absorption of Morocco by France. Assurances of this nature, nevertheless, do not dispel the bad dreams which England and France are having because of her. The *pénétration pacifique*, moreover, would thus come to a sudden end.

If, however, we are asked what right Germany has to the *possession* of a portion of Morocco, we candidly answer, none that we can see—which seems to be precisely the sum total of all the rights that France can show for a possession of the entire country. As for the French military excursions, it is rumored that the need of them on so vast a scale and with the slaughter, since the first campaign was begun, of so many natives, existed mainly in the imagination of France, or else was due to the animosity aroused by her own high-handed proceedings.

Some provocation was undoubtedly given by the natives; but the story, as far as we can ascertain it, seems to be largely the old fable over again of the wolf and the lamb, which history is ever repeating. The lamb may clearly have the better of the argument, but the wolf has the better of the lamb.

JOSEPH HUSSLEIN, S.J.

Covadonga

Tarik, the fiery Mohammedan general, crossed from Africa at the head of twenty-five thousand warriors and pitched his tents at Gibraltar. It was April, of the year 711. King Roderick, the last of the Goths, thought at first that Tarik's descent on the coast was only another piratical invasion such as Spain had frequently suffered at the hands of the same marauders. But Tarik, with his army of Arabs, Berbers and Jews, strengthened by a not inconsiderable number of malcontents from among Roderick's subjects, had other views. He had come to conquer, not merely to plunder.

Roderick hastily gathered an immense army, far outnumbering the troops of the invader, but, such was the relaxation and effeminacy that had crept into the very vitals of the kingdom of the Goths, it was no match for the fierce zealots who came fresh from many a hotly contested field. The army of the Goths assembled on the plains of Xerez, and thither repaired the faithless king. As if he were on a royal progress through his domains, he rode in an elaborate chariot, rich with ivory and gleaming with plaques of gold.

On July 31, 711, the hostile armies met in terrific combat. Goaded on by the fear of a forfeited crown, Roderick leapt from his chariot and fought with a courage born of despair, but his soldiers were shamefully routed and the waters of the Guadelete swept away his corpse to an unknown grave. That day is known in Spanish annals as the "wailing of Spain."

Martial valor and statecraft had taken two centuries to build up and consolidate the kingdom of the Goths; two years sufficed for the strangers from Africa to overrun and destroy it. Thus did the crescent prevail over the cross. But, far away in the remote fastnesses of the northern mountains there was a nook into which the Mohammedan hordes had never penetrated. Why should they concern themselves with verdureless cliffs and inaccessible peaks when the smiling valleys were

theirs? What booty in beasts or gold or slaves could that despised corner of the earth hold out to their cupidity?

Thither had fled some of the Goths, after Roderick's overthrow and death, and had met with a kindly welcome from the few poor Spanish-Roman mountaineers. Bishops, priests, artificers, soldiers and laborers were among the fugitives. There was Pelayo, too, who had taken part in the ever memorable engagement which overturned the throne of his kinsman, Roderick. The Asturias, as the district was called, could boast no city or considerable town, but there was a hamlet then known as Cánicas, which has survived in the present Cangas de Onís.

Was it valor or was it rashness that prompted that wretched remnant to raise the standard of the cross and declare an offensive war against the Mohammedan invader? The vali El Horr, who was then planning an expedition into Gothic Gaul, viewed it as folly. However, just to give the "infidels" a needed lesson, he commissioned his lieutenant Alkamah to subjugate the Asturias. This was in the year 718. Pelayo made all possible preparations to meet the Moslem foe. Abandoning Cánicas and retiring eastward into the mountain range, he directed the aged and the women and children to conceal themselves in remote and inaccessible gulches while he marshaled his small but warlike band in a narrow canyon at a point where a sheer cliff rose to a height of a hundred and twenty feet. In the face of this cliff there was a natural aperture or cave, known then as now as the Cave of Covadonga, and there he stationed as many of his band as could find place. The others were scattered along the sides of the canyon, through which lay the only approach for the enemy.

The news that Pelayo had retired from Cánicas added fresh spirit to the advance of the proud Alkamah, who, blinded by his former successes and fondly confident of an easy victory, mistook Pelayo's strategy for cowardice; but no sooner had the Moslem troops entered the narrow defile and come within flight-shot than the Christians assailed them with a fury which wrought havoc in their closely formed ranks. While the arrows were flying on both sides as fast as the bows could be bent, some of the Christians began to roll huge boulders and logs down from the heights upon the advancing enemy who, unable to turn aside in the narrow canyon, were crushed and mangled and slain. One of the first to fall was Suleiman, Alkamah's second in command.

With the intention of skirting the mountain and attacking Pelayo's heroic band from the rear, Alkamah ordered his troops to retire, but their number was so great that the move threw them into disorder. Arrows rained upon them and boulders thundered down from the cliffs, while their own weapons were powerless to inflict injury on the hidden foe. To add to their confusion, a terrific storm broke upon the Moslem host. Angry clouds settled down on the mountain and the

rain descended in torrents. They were dazed by vivid lightning flashes and deafened by the hoarse thunder which boomed through the darkness. The Deva, wont to go purling on its peaceful way to the sea, now, fed by ten thousand eager streamlets that hastened down the mountain side, became a wall of raging water, which hurled itself upon the invaders. The ribbon of quaggy land between the river and the granite walls of the canyon lent its aid, for, trampled by many hurrying feet, it was transformed into a death-trap, where the struggling soldiers sank from sight. Confusion gave place to panic and panic became headlong flight.

Where was the proud army of Alkamah which, a few brief hours before, had advanced with flying banners and exultant shouts? Fleeing from the wrath of the elements and the wrath of man, the terrified survivors forced their way out of the defile and sped across the meadows of Cánicas with Pelayo in hot pursuit.

What wonder that the feeble grandsires, the women and the little children united with his soldiers in acclaiming Pelayo the savior of the small remnant of his people? There, near the cave of Covadonga, is the field still known as Rey Pelayo (King Pelayo), where the hero was raised on the shields of his valiant comrades as their king. The monarchy which had perished on the banks of the Guadalete was born anew at Covadonga. But this monarchy was not Gothic, as was that of Roderick; for a common misfortune and a common religion had united Goth and Spanish-Roman in the wild mountains of the Asturias, and Pelayo, through whose veins coursed blood from both sources, became the first king of a united Spain.

With the defeat of Alkamah at Covadonga began Spain's reconquest of Spain from the power of the Crescent. Now forward, now backward, but always a little further forward than before, the struggle wore on until, eight centuries after Pelayo's victory, Ferdinand and Isabella completed the task and sent the Moor back to his African home. Spanish folklore has woven many a fanciful wreath for the brow of Pelayo, but the reality of his achievement is enough to command respect and veneration for his memory. Even the Moors remembered him for generations and spoke with bated breath of the prowess of "Belay el Rumi," that is, Pelayo the Roman.

Is it necessary to say that Catholic piety soon raised a shrine where the first blow was struck for Spain's liberation from the detested yoke of the Moor? The cavern where Pelayo and his men withstood the army of Alkamah was fashioned into a chapel and hard by dwelt a number of priests, who attended to the spiritual needs of the faithful who visited the spot. Later on, the chapel became a collegiate church with revenues for its maintenance, and these, though much reduced by the vicissitudes through which the country has passed, are still guaranteed by the Concordat between Spain and the Holy See.

Though Covadonga is at all times an object of pious and patriotic interest to the Spaniard, it is towards the end of summer when the first suggestion of autumn tints appears on the tree-clad mountains of the Asturias that he celebrates with all due pomp and solemnity the glorious anniversary of Pelayo's mighty deed. The festive commemoration is not confined to the Asturias nor to Spain, for wherever Spaniards may find themselves, even in the remote Indies, East or West, there they assemble and repeat the tale of the beginning of Spain's greatness. Covadonga is a national festival. The monarchs observe it; learned societies choose the day for their meetings and honor it by appropriate exercises; army and navy look forward to it. But, perhaps more than elsewhere, it is in the home and in the heart of the sturdy Catholic peasant that Pelayo and his glories are treasured and celebrated.

H. J. SWIFT, S.J.

Antichrist

Optimism flourishes to-day. Politically, socially, religiously, the world is rushing onward, whither—men do not really know. Sitting in their Pullmans they have good reason to suspect that the train despatcher has lost sight of them, that the conductor is without orders, that the locomotive is beyond the engineer's control; yet they are gleeful over the progress they are making. They ignore the elementary truth that progress means necessarily movement in the right direction. A donkey-cart going right is making more progress than a limited train going wrong.

A world going wrong politically and socially is bad enough: a world going wrong in religion is infinitely worse. The former hinders man's salvation, as all will see who will think seriously for a single moment. The latter, so far as it is concerned, tends to make salvation impossible. This evil work the Reformation began for the modern world when it cut men off from the fulness of revelation and grace. Still, as long as Protestants agreed that to be saved one must accept the Apostles' Creed and the Holy Scripture in their obvious and traditional sense, and must believe especially the doctrine of the Fall, the Redemption, the Incarnation, the Resurrection, the Judgment, and the future supernatural life of happiness or woe, so long was enough left those who, through no fault of their own, were outside the pale of the Church, to make, through God's merciful grace, their salvation, if not easy, at least a matter of legitimate hope.

What men now call religious progress is the gradual renunciation of this faith. They who, outside the Church, believe it as their parents and grandparents did, grow fewer every day. Dogma to-day holds in many minds the place once occupied by what the elder Protestant generations dubbed superstition, and Christianity is being reduced to a system of morals. We, on the contrary, holding the true and only Christian reli-

gion, know that one who, however he may rule his actions by Christian precepts, refuses to bend his intellect and will to the obedience of faith, is as much an infidel as if, instead of Christian, he had chosen Moslem, Buddhist, or Confucian morals.

This infidelity is growing fearfully among the sects. Young men presenting themselves for ordination to the ministry declare that they do not believe the facts of the Incarnation. Notwithstanding, they are sometimes passed; if not, they are rejected by a bare majority of the ordainers' votes, while in their favor is a strong minority the more orthodox dare not assail. The other day an attempt was made to procure the disciplining of a professor of the Union Theological Seminary, for a notoriously heretical book. It failed, and the professor will continue dechristianizing the candidates for what pretends to be a Christian ministry. Some years ago Episcopalians managed to silence a certain Mr. Cropsey, guilty of odious heresies regarding Our Lord. Yet he had sympathizers to declare him a martyr. In one sense he was such; for his defenders, no less guilty than he, were not molested. The Protestant Episcopal Church glossed over their error, and by retaining them amongst its ministers made itself responsible for their heresy.

A Mr. Thompson, Dean of Divinity in Magdalen College, Oxford, published lately a grossly heretical book on Our Lord's miracles, and the Bishop of Winchester suspended him from the cure of souls. The Bishop could hardly have done less; but the *Guardian*, the champion, it has always been supposed, of Anglican orthodoxy, is displeased. "We regret the book, and we regret its consequences," are its words. Not so many years ago the *Guardian* would have seen but one inevitable consequence for Mr. Thompson, much more serious than mere suspension. Now, though it acknowledges that he did wrong in publishing his book, it probably holds him guilty of nothing more than imprudence. However this may be, to put the matter on a satisfactory Anglican basis, it is publishing a series of articles by the Regius Professor of Divinity in Mr. Thompson's university. In these the professor not only avoids speaking of Our Lord as God, but seems even to distinguish Him from God, whose purposes He must work unconfused and undisturbed by self-regard or self-assertion, by hasty exaltation or extravagances of faith, without arbitrariness in the exercise of the Spirit which had fallen upon Him by Jordan, or light and loose reliance upon its aid, controlling it under the strict limits of the moral will. Among such things, more or less suspicious, he lays down frankly that Our Lord received His Mission and was endowed with His unusual powers, only when the Holy Ghost descended on Him in His baptism. You may call this Church of England doctrine anything you please, provided you do not call it orthodox and Catholic. It implies the denial of the Incarnation, and ministers holding it are as free as Mr. Thompson to discuss how far such endowments left Our Lord subject to "ignorance

and lack of outlook," and allowed Him to be the victim of "tentative policies and doubtful motives"; in a word, how far they removed a mere man from the frailties of man. Judged by Christian standards, Canon Scott Holland, the orthodox Anglican, is no less a heretic than Mr. Thompson, the Rationalist.

In Germany things are as bad. Indeed, English and American heretics are usually but the echoes of their German masters. The Lutheran pastorate is saturated with Rationalism. Some individuals are disciplined occasionally; but the chastisement comes not from their brethren, who know too well how widespread is unbelief to care to stir up prosecutions which would develop into a continuous series. The Ecclesiastical Council may wield the lash: the lashing is ordered by the Emperor and administered under his eye. William II is, we trust, a sincere believer according to his light. But, however this may be, he understands that, without Christianity, his kingdom of Prussia is doomed; and that without Prussia there can be no Empire. One Sunday, not long since, Pastor Kraatz of the Luisen Kirche, whose infidelity was well known, aired his errors in his pulpit. He had often done so before, and, had he been discreet, he might perhaps have continued to do so. But he was not discreet. Three companies and the machine-gun section of the Elizabeth regiment were among his hearers. The commanding officer did not approve of the Emperor's soldiers listening to doctrines subversive of authority; so, rising in the middle of the sermon, he gave the word, and the soldiers marched out. Pastor Kraatz denounced him for brawling in church: he denounced the pastor for corrupting the soldiers' religion; and the pastor is going to get the worst of it.

But such things as this are not going to save Protestantism in Germany. Kraatz, and others like him will go forth, followed by their congregations, to propagate their infidelity the more freely when separated from the State Church.

"Every spirit that dissolveth Jesus . . . is Antichrist," says St. John. Over and over again Protestantism has convicted itself by its contradictions. Now we look upon the most amazing contradiction of all. In all its sects, from Episcopalianism down, Protestantism asserts its pure Christianity: its teachers in all its sects are moved daily more and more by the spirit of Antichrist.

HENRY WOODS, S.J.

True Spiritualism

"How, then; do you account for it," asked a priest, apropos of a pessimistic pronouncement on the materialistic tendencies of the age, "that men are always ready to talk about religion? I, at least, have found them so. But yesterday a man to whom I had been just introduced turned the conversation on religion, started it on the street, continued it on a Brooklyn trolley, kept it up while hanging to a strap in the subway, and was in full

swing when I broke away from him at a street corner. He was an intelligent man, too, of university education, and evidently in honest search of light. Thousands like him are hungering for spiritual food. Materialism is only a crust; deep down in the heart of every man who has not made himself a beast—and I am not sure that it is untrue even of him—there is a craving for religion. It cannot be otherwise, for the soul is built that way; and the slightest encouragement draws it out."

"Your thesis," said one of the company, "is in line with an article I read in *AMERICA* some time ago on Non-Catholics and Religion [Vol. V No. 3]. But let us have the gist of that conversation."

The priest resumed his narrative. His friend, it appeared, had had, like youths generally, a religious bent in early years, but received no direction then and only misdirection later. He had dipped into Christian Science but soon abandoned it for Spiritualism, in which he found considerable satisfaction. Its numerous frauds he admitted, but he was firmly persuaded of the genuineness of superhuman agencies in certain instances. The priest, to his surprise, agreed with him, and somewhat shocked him by declaring he was a Spiritualist himself.

"Why yes," he added, "and I am a Christian Scientist too. I started in life as a Baptist of the broadest variety the day after I was born. I became a Methodist as soon as I was able to think, and a very methodical one, too, for prayers, confession, Mass, and other exercises and duties prescribed and exacted, were all gone through in regular order according to the severely methodical laws and precepts of the Catholic Church. I was all the time a strict Episcopalian, believing in the divine institution of bishops invested with power to ordain and authorize ministers of Grace Divine, and I gave practical proof thereof when I knelt under a bishop's anointing hand at the sacrament of Confirmation. Later I studied philosophy and theology and, under the teachings of Thomas Aquinas and other doctors of the Church, became a Christian Scientist. It is the only way to become proficient in the science of Christianity. Then, though unworthy, I was invested with the dignity of the priesthood, and so, in the only true sense of the word, became a Presbyterian. I was always a Universalist—I believed in all the truths committed by Christ to His apostles when He founded the Church Universal. But, defining my beliefs by their animating and sustaining principle, I am essentially a Spiritualist."

They had got out of the Subway and were more at ease in a street car. The Spiritualist was perplexed. "Of course," he said, "I know all religions are true—" "Yes," said the priest, "to some extent. The mind is so constituted that it cannot renounce truth altogether. No man or church can draw up a formula that appeals to men which does not contain truth. It is the cork of truth that floats the bottle of error. Human organizations, be they called churches or lodges, have, or appear to have, glints and particles of truth. It is this or the

presumption of it that obtains or retains them followers. It is only a divine organization, founded, inspired and sustained by the God of Truth, that has all truth. Human institutions pass, for crumbs do not long satisfy the hunger of humanity; the Divine remains. The experience of Augustine is universal: the heart of man finds no rest until it rests in God."

"But about Spiritualism?" They were now at a street-corner where their ways diverged, and the priest was hurrying to Vespers. "Oh," he said, "read Father Benson's 'Necromancers,' or, better still, take up St. John's Gospel—the discourse at the Last Supper—and the Acts of the Apostles, and wherever you find the Holy Ghost mentioned read the passage twice. And"—this from across the street—"if you are interested in the matter come to church next Sunday. There is a new preacher and his subject is the Holy Ghost."

The preacher's exordium was not conciliatory. Taking for text "The Spirit of the Lord has filled the whole world," he asked: Is it true? Has not, rather, the spirit of evil taken possession of the earth? Heresy, schism, revolt, stubborn resistance to the breathings of God's Spirit—are not these the marking places in the history of Christianity? The protest of Protestantism was essentially a protest against the Spirit of the Lord breathing in and through His Church. The protesting hierophants and their progeny would direct the operations of the Holy Ghost; would have Him breathe not as He willeth, but as they willed. The outcome is materialism, skepticism, unitarianism, the denial of the very existence of God's Spirit.

The spirit of darkness, who had his hour on the night of Gethsemane and the day of Calvary, is abroad in the world, bold, virulent, aggressive. He is animating the forces of the world—that world which was hated of Christ—in France and Italy, Portugal and Spain, and pitting his strength defiantly against the Spirit of God. In ponderous tomes and frivolous sheets; in science, philosophy and literature; in pulpit, press and platform, he is inciting a thousand pens and tongues to utter jibes and calumnies on God's Church and God's truth. He has taken hold of the wires on land and sea, whispers into the ear of the transmitter, and guides the hand of the receiver. In favorable circumstances he has instituted diabolism, the worship of himself; but finding this form too crude for general acceptance, he has in our day inaugurated a religion peculiarly his own, intended by its name and nature to banish the Holy Spirit from the earth.

Under his guidance, Modernism, assuming and falsifying the terms of the supernatural, would destroy the Church by plagiarism of her spiritual significance; would steal God from her temples and the Holy Ghost from her heart. Finding that man can not get away from communion of some sort with the spiritual Kingdom for which his higher nature craves, he would feign to satisfy that yearning by robbing the Holy Spirit of His peculiar

function and establishing a religion under the very title which is the characteristic expression of His essence and operations. This religion he called Spiritualism, a system which, by its mysteries and mockeries, encourages blasphemous curiosity, awakes a thirst for forbidden marvels, spurns the divinely constituted order and revealed truth lawfully defined, destroys all positive religion by rejecting the visible Church, and by intent and action banishes the Holy Ghost and His worship from the world. In seducing men from the guidance of God's Spirit to the cult of lying spirits, Spiritualism weakens their minds, perverts their senses and corrupts their morals. Whatever be the surface allurements it presents to weakened intellects and morbid affections, it is substantially the worship of the devil.

Some spirit the soul must serve; and it must choose between the Spirit of peace and truth, the Lover and Light-giver of the world, and the spirit of darkness, of lies, of godlessness and despair, "who was a murderer from the beginning." It has chosen; and, despite superficial manifestations, it has chosen right. The night on which Christ said, "This is the hour of the powers of darkness," He also said: "I have conquered the world." To reap the fruits of that conquest He promised to send the Paraclete.

The preacher pictured the natural unfitness of the Galilean fishermen to convince and transform a corrupted world; how in nine days of prayer they prepared their hearts for the coming of the Paraclete, their sole reliance; how Mary sustained their courage, saying: "He came to me as the Angel spoke, and the first fruit thereof was the Saviour of the world." And lo! on them He also came, filled their hearts with love, their minds with truth; and the fruit thereof was the saving of the world!

Transfigured and wondrously gifted by God's spirit, they marched triumphant over the powers of darkness; marched, they and their heirs, through blood and fire and battle, always to seeming defeat, always to ultimate victory. The Church lives again the life of her Founder, ever passing to and fro from Crucifixion to Resurrection. The enemy foregathering in Gethsemane affrights her not. She knows that with her abides the Spirit of all truth, who "will convince the world of sin and of justice and of judgment"; knows that the final chapter will be ever written: "I have conquered the world."

Verily "the spirit of the Lord has filled the whole earth." Eternally proceeding from the Father and the Son, Love Divine is energizing by myriad ways and agencies in every soul. Of Him it is born again—"of water and the Holy Ghost"—and though the reborn soul should thrust Him forth He will not abandon it. By the angels and ministers of grace, by the written and the spoken word, by His Church's appeals and warnings, by His own constant whisperings to heart and mind, this Divine Lover woos back the soul estranged, and saves it from itself. The absolving and consecrating and anointing hands, and all the operations of His ministry, He

is everywhere and always empowering with grace. Every ennobling thought, every impulse corrective or prohibitive of wrong, every prayer in home or church or highway, all the spiritual workings of the soul and body Catholic, are initiated, sustained and guided by the Holy Spirit of God. In wondrous ways he has filled and fills the world.

But He forces no man. Freedom of will leaves play for the spirit of darkness. Of the thieves who died with God's Son, one accepted, one rejected the pleadings of His Spirit. There is now before the Sacred Congregation the cause of canonization of Jean Robert de Lammenais. His brother, Félicité Robert de Lammenais, one time a priest of renown, died an apostate. One hearkened to the Spirit of God; the other, hardened by pride, followed the spirit of evil. Between the two spirits every man must choose; and in choosing the Spirit of God, remember Christ said to His Church and to no other: "I will send you the Holy Ghost, the Spirit of Truth, to teach you all things and to abide with you forever."

A thoughtful-looking man, who had remained seated from his entrance into the church, knelt as the preacher ended.

M. KENNY, S.J.

CORRESPONDENCE

Opium Suppression in Szechuen

SHANGHAI, July 30, 1911.

The suppression of opium growing in the province of Szechuen has been vigorously prosecuted by the Viceroy and other officials during the years 1909 and 1910. Landowners and farmers made at first great opposition, but afterwards gave in and the restrictions were enforced with success. In consequence it may be stated that no opium is grown in the province at present. This is also the conclusion which Sir Alexander Hosie, British Commercial Agent, has arrived at. After inspecting five of the Northwestern provinces, he writes: "Szechuen alone has suppressed opium growing. In Yunnan (the province to the southwest of Szechuen and bordering on Burma)" he adds, "it has been suppressed by 75 per cent., in Shensi by 30, while in Shansi opium smokers are largely dependent on old stocks and smuggled supplies." In Kansu, before reaching Lanchowfu, the Capital, he counted 595 large poppy fields, and in the Wei valley—the Wei river runs south of Shensi and Kansu provinces and flows into the Hoang-ho east of Singanfu—as many as 2,036. These latter results are rather disappointing and obviously bear out that the campaign is but partially successful. They also show that energetic officials, when they bestir themselves, can do much to remedy evils, but there are few of this kind in the Empire.

The suppression of the opium crop has had far reaching effects upon the economic and general commercial conditions of the province. In 1907, the total annual production of marketable opium was about 175,000 piculs (23,333,000 lbs.), of which 120,000 piculs (16,000,000 lbs.) were consumed locally, and the rest exported to other provinces. The average price per picul

being 200 Haikuan taels, the total value of the drug produced during a year may be put down at 35,000,000 taels (23,000,000 gold dollars). It is evident that the disappearance of such a large sum is an important item for the provincial exchequer. Besides, a very serious decline in the price of land has set in.

In order to fill the gap caused by this deficit, officials and merchants have combined their efforts to improve agricultural methods and introduce new industries. Large areas, hitherto under poppy cultivation, are now planted chiefly with beans, groundnuts and wheat, and attempts are made to introduce the cultivation of the cotton plant on a large scale. Commercial enterprises are being encouraged and facilitated by advancing moneys from official funds. In many districts industrial schools have been opened, in most of which the various operations connected with sericulture are taught. Already the improvement and output of silk for the past year have been very remarkable.

A great hindrance to real progress and success is the lack of competent engineers, teachers and supervisors in the industrial schools. The spirit and desire for improvement are, however, everywhere apparent, and all well-wishers of the country see in these symptoms the assurance and prospects of better times. When China will have stamped out the opium evil in other provinces, as in Szechuen, her national exchequer may be a little depleted, but she will have shown the world that she is not ruled by selfishness but seeks the moral welfare of her teeming millions.

The anti-cigarette movement which seemed to be originally economic and hygienic has lately become political, and is an ostensible crusade against foreign trade. In Peking, Princess Tsai-hsun and Tsai-tas, General Yin Chang, Minister of War; Duke Tsai-tse, Minister of Finance, support the movement. Wu Ting-fang, former Chinese Minister at Washington, is particularly active in Shanghai. If the students, soldiers and people abstain from the foreign article, it is calculated that a sum of 15,000,000 taels can be annually saved. This, with the proceeds of the students' queues exported to the States, will form a valuable asset for paying off the foreign railway loan.

At Mukden, Soochow, Shanghai, Canton, Chengtu and other large cities throughout the Empire, hundreds of students appear in the streets minus the pigtail.

A Dutchman and a Belgian will be engaged as advisers in reference to the "Four Nation Loan."

Some foreign returned students, having examined the astronomical instruments of the Board in Peking, found them to be all of an obsolete pattern and much behind the needs of the present day. Duke Tsai-tse, Minister of Finance, has proposed to adopt the solar system for the calendar, but Prince King is quite opposed to the new scheme. The Board of Astronomy has been recently ordered to select an auspicious day on which the Emperor could begin his schooling, and has fixed September 10 for the event. How this could have been done with such unfit instruments remains a mystery for science.

The new Viceroy of Manchuria is devoting great attention to the distribution and strengthening of the army in the three Eastern provinces. The aggregate forces will be 30 brigades of infantry, 73 regiments, supply and baggage corps, 70 regiments engineering corps and 750 guns. Russia has recently stationed 70 army corps in the Amur region.

The Commercial treaty between Russia and Japan was signed at Tokio on June 23.

Some thirty of the district missionaries are here for

the annual holidays. The losses in our ranks for the past year have been very heavy, 12 priests and 1 lay brother, to which must be added 2 secular priests, who were carried off in the famine district.

The Yangtse valley is seriously flooded for the last week, and if the waters continue to rise disaster and starvation will extend to six or eight provinces.

An American engineer, whose name is Jamieson, has arrived in Shanghai with the purpose of surveying the course of the Hwai river, cause of the recent famine in North Kiangsu. The Government is already obstructing him, and it is feared little benefit will come from his visit.

M. KENNELLY, S.J.

Arriaga President of Portugal

MADRID, August 25, 1911.

At one time there were five candidates for the presidency. Magalhaes Lima, grand master of the Portuguese Freemasonry, was supported by the Masonic lodges and the Carbonari; Basilio Tellez, a man more given to study than to politics, and one whose honesty and sincerity are recognized, was the favorite of the moderate and conservative Republicans; Braamcamp-Freire, president of the Constituent Assembly, represents the aristocratic element in the party, and until very recently has posed as a Monarchist; Bernardino Machado was Minister of Foreign Affairs in the provisional Government; and finally, there was Manoel Arriaga, attorney general of the republic and the dean of Portuguese republicans.

As the time for voting really approached, there were but two candidates in the field; these were Machado and Arriaga. It was through the activity of Affonso Costa that the members of the provisional Government were declared eligible for the presidency; for his intention was to elect Machado, and secure for himself the coveted portfolio of Foreign Affairs. But Costa's very eagerness, or, rather, violent insistence, blighted the prospects of his favorite and friend. In fact, so extravagant and so fierce was the tyranny of Minister Costa in the cabinet itself, that it caused much displeasure and evoked angry protests; and when these came to the knowledge of the electors, Machado dos Santos, "the hero of the revolution," united with José Almeida and others to block Machado's aspirations and Costa's plans. The result was the election of Arriaga.

Who is this first Constitutional President of the Portuguese republic? Dom Manoel Arriaga e Brum de Silveira belongs to a family that has old monarchistic traditions. Both his father and his paternal grandfather were distinguished in military circles, and were trusted defenders of the interests of the Braganças. His mother, Dona Maria da Piedade Cabral da Cunha, traced her origin to the Kings of Castile and Leon, and claimed to belong to the twenty-third generation in direct descent from Hugh Capet, of France.

Notwithstanding these monarchistic antecedents, Arriaga, even in his early youth, frankly espoused the Republican cause. This cost him the favor and protection of his family, so that he could depend upon only his own efforts for success in life and even for a professional education. It was by his own exertions that he paid his way through the University of Coimbra, of which he afterwards became rector.

Arriaga, it may be said, is the incarnation of Portuguese republicanism. Of a dreamy and romantic temperament, he belonged in his youth to that generation of sentimental Socialists in Latin countries, who revived

and reveled in the doctrines of Fourier and Saint-Simon. In union with Antero do Quental, he helped Fontana to found the International in Lisbon. He was the recognized leader when the Republican party was founded in 1875, during the campaign of Lourenço Marquez in 1881, and also during the Pombal celebration in 1882. Thrice he was a Republican member of Parliament, and each time from a different district. As a writer of both prose and verse, he made a name for himself in Portuguese letters, while his eminently correct private life, his honesty and his political consistency made him respected by his countrymen. An eloquent proof of his fidelity to his political principles is seen in the fact that King Carlos, recognizing his talents, wished to entrust to him the education of his son and heir, Luiz, but Arriaga, looking upon such a work as at variance with his opinions, declined the appointment.

It was this faithfulness to his convictions, together with great sincerity and love of work, that won for Arriaga the respect and confidence of the Republicans. To-day he is the most prominent figure in the nation. With his burden of seventy years, with his systematic aloofness from political strife for the past twenty years, with his lack of energetic initiative, with his literary tastes which incline him to love books and the solitude of his library rather than the agitation, the intrigues and the wiles of politics, he does not seem to be the most suitable man to rule and guide the destinies of a people that is the victim of complete disorganization and political and social anarchy.

President Arriaga must choose one of two paths. He must either declare war against the secret societies, which would necessarily mean his fall and his death, at least politically; or he must suffer himself to be guided by them, which would mean that he should walk in the footsteps of the provisional Government and expand its policy of despotism, injustice, persecution and crime. Now, his antecedents preclude all possibility of hope for any betterment of Portugal's religious and social condition. Arriaga is a sectarian, an enemy of religion and the Church, an atheist, at least in practice. Once when he was delivering a speech in Lisbon, as he was an imitator and admirer of the Italian, Carducci, who had sung the praises of Satan, he seriously proposed the erection of a statue in honor of the prince of darkness; and from his professorial chair in the ancient University of Coimbra, he used to vomit out the most atrocious statements against Catholic dogma, and especially against the Immaculate Conception.

What Arriaga was yesterday he is to-day. His anti-clericalism and sectarianism have undergone no modification. Some of his friends, with the object, no doubt, of winning support and votes for their candidate, industriously spread the story that if he were elected he would modify the Separation Law, and make it in some way acceptable to the Church. But now he is President Arriaga. When the query was put to him he couched his answer in the following significant words: "The law will be carried out, whoever may constitute the administration. It may undergo some modification, but this will be so slight that the substance of the law will remain. I am an absolute Radical. I have shown it during my whole life by my words, spoken and written, in which I have always combated the Church. The Church has already fulfilled the social function for which it was instituted; among us it is now useless. Modern society has its own code of morals and wants no mentor."

After this frank and explicit declaration, there is no

excuse for treasuring the idle hope that under the new President things may mend in Portugal. On the contrary, there will soon be added to the already innumerable causes of the country's unrest the squabble between the partisans of Machado and Costa, who are the sources of the greatest danger with which the new administration must cope.

The Monarchists, on their side, are on the alert to stave off the utter ruin of the country. The days of the republic are numbered. If unforeseen reverses and misadventures do not intervene, within two months, possibly within a month, the monarchy will have been restored. The country wants it. The army wants it. There are men, there is money, there are arms, there is enthusiasm. What is lacking? A white and blue flag on the border; a shout against the tyranny of the republic.

NORBERTO TORCAL,

President, Spanish Associated Press.

Anti-Clericalism in Uruguay

BUENOS AIRES, July 26, 1911.

In the small Republic of Uruguay, our near neighbor, the president, Señor Batlle y Ordóñez, is a vigorous Socialist of the "ultra" brand. Coming back to power by virtue of an arrangement with his successor and predecessor, Dr. Williman, Señor Batlle y Ordóñez did not lose a moment in proclaiming, by words and deeds, that he was bent on drastic reform, and meant to put all the wrongs of the Republic right in four short years.

The result of his efforts so far are best seen in the protest his Catholic fellow-citizens published two days ago. The Catholic Party is by no means a negligible quantity in Uruguay. Its Congress, which rather encourages than checks the Executive Power, sanctioned a law refusing military honors on religious festivals. The law went into effect as soon as passed, and the Catholics took the next opportunity to turn out in thousands and without any official uniforms to grace the procession and thus testified in the most solemn and orderly manner their condemnation of the measured insult offered to God by the government.

The protest now issued says in effect, that the intention of the Government being manifestly anti-Catholic, it is well that all Catholics and men of sound judgment should know what the Government wants to do and how it proposes to effect its design. It is preparing to despoil the Church to the prejudice of all Catholics, and with violence to all precepts of equity and justice. The unprecedented malice of the presidential plan is seen in every act. Confiscation of private property, measured insult and violence, are all to be employed, and are being employed to root out the last vestiges of religious life in a really Catholic Republic. The confiscated property becomes, as usual, the spoil of the iconoclasts. A handful of the president's faithful creatures will gain what the Catholic majority are to be deprived of. The protest indicates several cases of open and confessed violation of rights in which the written and unwritten law are outraged with the sanction of the president and Congress. The very men who swore to protect and cause to be respected the Constitution and the laws are the first to break all the laws. Against the attacks made and contemplated upon Constitutional guarantees, the rights of property and liberty of conscience, the *Union Católica* utters its solemn protest, and invites all lovers of justice and liberty to support it in its crusade in favor of Catholic liberty and universal justice.

E. FINN.

A M E R I C A

A • CATHOLIC • REVIEW • OF • THE • WEEK

SATURDAY, SEPTEMBER 16, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Return to Savagery

If you happen to find yourself in New York between five and six of the evening near any of the great centres, where the people are plunging into the subways, or clambering up to the elevated, or swarming into the surface cars, you will see before you a puzzling phase of an actual social condition. Here are thousands upon thousands of women, all of them poor, most of them pale, anemic, haggard and careworn, of all ages from the slip of a girl to the wrinkled and withered old dame, of every race under the sun, as their lineaments and language declare—all hurrying in one direction as fast as their compact phalanxes will permit. They are the shop girls and factory operators, who have suddenly dropped out of the lofts on the west side of Manhattan, and are now scurrying to the crowded tenements on the East Side, or to Brooklyn and the Bronx. A hasty meal of indigestible ill-cooked food, a walk in their cheap finery on the cluttered streets, where dangers of all kind meet them, returning, perhaps, late at night to the fetid unventilated rooms, for which exorbitant rents are exacted, and then after a few hours restless sleep hurrying out again before dawn for the ceaseless grind of shop or factory—such is the daily life of the wage earners of multitudes of women, married and unmarried, who are forever on the ragged edge of penury and want, with all that such conditions imply. They know nothing of household ties or duties and care less. For years they have been exiled from home to earn a pittance that will help to find a shelter for the family and procure covering and food. They have lost all interest in what is normally the happiness and delight of every well constituted woman.

Where are the men? Almost every afternoon you may see ten or fifteen or twenty thousand of them sitting hour after hour on the bleachers, which they pay

to occupy, and shrieking like maniacs at the feats or fumbles of high-salaried players, or again at night, fighting in the streets for the privilege of buying, at extravagant prices, a place in an arena, where thousands of men applaud the prowess of two human brutes who are beating each other into insensibility.

Much of this looks like a return to the conditions that prevailed here three hundred years ago, when the squaws did all the work and the men hunted and gambled and drank and murdered, and occasionally tortured a victim at the stake, all of which things, even the last, are now features of our American life. Nevertheless, we are told to believe firmly in the progress of civilization.

Socialists in the Trade Unions

Socialists have scored another victory in the labor unions by the election of William H. Johnston to the presidency of the International Association of Machinists, with a total of 15,300 votes against 13,321 received by James O'Connell, the incumbent of that office for eighteen years. Johnston is an outspoken Socialist, while O'Connell was a member of the Civic Federation, an organization which has ever been most cordially hated by the party of the reds. Its conciliatory policy, intended to secure amicable relations between capital and labor, is looked upon by Socialists as most directly opposed to their own revolutionary principles. Three of their number, moreover, were chosen as delegates to the American Federation of Labor.

President-elect Johnston was twice Socialist candidate for the governorship of Rhode Island, and his election is viewed by the Socialists as the third serious blow they have given to the anti-radical element in the labor unions. The first was dealt by the miners in forcing John Mitchell to sever his connections with the Civic Federation, much against his own will and better judgment. The second was the defeat of Treasurer Lennon, of the American Federation of Labor, as secretary of the Tailors' Union. By joining in the opposition against him there was afforded them an opportunity of manifesting their animosity against the present head of the American Federation and his cabinet. Whatever other reasons existed, this was the one which gave satisfaction to the Socialist party.

The ultimate object of the Socialists, however, is to capture the Federation itself. Of this purpose they never lose sight even for a moment; for it is to secure to them the control of the entire labor movement in the United States. They have achieved similar results in other countries and are determined not to rest until they have accomplished the same here. To bore from within, and to attack from without, are the acknowledged tactics in their conspiracy against the labor Federation. These they are resolved to follow out until the day when, as they hope, they can hoist upon the masthead their own red flag of the revolution, the substitute in the

modern signal code for the skull and cross bones used of old. Catholic workingmen have a battle awaiting them and they cannot be prepared for it too soon. Here is a duty not to be overlooked by us.

The Ideal Marriage

President Charles F. Thwing, of Western Reserve University, writing in the *Hibbert Journal*, on the subject of family life, declares that "the value of the American family as a social unit has suffered a great decline," and that its position is lower than it has been in two hundred and fifty years. "The present situation," he says, "is detrimental to the best interests of the human race."

He attributes this decline to the Protestant Reformation, which he assures us was "the greatest movement for individualism the world has ever known." This individualism was emphasized by Puritanism, helped on its way by the infidel philosophy of the eighteenth century, particularly that of Rousseau, and injected into politics by the American Revolution. The ever increasing individualistic education of the present day is responsible for a share of the havoc, the women's rights movement is sweeping it onward with the velocity of a whirlwind, and finally, says Dr. Thwing, "the decline in the sense of social and conjugal duty"—a euphemism for dissolute living,—enters the field of devastation as one of the most active wreckers of the homes of the American people.

"What we need now," he says, "is a return to old standards, a new and vivid realization of the duty of child bearing, and of the sanctity of the marriage state. The Roman Catholic Church," he notes, "has on the whole accomplished far more for the perpetuity of the marriage rite than has the Protestant."

Let us say in passing that to do a little more for marriage than Protestantism, which is charged with the destruction of marriage, is not crediting Catholicism with a very considerable achievement. The real solution of the difficulty, continues the Doctor, is to be found in John Stuart Mill who, in his book on the "Subjection of Women," tells us how married life can be a source of unbounded felicity, without the slightest danger of its perpetuity being affected.

Evidently Doctor Thwing has read John Stuart Mill only in parts. That ridiculously overestimated writer did not believe in God; his deity was a pagan demi-god. He was, though, possibly he was not aware of it, a Manichæan, and consequently his creed rated all material things evil, including the human body. He was a Utilitarian, which is only another word for a Sensualist, one whose tenets, his friend Carlyle said, were those of the animals that wallow. He was a Malthusian, and therefore did not regard with favor the sanctity of marriage, or esteem as sacred the duty of child-bearing. Leslie Stephen, his biographer, tells us that we see in Mill, "no

tender dwelling on early days and associations, no affection for mother or brother or sister, no warm expression of personal feeling. In a word, he is a frigid thinker and a worthy prophet of the dismal science which leaves out of account all that is deepest and truly valuable in human nature." This ideally married man lived for years with a Mrs. Turner, the wife of another. He was denounced by his father, shunned by his brothers and sisters and ostracized by the wives of his scientific associates.

"At the feet of this Egeria," says Stephen, "he sat in absolute seclusion from his fellows during the most feverish period of his intellectual life. Of her he spoke in language so extravagant as almost to challenge antagonism. Her qualities, he said, included Carlyle's and his own and infinitely more; her judgment was next to infallible; the highest poetry, philosophy and art seemed trivial by the side of her, and equal only to expressing some part of her mind, and he prophesied that if mankind continue to improve, their spiritual history for all ages to come will be the progressive working out of her thoughts and the realization of her conceptions."

Such is the man we are told to consult if we would know what is an ideal marriage. Has Dr. Thwing forgotten the teachings of Jesus Christ?

Sturdy Belgians

On the 15th of August, as the readers of AMERICA will remember, the Liberals and Socialists of Belgium made a monster demonstration in Brussels. Estimates vary widely as to the actual number of the participants, some putting it at 300,000, others at 60,000. The meeting was large enough in any case, but one ominous feature of it was that the red flags of the Socialists fluttered everywhere more defiantly than the blue of the Liberals. The parade passed off peacefully, and their Catholic opponents scrupulously kept in the distance.

Long before this political appeal of the "outs," the Catholics of Louvain had planned to hold a meeting at Louvain, on August 27, more as a political wake than a jubilation. Schollaert, the fallen Minister, represented that constituency, and his supporters wanted to assure him of their loyalty, no matter what might happen. Meantime, however, the Brussels affair had excited the country, and the call for the local gathering grew into a demand for a great national demonstration. Louvain is a small place compared with Brussels. It has only one railway station, but on the 27th it is estimated that 80,000 men—there were no women and children as in the Brussels parade—crowded the narrow streets of the old collegiate city.

The Belgians know how to plan a public pageant. Every village and town and city of both the Flemish and Walloon sections came with bands and banners and paraphernalia of all kinds to tramp through the streets and crowd into halls or line up before the grand stands in the public squares to hurrah for Schollaert and to

demand the passage of the school bill. The courtesy which they had extended to their enemies in Brussels was not shown to them at Louvain. Some of the paraders were attacked, flags were torn and heads were broken, but on the whole order prevailed. That host of 80,000 men would have been a formidable foe to assail.

It is needless to say there were no red flags in that procession; no singing of the Marseillaise, or International. The demonstration was all for law and order and love of country, and the populace, as well as the men in line, bubbled over with patriotism. It promised well for the municipal elections of next month, which in turn will indicate what way these two political gusts have turned the weather vane. From their success or failure a forecast may be made whether the elections of next year will decide if Belgium's Catholic government is going to continue its glorious career.

Anglicans in Trouble

An interesting and amusing correspondence runs through the issues of the *London Times* for the latter part of August. It discusses the dangers lurking in the Communion Cup, namely, the many microbes, especially those of phthisis, which each Protestant communicant leaves on its rim; and it proposes various means of avoiding them. Some clergymen suggest the wiping of the vessel's rim with a napkin after each communicant has taken his or her sip; but this is open to two objections. The ardent Anti-microbist sees no protection in so crude a method, but rather the reverse, since the wiping would spread the microbes round the whole rim, which, after half a dozen had been communicated, might be covered with an assortment of consumption, diphtheria and typhoid germs, to say nothing of cholera and plague. The zealous Ritualist makes the second. According to him the napkin would have to be burned after each administration, which would be contrary to ordinary Catholic practice, and would be, moreover, quite expensive. One clergyman defends the practice as primitive, with a show of extraordinary learning. He tells the readers of the *Times* that the maniple, which took its present shape when the Church of Rome denied the Cup to the laity, was in purer days a linen cloth, used for this very purpose of wiping the rim of the chalice; and he urges each of his brethren who wears vestments to discard the Roman corruption and instead of it to fasten a napkin to his left arm. He does not say whether the subsequent holocaust of the napkin was also the primitive practice. No doubt the maniple was originally cloth, but if its use was to protect communicants from microbes, how does the clergyman explain its use by subdeacons, and the fact that deacons carry it in functions implying exertion, but far removed from the administration of Holy Communion, *e. g.*, in the singing of the Passion in Holy Week, and in the blessing

of the Paschal Candle. Another clergyman gets over the difficulty of expense by using Japanese paper handkerchiefs, which can be prepared with disinfectants. Being very cheap, the burning of them is no serious charge to the church accounts.

Again, another would put all suspects by themselves and communicate them only after the others who have passed quarantine. But as Dogberry affirms "Comparisons are odorous." A doctor would provide a little cup for each of that unhappy class, and tells how he induced his own clergyman to do so. Another medical man advises the use of capsules, recommending a firm of chemists, apparently Jewish, who will provide sacramental wine in such receptacles. These should be put into the communion cup, from which one could be handed to each communicant. Lastly, a lady with several academic degrees explains her practice. It is to take the cup into her hands when the minister offers it, to hold it while he exhorts her to drink, and then to hand it back untasted. A clergyman acknowledges that he has met such cases, but confesses naïvely that he always took them for Romanists availing themselves of his ministry, but scrupulous to observe the discipline of their own Church. We must not forget to add that a few clergymen recommended a trust in Providence; but as, in the eyes of scientific people, they are only old fogies, their suggestion was not criticised but simply ignored.

Among so many absurdities one sensible observation was made more than once. After all, it was said, the Roman practice of Communion under one kind suffices for the full reception of the Sacrament, and it is the most practical way out of the difficulty.

Federation and the Knights of Columbus

The growth and influence of the Federation of Catholic Societies was particularly noticeable at its Tenth Annual Convention in Columbus; an incident of that occasion indicates that by next year's meeting it will have received an immense accession to its ranks. His Excellency, the Apostolic Delegate, having declared that from its establishment the Federation had given strength and sustenance to the Church in America, and consolation to the Holy Father, and "is working distinctly under the protection and guidance of the American Hierarchy and with the full sanction and blessing of the Pope," made this important statement:

"I have just been informed that Council 400 of the Knights of Columbus, of Columbus, Ohio, has joined the Federation. I congratulate Council 400 on the stand it has taken, being the first Council of the Knights of Columbus in the United States to affiliate with the Federation of Catholic Societies. It is time for the Knights of Columbus to join the Federation. In being the first Council to affiliate with this great organization, which has the encouragement and support of the American

Hierarchy and the blessing of the Holy Father, Pope Pius X, Council 400 has set an example to the rest of the country which I hope to see followed by every Council of the Knights of Columbus through the length and the breadth of the land.

"I had occasion to thank the Knights of Columbus in the past for many courtesies shown me on auspicious occasions. I had the pleasure of being present at the founding of the first Council of the order in Canada, and I have ever since been gratified and edified at observing the spread of the organization and its increasing scope of usefulness in the cause of religion. In uniting in the great work of Federation the Councils will add their importance as an aid and auxiliary of the Church."

There was immediate response to His Excellency's appeal. Mr. Denechaud, President of the Louisiana Federation, said at the final meeting, that the Louisiana Councils of the Knights of Columbus had telegraphed to him their assent to the Apostolic Delegate's wishes, and authorized him to announce that they were unanimous in "uniting heart and soul with Catholic Federation."

There is good reason to believe that this action will become universal. The Archbishop of New Orleans had some months ago instructed his pastors that all Catholic societies in his diocese should add their strength to the federated body; the Archbishop of Boston and other prelates had expressed the same desire, and the Knights in every instance, manifested, as became their record, loyal compliance with the wishes of their bishops. The political and other difficulties that at first appeared to lie in the way of federation have now proved to be imaginary. The numerous bodies that belong to it have preserved their own identity, and many of its most influential leaders and workers are prominent members of the Knights of Columbus. The moral, social and educational problems that confront us, menacing the stability not only of the Church, but of the nation, can only be solved by the organized cooperation of all our people. The Knights of Columbus have done much in their own sphere for the defence and advancement of Catholic interests; by uniting with all other Catholic societies in common action they will have added immeasurably to the Federation's influence for good and to their own. The Federation Convention of 1912 promises to be memorable in the Catholic History of the United States.

Reasonable Politics

Next year's struggle for the honors and responsibility of the highest place in our country will, from present indications, centre about the ever old and ever new question of our tariff laws. It is a happy coincidence, then, that the leaders of the cohorts who will face each other in that struggle appear to be men of character, men who will strive to settle the question in a way to satisfy the sober judgment of the people. Both President Taft, and Chairman Underwood, of the

Democratic majority in the House of Representatives, have recently made speeches singularly devoid of the partisan passion that has hitherto characterized the consideration of the tariff question. "We do not propose unduly to agitate the business interests of this country," said Mr. Underwood; while the President put himself squarely on record as resolved to solve the intricate problem "by the earnest effort of the level-headed, the practical and the courageous among us, and by reducing the influence of the demagogue and theoretical extremists on the one hand and the reactionary influence of combinations of wealth on politics and progress on the other."

May the good omen endure until the work will have been accomplished! How little the economic theories which are supposed to underlie party principles have influenced party action heretofore is notoriously evident. Since the days of Grover Cleveland and before, tariff revision has held a prominent place in the platform of one of our great political parties. They who stood on that platform, it is true, have allowed many a fad to come into play in their program, but they have never wavered in their profession of faith in the need of a cut in tariff rates.

But selfish interest has made a mockery of ethical principle in other struggles marking partisan politics in our land; we need not be surprised that it showed its wonted force in the frequent tinkering with laws so vitally affecting the industrial and economic development of the nation as does tariff legislation. In the most recent attempt, early in Mr. Taft's administration, to mitigate the burdens high tariff schedules imposed, many a professedly devoted follower of the Democratic creed in the National legislature was found to have decided leanings toward protection, and to be disposed to urge a tariff for revenue or for free trade, only when the schedule under discussion did not affect him or his constituents.

Happily bigger and broader ideas are beginning to prevail, and the people have made it plainly clear that they will not have the question solved by men whose views can be made to suit any taste. Even the politicians realize this. The country must be allowed to work out its own prosperity unhampered by the pettiness of selfish interests that have heretofore ruled its activities. Both Republicans and Democrats are keenly alert to the change, and the policy, enunciated by Mr. Taft and Mr. Underwood alike, indicates a set purpose to eschew mere enthusiasm and the clap-trap of partisan passion. Their words will happily reassure men's minds when the country particularly needs reassurance.

—•••—
Russia is still protesting against the appointment of Captain Stokes, an ex-officer in the Indian army, to a post in the Persian *Gendarmerie*. England also seems to be indignant with Persia for employing the captain. But meanwhile he keeps his office.

MORE OPINIONS OF THE "ENCYCLOPÆDIA BRITANNICA."

The following letter has been received by the editor of "The Catholic Encyclopedia" from his Eminence Cardinal Gibbons:

Your favor is just received. The unfriendly attitude of the "Encyclopædia Britannica" towards the Catholic Church, as set forth in AMERICA, was a startling revelation to me. Assurances had been given to me of its spirit of impartiality and justice. I had not critically examined it, and only occasionally referred to it for information on secular or biographical subjects.

I tried this A. M. but could not succeed in finding a set of the last edition of the "Encyclopædia."

If I am not mistaken, the conception of "The Catholic Encyclopedia" arose from some articles in "Appleton's" unfriendly to the Church. It was *felix culpa*. I hope also that good will come from the recent searching criticisms in AMERICA. I congratulate you on the continued success of "The Catholic Encyclopedia." It is a monumental work.

Faithfully yours in Xt,

J. CARD. GIBBONS.

August 14, 1911.

From one of the leading American authorities on Political and Social Economy:

"In the article on Socialism in the 'Encyclopædia Britannica' we read: 'In the Protestant parts of Germany the Socialists as a rule were Social-Democrats; in the Catholic as a rule they were Christian Socialists.' This is most astonishing information, but accords well with the treatment of Catholic subjects throughout the 'Encyclopædia.' It is a mistake the veriest tyro should not be guilty of, since it concerns a political party which has played a most important rôle before the eyes of the entire world. A similarity of titles has betrayed the author into identifying two interests which are as different as night and day. The Christian Social party, which is composed of Catholics, is opposed in every fundamental tenet to the Christian Socialists, with whom its members are confounded. We might excuse a mistranslation in the name, but cannot excuse a total misconception which would stultify the Church herself.

"We likewise, to our great surprise, discover that the most eminent student of the social question in the German episcopate, Bishop Ketteler, was himself a Socialist, although 'the Pope's encyclical of the 28th of December, 1878, bore no trace of his influence, mixing up as it did Socialists, Nihilists and Communists in one common condemnation.' Such treatment of social questions is a complete falsification of the position of the Catholic Church."

From a well-known literary woman in London, England:

"Many are enjoying your exposition of the 'Encyclopædia Britannica.' That work is scoffed at by educated people in England."

Catholic subjects have in great part been allotted to writers without the special knowledge necessary for the purpose, and—what is worse—with a reputation for hostility to the Church. . . . We shall have occasion to refer to this matter again, and content ourselves for the present in putting Catholics upon their guard in the event of their being approached by the publishers' agents. That so great a work should be turned into an agency for calumny and diatribe may well be designated a crime against civilization.—*Catholic Record*, London, Canada.

Thanks to AMERICA, the whole world now realizes that the new edition is false, mendacious and misleading. When the agent calls on you, show him the door. When you get a letter from the company asking you to order the new "Encyclopædia," tell them

to send the foul and pestilential thing down the bay and have it fumigated first. Tell your friends to be careful lest they get fooled and contaminated by this vile work.—*Western Catholic*.

Don't buy the "Encyclopædia Britannica," and advise all your friends not to buy it. It is untrustworthy as to Catholic matters. It is malicious, bigoted, offensive and false. Do all you can to prevent its sale.—*Catholic Columbian*.

Catholics who honor the Virgin Mother of God will not admit the new edition of the "Encyclopædia Britannica" within their doors. They will leave it severely alone in the public libraries and everywhere treat it with the loathing it deserves. It defiles the spirit; it profanes the home; it is fetid with falsehood and putrid with prejudice. It is a menace to faith and morals. It reeks with insult to Catholics and their religion. It perpetuates old lies and rehashes old calumnies. It is bad in history, misleading in science, erratic in philosophy, blasphemous in theology. It is a mine of misinformation. What can a Catholic think of a work that cynically impugns the virginity of Mary Immaculate? Outrage of Catholic feeling could not go further. Yet this monumental liar impudently bids for Catholic patronage. Beware of the "Encyclopædia Britannica"!—*The Rosary Magazine*.

LITERATURE

Lessons in Logic. By WILLIAM TURNER, S.T.D. Washington: Catholic Education Press. London: R. & T. Washbourne. \$1.25.

Catholic treatises on Logic, the foundation of philosophy, have not been as numerous in English as the Church's record in the philosophic field would lead one to expect, for it was Catholic scholars from St. Augustine to St. Thomas who preserved, renovated, amplified, and delivered to modern civilization both the foundation and the edifice. Protestants like Ramus, Francis Bacon, and their schools, would not receive even Aristotle under such auspices, but the premises on which Bacon grounded his much advertised departure are now recognized to have been erroneous. Aristotelean logic is not exclusively deductive; the inductive method is not capable by itself of directing the mind in scientific discovery, and both Aristotle and the Scholastics who developed his system did recognize the importance of induction. The laws of thought which they formulated from an accurate study of mental processes are true and, therefore, equally applicable to either method, the preponderant use of the one or the other depending on the needs, trend and opportunities of the age and the individual. The claim that Protestantism originated induction and, therewith, the practical inventions that largely resulted from its use, is no more true than that Luther invented the Copernican system, the New World and the printing-press.

These and other fallacies similarly biassed have been able until recently to find facile audience in the English-speaking world. A few elementary treatises excepted, Latin, which, among other advantages, has a fixed terminology, remained the philosophic medium till the "Stonyhurst Series" essayed to carry the war into Africa. In that well-planned set of volumes Scholastic philosophy is shown to be alone competent to meet every problem of the day; and it is also made clear that the collections of discursive essays, fanciful opinions, and arbitrary and contradictory theories that are classified as "English Philosophy" have no proper title to the name. With Maher's "Psychology" and Joyce's "Principles of Logic" the student is now equipped to meet the requirements of any university examination in these subjects, and to unravel the fallacies of modern philosophies.

What Father Joyce has done for university students and professors Dr. Turner's "Lessons in Logic" will accomplish for beginners. Though more, perhaps, is packed into its 300 pages than is desirable for the academic students whose needs it aims to meet, it is a clear and orderly exposition of the laws of thought and the methods of applying them to modern conditions. It takes account of divergent theories, disentangles the confusion of terms with which the inexactitudes of modern writers have burdened philosophy, and is as scientific in presentation as it is Scholastic in principle. As is proper to a work on Logic, it is only Catholic in the sense that it is based on fundamental truths and free from the sensism, subjectivism, agnosticism, and other erroneous theories subversive of truth that underlie most secular text-books. On its merits it should force its way into many non-Catholic institutions.

The first of the Catholic University series of philosophic text-books, "Lessons in Logic" is worthy of the author of "History of Philosophy," and bespeaks a favorable hearing for its successors. M. K.

The Queen's Fillet. By CANON SHEEHAN, D.D. New York: Longmans, Green & Co.

Canon Sheehan's success as a story-writer has been so identified hitherto with the delineation of Irish character that one is predisposed to doubt his wisdom in venturing into foreign fields. No reader, however, will have turned many pages of this story of the French Revolution without reaching the conclusion that the author of "My New Curate" is as firm of touch and as interesting, if not so charming, in Paris as in Cork. In "The Intellectuals" he had deflected somewhat from the paths best suited to his genius, but here he again shows himself possessed of the great story-writer's art: the power to coin the dead matter into gold or weave it into gossamer, and make one feel the throb and pulse of history. He has chosen a field wherein he is pitted against many doughty antagonists, and, as far as our reading goes, we do not hesitate to declare him victor.

Following the career of Maurice de Brignon—who is forced by the count, his father, into a seminary, flies therefrom to the Revolutionists, abandons them in disgust to join the Vendean army, and finally reenters the cloister—we are shown step by step the insensate pride and pitiless oppression of the nobles as a class, the general subjection of the Church to court and nobility, the weakness of the King, the cowardice of the Girondist theorists, the unspeakable savagery and loathsome butcheries of the mob, and the noble heroism of the Queen and of the countless other brave victims of the Terrorist monsters whom the French Revolution unleashed upon the world. Mirabeau, Talleyrand (to whom the author is evidently partial), Cathelineau, Danton, Marat, Robespierre, and a multitude of lesser characters, all distinctly characterized, pass in review while the terrible, painfully thrilling episodes of the great cataclysm seem to rise before the eye, illumined and vivified by genius. The faults and virtues of nobles, churchmen and people are sketched with an insight that indicates wide and well-sifted reading, and praise and blame are impartially weighed, though the stupidity of the Bourbons in executing Ney provokes the addition of several indignant chapters. In the large gallery of striking portraits, the Queen, de Brignon, Chenier the poet, and Adèle, "the daughter of the Revolution," are drawn with exceptional power.

Substantially the book is a history, and a searching one, of the French Revolution, but essentially it is a story. Through it all de Brignon, noble, cleric, revolutionist, royalist, monk—an evolution of which the period furnishes not a few examples—binds the events and personages into a well-connected and fascinating narrative, one of the best and truest

of the numberless romances which have been woven around that wonderful epoch. M. K.

Down Our Street. By J. E. BUCKROSE. New York: G. P. Putnam's Sons.

The Justice of the King. By HAMILTON DRUMMOND. New York: The Macmillan Co.

A Room with a View. By E. M. FOSTER. New York: G. P. Putnam's Sons.

How little quality is found in the quantity of books which flood the market at present is well evidenced by these. The first, "Down Our Street," has something to recommend it in the really delightful character of Mrs. Bean. Indeed she seems, with her unselfishness and somewhat blundering charity, a relic of a tribe that is fast decreasing. But the plot of the story has not much novelty in it, and its setting, a small English town, where one meets little else than dark houses, gloomy streets and foggy days, is, for all the author's efforts to the contrary, a bit depressing.

"The Justice of the King," while not devoid of interest, lacks the special virtue which we look for in a historical novel that would enter the lists with so many others of superior quality. The plot which finally evolves in the marriage of Ursula de Vesc, the youthful Dauphin's guardian, and Stephen La Mothe, who has been sent to Amboise to discover a plot against the life of King Louis, can scarcely be considered more than mediocre. In its favor, however, it must be said that it is quite free from that moral laxity, so common in modern novel-writing. The author is plainly in sympathy with the virtuous and at variance with vice.

This last may be said in general of "A Room with a View." But this is as far as commendation may go. For, from a literary view-point, it is hard to find cause for praise. The very title is almost meaningless, the plot commonplace and the episode obvious. The entire first half of the book is a rather desultory account of tourist life in Italy, connected by one or two slender threads with the subsequent half. A few episodes in the earlier pages give some hope of interest afterwards, but it is not until very near the climax that real interest is aroused—scarcely sufficient reward for plodding through two hundred pages. JOHN DUSTON, S.J.

Mr. David Goldstein has undertaken to begin an anti-Socialistic campaign in Pennsylvania, opening October 1 with a lecture at Tarentum. The point of attack has been well chosen. Pennsylvania is one of the States where the faith of Catholics is most terribly jeopardized, especially in the mining districts. The *Appeal to Reason*, a most violent Socialistic sheet, has in this State alone over sixty thousand subscribers. It is the duty of all who are entrusted with the spiritual or temporal welfare of our workmen to secure for them every possible opportunity of becoming acquainted with the tactics and the fallacious arguments of Socialism.

What lends to the lectures of Goldstein special significance and authority is the fact that he himself, before his conversion to Catholicism, had been one of the leaders in the Socialistic camp, and was the choice of his party as candidate for Mayor of Boston (1897). As a state executive committeeman at the Massachusetts Socialist Convention of 1902, he strongly advocated a constitutional provision which was meant to repudiate all members who promote religious hatred, free love and violence, and to disavow all literature which advocated such principles. Finding his efforts unavailing, he published, in joint authorship with Mrs. Avery, the book, "Socialism: The Nation of Fatherless Children," which has created considerable comment and has been largely quoted.

Mr. Goldstein's lectures are valuable likewise because of his standing in trades union circles. As a member of the Executive

Board of the Cigar Makers' Union, No. 97, he possesses the confidence of the workmen and is master of his subject, besides being skilled in the art of quick-witted, rough-and-ready repartee such as the attacks of Socialists at these meetings of necessity demand. In the circular distributed for the Pennsylvania campaign it is stated that "Mr. Goldstein's lectures may be had according to ordinary financial arrangements, or by a plan whereby the cost for railroad fare, hotel bill and a personal fee may be saved, and at the same time the effectiveness of the lecture greatly enhanced by the dissemination of anti-Socialist literature." This last is a most important consideration. Socialists would never deliver a lecture without striving to distribute their literature. Mr. Goldstein is located at the Boston School of Political Economy, 468 Massachusetts avenue, Boston, Mass. J. H.

We are in receipt of "Irish Songs in English and Gaelic" and "Irish-American Patriotic Songs," by O'Sullivan and Seabrook, Chicago, and "Popular Selections from O'Neill's Dance Music of Ireland," all published by the "Gaelic Association of Chicago for the Preservation of Irish Ideals." The numerous publications of Irish dance and folk music by Captain O'Neill of Chicago are pronounced excellent by such a competent authority as Dr. Grattan Flood, and "a perfect quarry for future delvers in Folk Airs." The *Irish Archeological Journal* wonders how the Superintendent of Police of so populous a city found time to compile and arrange a complete and accurate collection of Gaelic airs, and asks when will an Irish Constabulary Inspector emulate his example. The song collection of Messrs. O'Sullivan and Seabrook, arranged mostly in two part harmony with piano accompaniment for junior classes, can be easily adapted to mature voices. The Chicago Society has been eminently successful in popularizing these songs and airs among the schools and Catholic associations of that city, and Rev. M. J. McNulty, S.J., the spiritual director, informs us that the Gaelic dances have proven as salutary morally as physically. That was to be expected. A moral race developed and preserved them. It was St. Francis de Sales, we believe, who said that dancing, like mushrooms, is harmless in itself but not nutritious. He had not witnessed Gaelic dances. Single, double, reel and hornpipe, hop and skip and swing and shuffle, with foot and ear alert to beat on the floor every note of the subtle music, give grace and suppleness and athletic training to the body while providing healthful recreation to the mind. The Chicago publications should greatly stimulate the growing interest in the folk and dance music of Ireland.

Father Tatlock, S.J., of the English Province, has issued a "Manual of Latin Phonography," an adaptation of Pitman's Shorthand to the Latin language. The *Universe and Catholic Weekly* of London says that the new logograms invented by Father Tatlock show much ingenuity, and congratulates him on a work that will appeal especially to ecclesiastical students.

"Gemma Galgani, a Child of the Passion," was an ecstasica and mystic who died in Italy only eight years ago. Well-attested marvels somewhat similar to those we read of in the life of the Poor Man of Assisi, and power with God like that the saints enjoy were of frequent occurrence in this young girl's life. On Friday blood would flow from her hands, and in her raptures she read the secrets of hearts. Philip Coghlan, C.P., tells Gemma's story, and Benziger Bros. publish the book.

It would perhaps have a sobering effect on magazine writers who have lately been singing loudly the praises of the King James Bible if they would read a little book of popular lectures published by Sands & Co., London, called "Where We Got the Bible." The author is Father Graham, a Scotch priest who was once a Presbyterian minister. He proves conclusively that un-

less the "Bible-hating Church" had preserved the Holy Scriptures, unless the "lazy monks" had made copies of them, and unless some benighted Catholics had been the first to English them, it is hard to see how the King James Version could ever have appeared at all.

The "Children of the Gael," by Charlotte Dease (St. Louis: Benziger Brothers), consisting of seven short but remarkable stories of survivals in the present day of older Gaelic types, is told with easy art in 196 pages. The "Travelling Piper," the "Old-time Woman" and "The Scholar" are particularly pleasing, being typical of the past and, apparently, prophetic of the future. The hope of the island Scholar, as he saw "the growing stream of students coming to learn, like their ancestors, the ancient Gaelic lore, that the Gael like the eagle might renew his youth," is evidently shared by the writer, who has contributed not a little towards the attainment of her desire that "glory shall sit on the sign of the Gael."

Republished controversies are generally difficult reading, especially to those far away from the scene of the discussion, and "God or No God in the Schools?" a pamphlet coming from distant New Zealand, is no exception to the rule. But the Right Rev. Henry W. Cleary, D.D., Bishop of Auckland, has provided his readers with such a well-stocked arsenal of arguments on the Catholic school question that pastors, editors and educators will be glad to have the booklet near at hand, especially as it is well indexed.

At the earnest request of Father Hudson, editor of the *Ave Maria*, J. Godfrey Raupert, the convert, whose able books on spiritism are so well known, has out a second edition of "Back to Rome!" As this work is "off the beaten track of controversy, and is of especial usefulness on account of the references to books unknown to the average reader," seekers after light may find in it the gleam that will guide them home. Benziger Bros. are the publishers.

"Louise Augusta Lechmere," a new biography published by Benziger Bros., is a French Jesuit's memoir of his mother. The Oxford Movement brought her, after many trials, into the Church, and the story she tells of her conversion is the best chapter in the book. Madame D'Arras gave three of her children to God, used her wealth to adorn His temples and to clothe His poor, gladly received into her Italian home religious exiled from France, and died happily a tertiary of St. Francis. The book might have been put together better.

BOOKS RECEIVED

- The Secret Garden. By Frances Hodgson Burnett. New York: Frederick A. Stokes & Co. Net \$1.35.
 In Honor of James Whitcomb Riley. A Meeting of the Indiana State Teachers' Association, held in Tomlinson Hall, in Indianapolis, December the Twenty-eighth, Nineteen Hundred and Five. With a brief sketch of the Life of James Whitcomb Riley. Indianapolis: The Bobbs-Merrill Company.
 History of Pope Boniface VIII and his Times. With Notes and Documentary evidence. In Six Books. By Don Louis Tosti, O.S.B. Translated from the Italian by Rt. Rev. Mgr. Eugene J. Donnelly, V.F. New York: Christian Press Association Publication Company.
 The Journal of the American Irish Historical Society. Vol. X, 1910-1911. Edited and Compiled by Patrick P. McGowan, Secretary-General. New York: Published by the Society.
 Hurdcott. By John Ayscough. St. Louis: B. Herder. Net \$1.50.
 The Rise of the Greek Epic. Being a Course of Lectures delivered at Harvard University. By Charles Murray, Regius Professor of Greek in the University of Oxford. Second Edition revised and enlarged. Oxford: At the Clarendon Press.
 The American Jewish Year Book 5672 [September 23, 1911, to September 11, 1912]. Edited by Herbert Friedenwald for the American Jewish Committee. Philadelphia: The Jewish Publication Society of America.

German Publications:

- Kirchliches Handbuch für das Katholische Deutschland. Herausgegeben von H. A. Kröse, S.J. Dritter Band: 1910-1911. Freiburg im Breisgau: Herdersche Verlagshandlung. Net \$1.70.
 Afrikanische Spiegelbilder. Die Welt des Halbmonds—wie sie weint und lacht. Von Otto C. Artbauer. Regensburg und New York: Druck und Verlag von Friedrich Pustet. Net 80 cents.

EDUCATION

A topic, touched upon quite informally during the convention of the Catholic Education Association in Chicago early in July, is coming to be recognized as one well worth serious attention on the part of Catholic educators in this country. The European idea of the Social Week, as is well known, has, since 1900, been a prominent feature of organized effort against the growth of Socialism in many sections of that continent. Catholic leaders abroad have not been slow in seizing upon the helpfulness of popular instruction in fundamental principles as an aid in their campaign against the fallacies advocated by the Socialistic propaganda. To make right instruction of the people easy meetings are held, usually in industrial centres, where such problems as labor conditions, temperance, factory laws, child and woman welfare, health, housing and similar sociological questions may be studied in the concrete. In some countries one Social Week a year only is held, but in others the practice obtains of arranging for Weeks in several cities, one after another, the same instructors teaching the people's classes in all successively.

* * *

The plan now followed covers mornings, afternoons and evenings of all week-days, and calls for studies in Church history, rural problems, workingmen's homes and the entire round of religious and social affairs. When held in industrial centres the classes inspect factories, settlements, courts of justice, and make other studies at first hand. When local conditions permit, as in the case of school buildings occupied during vacation time, instructors and students live in common. The Weeks, as inaugurated in Europe among Catholics, are in charge, sometimes of priests, sometimes of laymen, and since their beginning they have, especially in France, enlarged their scope beyond social studies, to include religious studies, missions, and work for young people. Leading educators give the instruction, and the students are people in all walks of life.

* * *

The Social Weeks of Europe had their origin in Germany in 1900, when the Volksverein, that excellent pioneer force in Catholic social activities, organized them in several cities of Germany. They were introduced into France in 1904, with a Social Week in Lyons, and they have since been successively held in many of the large industrial and manufacturing cities in that much-tried land. Belgians started the work in 1908, and since that year Holland, Spain, Poland, Italy and Switzerland have followed the example set them by Catholics in those countries. Almost the entire Continent now has Social Weeks, and from their success they have come to bear the popular name of Travelling Social Universities. A feature of the work especially commendable is the help given by young Catholic laymen to the development of the plan in most of these countries.

* * *

It is this work which has attracted the attention of Catholic educators in our own country, and much thought is now being given to the problem of its adaptability to conditions in America. Tentative efforts were made last July to introduce the Week among Catholics here, and if one may measure the possibilities by the good results attained in classes held at Fordham University, New York City, and by the Western Catholic Chautauqua in Spring Bank, Wisconsin, the movement is an entirely feasible one. We are informed that several distinguished members of the hierarchy have been consulted in the matter, and that they have expressed the view that the movement, if followed up as planned along strictly social service lines, with competent laymen as instructors,

should prove of great service to the Church in America. There will be no difficulty in securing competent instructors. Catholic colleges can furnish a sufficient number of them to make a beginning, and there are several industrial cities, notably Pittsburgh and St. Louis, in which existing strong Catholic organizations will welcome an initiation of this European idea.

Rev. Thomas F. Coakley, D.D., of Pittsburgh, has been making a study of the recently published report of the United States Commissioner of Education for the year ending June 30, 1910. From a note he communicates to the *Pittsburgh Catholic* we cull the following details. They will prove of interest to those of us who are watching the trend of popular education in this country.

1. One-fifth of the entire population of the United States is enrolled in the public schools.
2. The average length of the school year is steadily increasing; in the last twenty years it has gained an entire month.
3. Systematic transportation of children to public schools at the public expense is becoming very common in this country.
4. One State has over 2,000 schools in which the pupils number less than ten.
5. The teaching corps in our American schools is rapidly becoming feminized. In 1870 nearly 40 per cent. of the public school teachers were men; to-day a little over 20 per cent. are men, and nearly 80 per cent. are women.
6. The cost to educate a child in the public schools has more than doubled in the last forty years.
7. The expenditure per capita of population for the public schools last year was \$4.45. Hence the 15,000,000 Catholics in the United States were taxed \$66,000,000 to support the public schools.
8. The cost to educate one child per year in the public schools of the United States last year reached the total of \$31.65. Hence the 1,300,000 Catholic children in the parochial schools of the country saved the nation \$41,000,000.
9. The Catholic contribution to the elementary education fund of the country amounted last year, then, to the very considerable sum of \$107,000,000.

These last are startling figures. Quite apart from every consideration of conscience, we have in them an argument that should appeal to every lover of fair play among us. There is something radically wrong in a system that obliges Catholics to contribute over a hundred millions a year to the cause of education, sixty-six millions of which sum goes for the support of a system whose benefits we may not enjoy.

Mr. McCutcheon, the well-known cartoonist, recently has been serving up to his admirers among the readers of the *Chicago Tribune* a series of pictures illustrating the trials and troubles of a college graduate. The untoward fortune attending the efforts of Charlie Dawson, A.B., his "hard luck" friend, in seeking a position, are humorously yet sympathetically depicted by Mr. McCutcheon. An impulsive reader of the *Tribune* rushes into print with the claim that Dawson is representative of a class, in that he had been the victim of a useless education. "Dawson had gone through college with no special end in view," says the gentleman, "and had come out of it as unfit to meet the world as the day he entered it, and he wished to enter his protest against the aimlessness of an untechnical college course."

The writer's view is quite common among certain of our countrymen to-day. It is unfortunate for our reputation as an educated people that it is so. Technical schools and tech-

nical training have their place in our educational system, and it is no mean one; but wise men among us concede the folly of specialization before one is equipped to specialize with advantage to himself. It is notorious that young men who attempt special work during the high school years or immediately at the close of them, are liable to be narrow, and that they are not only unable to take the place accorded by society to well-rounded men, but they actually cannot attain the highest places in their chosen vocation. M. J. O'C.

Lorenz Kellner, the great Catholic lay educator of Germany, so well realized the importance of religious teaching by religious teachers in the training of a child that his life and work was the constant upholding in vigorous practice of maxims like these:

"The soundest and truest principle of all education, that principle which embodies the truth of all others ever formulated can be nothing else than this: Educate men to follow and imitate Christ."

"Whoever labors in the teaching profession without charity will always be a hireling and fail of his reward."

"Therefore there can be no greater benefit than to strengthen our teachers in Faith and Charity, and every idea conducive to this end stands higher than the most methodical training and most perfect scientific system."

"The Gospels will ever remain as the best and truest 'breviary' for teachers."

* * *

"Remember that this was a level-headed man of the world," says a writer in the *Irish Ecclesiastical Record*, commenting on these words, "an official of that Prussian Government which was little likely to rest satisfied with a pious dreamer or a misty idealist of the ages of faith. He yet lays down for lay teachers, working for the State, the same ground principles as those great church educators who had, of course as first and primary end the training of citizens for that great '*Civitas Dei*' which is to be peopled from all states, but is identical with none. Yet we often hear that men and women imbued with such ideas were quite unfit to educate youth for the stern realities of life."

"No doubt," the comment continues, "it is quite possible to train up children in a hot-house air of external piety resulting in a short-lived outward show of goodness. But the chief objection to such a system is just this, that it does not produce piety. That a really pious education, by which I mean one which will teach a youth to reverence God and man and respect his own soul, to penetrate his life by Christian faith, and shape his conduct by Christian morality, is likely to unfit him for any honest and honorable calling is a gratuitous absurdity—unless indeed we have reached the advanced standpoint of the late lamented Ferrer. If we could trace the inner history of those who have rolled down the slopes of life, or plunged over its precipices, we should find that in ninety cases out of every hundred some weakness in their moral fibre was the cause, some hidden canker eating at the bud, some want, in short, of Christian piety."

SOCIOLOGY

We have heard the praises of Leo XIII over and over again; yet we have never felt that he was over-praised. He was a great Pope, and his great encyclicals are a treasury of sound doctrine and of its practical application. Catholic sociologists are never weary of praising the *Rerum Novarum* on the condition of the working classes, and they are right. It is, indeed, a great document, so complete in its wonderful variety that one may draw from it matter apt to almost every social question.

But here comes a difficulty. Is not that completeness, that variety, a drawback? Do not many praise it, just because it is such a storehouse of wisdom that everyone can take a sentence here, a passage there, to confirm his own ideas and to enable him to say: "See, I have the Pope on my side! I am giving you the very words of Leo XIII!"?

We fear that this is sometimes the case. We have seen, occasionally sociological articles, bolstered up with quotations from the *Rerum Novarum*, which would not, we think, have commended themselves to Leo XIII. There is an old saying about the devil quoting scripture, and even Henry George allowed that he found many wholesome truths in that great encyclical. The fact that the *Rerum Novarum* is a perfect document designed to guide us in the consideration of all questions arising between capital and labor, requires that one who would use it, must study it as a whole, and thus master the entire Christian system propounded by its wise author; for unless one has grasped the whole system, he cannot say that his treatment of the questions it touches is according to the mind of Leo XIII. On the other hand, to use it merely as a source of quotations, whence we may draw what suits our own preconceived notions, while we ignore what goes contrary to them, is not to use, but to abuse the treasure Leo XIII has left us.

A point too often overlooked, we think, is that, according to the Holy Father, it is not enough that associations established, not only for the social improvement of the working classes, but even for the vindication of their rights, should be founded on Catholic principles. They must be founded in Catholic practice; in the practice of religion, of mortification and self restraint; in the seeking first the Kingdom of God; in the manly contempt of passing sensual gratification, which enables one to practice thrift and thus lay by something for sickness and old age; in the proper observance of Sunday, keeping it holy and not making it the occasion of useless spending and vicious indulgence, and in the patient endurance of what can not be changed at all, and even of what can be changed, but only by means either wrong in themselves or out of all proportion with the end to be obtained.

Another point very much neglected, upon which, nevertheless, the Pope insists most strenuously, is, the great part that almsgiving and alms-receiving must have, not only in the practice of religion, but also in every scheme for the social betterment of the working classes. The world looks upon the receiving of alms as shameful: the Christian religion views it as most honorable; for those who receive alms are in the place of Christ Himself. The world would do away with the shame of charity as destructive of self-respect: God tells us that it is part of His plan for men, and any attempt to ignore it will bring to nought any scheme however well devised.

"The Militia of Christ for Social Service" is a society that has been organized to defend Christian society according to the teachings of Leo XIII and Pius X. We welcome it as such. What we have said regarding the treatment of the *Rerum Novarum* is true, though perhaps not to the same degree, of all the encyclicals of these pontiffs touching social questions; and therefore an association of Christian men who will study them under competent direction, in order to reduce the Catholic theory to practice, is a sort of guarantee that the day of the infiltration of alien ideas and principles into our Catholic works has passed.

The Apostolic Delegate and the Archbishop of St. Louis have given the society words of encouragement. Among its general officers and directors are men of influence in labor organizations, who will be expected to take the doctrine of Leo XIII *all in all*, to practice it, and propagate it. The executive secretary is the Rev. Peter E. Dietz, of Oberlin, Ohio.

H. W.

PULPIT, PRESS AND PLATFORM

Speaking editorially of the supposedly permanent administration launched in Portugal by the election of Arriaga to the Presidency, the New Orleans *Picayune* compares the Portuguese concept of republicanism with the American view, not much to the credit of the former:

"With the formal election of Mr. Arriaga as the first constitutional President the Portuguese Republic begins its career as a full-fledged commonwealth under republican forms. Mr. Arriaga is a university professor, without much experience in public affairs, but he no doubt represents the dominant forces at present in power—namely, the so-called intellectuals—who construe republicanism to mean free thinking. In a word, Portugal is now organized as an atheistic republic, not merely in the sense that it recognizes no relation between Church and State, but it actually antagonizes all forms of religion.

"That such a republic can endure in its present form it is difficult to believe. There is no evidence that it has genuine popular support. The great masses of the people, who resent the persecution of religion by those in power, are either indifferent or hostile, and about the only actual support which the leaders have is the Socialistic and radical backing of the large cities.

"There is not the least prospect that there will be any outside attempt to interfere with the new republic. Practically all the Powers have already recognized it, and, although there may be no particular respect for the Lisbon government, there is no disposition anywhere to place obstacles in its way. Even such monarchical countries as Germany and Austria display no active hostility, nor even aloofness.

"The republic in Portugal is, however, a vastly different thing from what we of America understand by a free and representative government. Separation of Church and State as decreed by Portugal is by no means the sort of separation we know in this country. With us it is a free Church in a free State; in Portugal the Church has no freedom at all, but is severely persecuted, its ministers expelled and its revenues confiscated. Even its ceremonials are subject to government regulation, and that, too, by officials who openly boast of their purpose to make Portugal a godless nation.

"The so-called 'intellectuals,' who for the moment dominate Portugal, are in the main Socialists and dreamers. That they will be able to bring prosperity and contentment to the country is extremely unlikely. Instead of conciliating the property owning class and business interests, they have persecuted them and driven many of them into withdrawing their money from Portugal and investing it elsewhere. A commonwealth which lacks the loyal support of the re-

ligious people and openly antagonizes the commercial interests has hardly the elements of stability."

ECCLESIASTICAL NEWS

The love of the late Archbishop Ryan for the Indians was so well known, and his interest in their welfare of such a practical nature, that it seems but fitting that his first monument should be erected among them. Several of his friends recently sent the Marquette League \$1,000, with which to erect a mission chapel, to be called St. Patrick's after his patron and as a memorial to Archbishop Ryan. The mission of Medicine Lake, Montana, in the diocese of Great Falls, has been chosen for this gift. Work has been begun, and it is hoped that the chapel will be opened on St. Patrick's Day, 1912. It will seat at least two hundred and will be in the midst of people who are wretchedly poor, even for Indians. The Marquette League is greatly interested in this its eighth chapel among the Indians, and hopes to be also able to supply it with the necessary vestments and altar linens, as gifts from others of the Archbishop's friends.

That the movement of laymen's retreats has taken hold on the Catholic layman in America was never more fully evidenced than in the retreat recently given at St. Charles' College, Grand Coteau, La., by Rev. Wm. Power, S.J. Last year the first retreat was given, and it was a very modest beginning. This year saw all the retreatants of last year who could possibly come, redeeming their pledge to return and bring with them at least one friend. The result was that the retreats opened with almost double the number of last year. The social status of the exercitants was even more democratic in its character than that of the previous retreat. Almost every stratum of society had its representative. An eminent jurist and author could be seen side by side with an humble mechanic following the exercises with the docility of children. A notable feature of the retreat was the pilgrimage to the scene of the apparition of St. John Berchmans at the Sacred Heart Convent. The cure effected by that Saint on that occasion was one of the miracles accepted for his canonization. This pilgrimage took place on the feast of the Saint. It was a sight inspiring in the extreme to see the long procession of Catholic laymen wending its way to the shrine, to the cadence of hymns, litanies and rosary. At the close of the retreat all present renewed the pledge of coming back next year and bringing with them as many as they could influence.

In the Middle West at St. Marys, Kansas, also, the retreat movement is past the experimental stage. The increase in point of numbers was most gratifying at nearly

all the centres. St. Marys had three courses with 250 in attendance, Prairie du Chien two courses with 73, Brooklyn (near Cleveland) two courses with 59, Techny, Ill., two courses with 34, and St. Louis one course with 5 retreatants. Two years ago but 34 laymen attended the exercises, last year 93, and this year 250, the percentage of increase exceeding by far the 100 mark. In 1910 229 laymen made the retreat, while in 1911 there were 421. With an increase of nearly 100 per cent. as a criterion, who could predict aught but success for 1912?

In the presence of five thousand persons the cornerstone of St. Ambrose's new parish school in New York City was laid on September 4, by Archbishop Farley. The new building will cost about \$150,000. The Very Rev. John P. Chidwick, President of St. Joseph's Seminary, Dunwoodie, N. Y., and former pastor of St. Ambrose's parish, preached the sermon, in which he referred to the sacrifices made in years gone by "for the establishment of a school system where God would be mentioned, the faith would be perpetuated, and the welfare of the State best conserved and continued." He added:

"Years have rolled by and one-half of the victory has been scored. The lips of the defamers have been closed and the voice of denunciation has been hushed. Men in high places of state, men in the highest walks of life, irrespective of their religious beliefs, now openly commend the establishment of this school system. It seems to me that it is impossible to rid this country of crime unless we adopt a system of education whereby the youth is trained and improved spiritually as well as intellectually.

"Here in New York City there are being erected four or five parish schools each year. At the present time in the diocese presided over by his Grace the Most Rev. Archbishop Farley there are 156 parish schools wherein 77,000 children are educated for God and for country. There have been constructed and paid for school buildings costing \$13,186,000. We acknowledge that the universities of the land perform a grand mission, but more important still is the parish school, that exercises its influence over the little children, who need not only a sound education but a spiritual training as well. The money for this system of education does not come from men of abundant wealth, but from men and women of a meagre store of wealth, from the poor."

The Most Rev. John J. Glennon, D.D., Archbishop of St. Louis, has been notified by the Most Rev. Diomed Falconio, Apostolic Delegate, that a decree has been issued from Rome, by the terms of which twelve counties are taken from his archdiocese and attached to the diocese of St. Joseph, Mo.,

under the jurisdiction of the Right Rev. M. F. Burke, D.D.

PERSONAL

On Sunday, August 27th, the Mothers Vicar of the Society of the Sacred Heart assembled at Ixelles, Brussels, from all parts of the world, elected a successor to the late Superior General, Very Reverend Mother Digby, in the person of Reverend Mother Janet Stuart, who had been acting as Vicar General since Mother Digby's death. For many years Mother Stuart, who had been received by Mother Digby into the Society of the Sacred Heart, had lived in close daily intercourse with her predecessor, had worked under her guidance, and succeeded her as Superior Vicar at Roehampton, near London, when Mother Digby became General of the Order. Like Mother Digby, she is a convert to the Catholic faith. She is well known in America, having visited all the houses of the Society in North America with Mother Digby, in 1898-99. She went as the latter's representative to all the South American convents in 1901, and later to Rome, to testify in the cause of Venerable Mother Duchesne.

Letters of administration for the estate of Rev. John J. Quinn, of the Hartford diocese, were granted by the Hartford Probate Court, on September 8. Father Quinn, who disappeared seven years ago, was thus declared legally dead. He went to visit a brother priest in Norfolk, Va., in February, 1904. He spent some time there, and then bought tickets and booked passage back to Hartford. Nothing more was ever heard of him. The mysterious fate that overtook him recalls the wise provision of the Church in praying for her departed children not only by name but in general as she does for the souls of all the faithful departed.

OBITUARY

The Rt. Rev. Dr. Conmy, Bishop of Killala, County Mayo, Ireland, died August 27, and was buried with solemn requiem in the Ballina Cathedral, Cardinal Logue presiding, September 1. Born at Castleconner, in the Killala diocese, 1843, he was educated at St. Muredach's Seminary and at Maynooth, where he was ordained, 1866. Appointed successively professor of the diocesan seminary, administrator, and pastor, he was consecrated, 1892, Coadjutor to Bishop Conway, whom he succeeded in 1893. Killala is one of the most famous dioceses in the history of the Irish Church, having been founded in 443 by St. Patrick, who placed it in charge of his relative, St. Muredach, whose church, Cell Alaid, gave its name to the See. It embraces the historic baronies of Tireragh and Tirawley, and Archbishop Healy, paying tribute to Dr. Conmy, de-

clares that he had increased their fame. "Among his most conspicuous services to the twin cause of religion and education must be reckoned in building and equipping, from funds raised almost exclusively from his own faithful priests and people, of the splendid seminary that now graces the town of Ballina and bids fair to revive the olden name of the School of Killala founded by St. Patrick." The Mayo County Council and other public bodies passed resolutions of condolence, recording Dr. Conmy's services to faith and country.

Sister Loretto Whelan died, on September 2, at Mount Hope Retreat, near Arlington, Md., after more than forty years' service as a nurse of the insane. Her nephew, Rev. John T. Whelan, pastor of St. Mary, Star of the Sea, Baltimore, celebrated the high Mass of requiem. Sister Loretto was one of three sisters who were members of the Order of Sisters of Charity. Sister Aureau, who died several years ago, was for fifty years a teacher in St. Vincent's Orphan Asylum, Washington. A younger sister, Sister Catherine, volunteered to nurse the sufferers from yellow fever who were quarantined in New Orleans at the time of the yellow fever epidemic in 1858. She was herself stricken and died a martyr of charity.

Dr. Thomas Dwight, for four decades Professor of Anatomy at Harvard University, died at Nahant, Mass., September 8. He was born in Boston, 1843, and entered the Catholic Church with his mother in 1855. He was graduated M.D. in Harvard, 1867, and having studied under eminent specialists in Europe, was appointed Instructor of Anatomy, 1872. Later he was a lecturer and professor, and editor of the *Medical Journal*, and in 1883 he succeeded Oliver Wendell Holmes in the Parkman Professorship of Anatomy, a position he held till his death. His numerous books, papers and lectures on anatomical subjects won him an international reputation; but he also found time to write and labor much in the interests of religion. While he was President of the American Anatomists' Association he was also President of the Boston Catholic Union and of the Society of St. Vincent de Paul, and when last year the association of Catholic physicians and surgeons formed the Guild of St. Luke, Dr. Dwight was chosen as its head. His latest book, "Thoughts of a Catholic Anatomist," was issued a few months ago.

LETTER TO THE EDITOR

CATHOLIC UNIVERSITY SUMMER SCHOOL.

To the Editor of AMERICA:

The Summer School of the Catholic University of America, which was established in the interest of our teaching Sisters, has

successfully closed its first session. A retrospect reveals many characteristics that contributed to make the history of those five weeks memorable.

There was, first of all, the eagerness of the Sisters to embrace the advantages offered them, although, all being teachers, they were more in need of rest, after a year's hard work, than to apply their minds so steadily. With conscientious zeal they attended as many as six or eight lectures daily, taking notes from all of them.

Notwithstanding the strain upon the nerves and mind, the Sisters kept up all their religious exercises with exactness. Rising at five o'clock, they began the day with meditation and Mass, and between study recited the office and other prayers of obligation. A familiar sight was a black or white robed Sister saying her beads or reading her office walking about the grounds.

Previous to the opening of the School, fear was expressed that vocations would be endangered by contact with the world, after some years of seclusion. To disabuse the mind of such an idea one had but to be an observer at daily Mass in any chapel; to kneel in the group at Benediction; or to see the eager listeners at the evening lectures on the Life of Christ. After a day of mental fatigue, to take an interest in purely religious matters argues well for the spiritual advantages of the Summer School.

The social aspect of the School contributed more than anything else toward success. The faculty were always accessible, and met all inquiries and comments graciously. They accompanied the Sisters on sight-seeing tours, and provided for their comfort and well-being on every occasion.

The Sisters, by their gracious, cordial manner, and modest, dignified bearing, won the esteem and affection of seculars everywhere. On the cars and boats they had a willing servant in every employee.

But among the Sisters themselves, in their daily intercourse with one another, the greatest enjoyment was to be found in the congenial dispositions and kindred tastes and ideas encountered. After perhaps years of seclusion, many bright women were permitted by their superiors to take advantage of the privileges offered; and meeting others under similar circumstances, they could interchange ideas to their mutual helpfulness. Old friendships were renewed, and new ones formed.

As each successive vacation brings renewed success to the Summer School, the Sisters attending the first session may consider themselves fortunate in being permitted to lay the foundation for such a noble work.

SISTERS OF MERCY.

Oklahoma City, Okla.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 24

(Price 10 Cents)

SEPTEMBER 23, 1911

(\$3.00 a year)

Whole No. 128

CHRONICLE

Uniform Divorce Laws—Governors Uphold State Rights—Dr. Wiley Vindicated—Canada—Great Britain—Ireland—France—Belgium—Italy—Portugal—Spain—Germany—German Army Maneuvers—Austria—Holland.....553-556

QUESTIONS OF THE DAY

Morality without Religion—Boy Scouts—Sixteenth Century Education in Mexico, II, The Jesuits—True Principles of Homeric Criticism. 557-563

CENTRAL VEREIN CONVENTION.....563-564

CORRESPONDENCE

Japan's First Factory Law—Portuguese Pickings—Catholic Churches in Sweden.....564-565

EDITORIAL

"Mona Lisa"—More Light on the Pauline Privilege—Socialism and Economics—French Patri-

otism—British Colonial Navies—Catholic Press Extension566-568

LITERATURE

Thoughts of a Catholic Anatomist—History of Pope Boniface VIII and His Times—The Beauty and Truth of the Catholic Church—The Secret Garden—Vocabolario Italiano-Albanese—La Perla de las Virtudes—Notes.....569-571

EDUCATION

Manners and Morals in Non-Catholic Universities—Serious Charges Made by a Chicago Manufacturer—The Question of Undergraduate Living—Cardinal Gibbons on Religious Education. 571-573

ECONOMICS

Dangers that Beset Those Who "Go Down to the Sea in Ships".....573

ECCLESIASTICAL NEWS

Fifth National Priests' Eucharistic Congress—Archbishop Moeller's Pastoral and Program of the Gathering—Opening of Laymen's Retreat House on Staten Island—Character of the Y. M. C. A.—Associated Press Canards from Portugal574-575

PERSONAL

Mrs. Annie F. Doyle—Cardinal Moran—Rt. Rev. Mgr. J. M. Laval—Joseph E. Burguières.575-576

OBITUARY

Rev. Mother Sarah Jones.....576

LETTER TO THE EDITOR

Parish School Assemblies.....576

CHRONICLE

Uniform Divorce Laws.—There were twenty-four states represented at the Governors' Conference which was held at Spring Lake, N. J., last week. At the opening session Governor Carey, of Wyoming, criticised sharply the present divorce laws of the different states and urged the enactment of a uniform measure, which would make divorce practically impossible. On this point he said:

"The question of divorce, to my mind, is one of the most important that concerns the people of the United States. In traveling across the Continent you find states where divorces are handed out while you wait. These divorces are undermining the very best that there is in our system of government. Under the Anglo-Saxon system plan we believe that the marriage relation is good for man and good for woman. We believe it should be entered into for life and that only in extreme cases should there be an exception to this rule. These divorces are granted by collusion. They are granted often through the most flagrant perjury, and when one has once entered into the divorce court and has obtained what he or she believes to be relief it is never out of their mind that things can't go just right.

"I am from Wyoming, a woman suffrage state. I want to see woman's suffrage adopted in every state of the union. I want the women to take this question up and make a fight for it. Marry one man and stick to that man. Marry one woman and stick close to her so long as life does last.

"Only, I say, in extreme cases should this rule be departed from. I don't care how much you suffer. Study that question before you enter into that relation. Now, these states should get together. I

don't believe in going to Congress to agitate a constitutional amendment to do things that can be done through the states themselves."

Governors Uphold State Rights.—The most important action of the Conference was the decision to unite in a protest to the United States Supreme Court against the invasion of States' rights by Federal Courts. This is not the old question of States' Rights, or the right of a State to dissolve, as far as it is concerned, the Federal compact, but rather the question of States' authority. "The twilight zone between State and Federal authority," Governor Hadley said, "is the zone in which those business enterprises live and dwell which desire to escape regulation and to defeat the authority of both sovereignties." And he added a warning given in a notable speech of Secretary Root, delivered some years ago in Philadelphia, that "unless the people of the several states proceeded to exercise the powers that they enjoyed under our system of government, those powers would be gradually absorbed by the National Government, which would exercise them in their stead." Governor Harmon of Ohio, former Attorney General of the United States, will head the committee which will appear before the United States Supreme Court as the authorized representatives of the individual states to protest against any decision that will curtail the rights of the states to fix railroad rates and otherwise control public utility corporations within their respective boundaries. His colleagues will be Governor Hadley, of Missouri, and Governor Aldrich, of Nebraska. The motion adopted was made by Governor Emmet O'Neal, of Alabama. The

action of the conference was declared unanimous, as Governor Kitchin, of North Carolina, who alone opposed it, did so, he said, solely because it would be a departure from precedent. Two of the three members of the committee named by the Governors to represent them are Republicans. This appearance before the Nation's highest tribunal will be made, it is said, when the eight Western railroad rate cases come up for reargument, following the action of the Supreme Court in ordering a rehearing after United States Justice Sanborn held in the Minnesota case that the Railroad Commission of that State had no power to fix rates.

Dr. Wiley Vindicated.—President Taft's decision in the Wiley case completely exonerates the chief of the Bureau of Chemistry. Again the President shows himself the upright and open-minded judge. He says frankly that the Personal Board preferred untenable charges against Dr. Wiley, and that the Attorney-General was misled into sharing the board's views. "An examination of the whole case," the President says, "satisfies me that a different construction ought to be put upon what was done; that the evidence does not show that Dr. Wiley was a party to the correspondence or the letters upon which the chief charge is founded, and that his action in the matter was only in accord with previous precedents in the department, which justified him in doing what he did." The President does not directly censure Secretary Wilson, but he does find that "the questions had not been presented to the persons involved in such a way as to enable them to make a full defense;" that "the whole record" was not put before the Attorney-General when he gave his opinion, and that there are "very much broader questions involved" than those he passed on. These words foreshadow changes in the Department of Agriculture. The vindication of Dr. Wiley, in the opinion of the press of the country, should mean the immediate retirement of Secretary Wilson.

Canada.—Nelson, B. C., is searching for an incendiary who has been working there for some time. After several smaller fires had occurred, the Nelson Brewery was burned to the ground. But the climax was reached when the great Hall smelter was set on fire and totally destroyed. The loss is at least \$250,000, besides that arising from the stopping of work, which, after five years, was on the point of being resumed. An attempt to reopen the coal mines in Eastern British Columbia and Alberta, closed on account of strike since last spring, has not succeeded. The authorities in Saskatchewan have warned the public of the danger of coal famine during the winter, and have recommended the laying in of timely supplies.—The Canadian Episcopal Church Synod has been in session in London, Ont. Notwithstanding the advice of some of the wiser and better informed members, several ministers, following the lead of Bishop Farthing, of Montreal, brought up the Ne

Temere decree, and clamored for legislation requiring all to recognize the validity of every marriage legal according to civil law.

Great Britain.—The Royal Commission, arising out of the late strikes, has been hearing the evidence of the Railway unions on the subject of intimidation and discrimination practiced against active members by the Railway Companies and their insincere dealings with agreements. Up to the latest reports nothing very serious has been brought out. Afterwards the Companies and the non-union men will be heard.—All kinds of reports are circulated daily and contradicted concerning the Government's preparations for war.—The dissensions in the Unionist party are not being made up so easily. An invitation to Lord Robert Cecil to contest South Kensington at the next vacancy as an independent Unionist has revealed a new branch of the party, of which the professed object is the protection of middle class interests. Its program is not very clear, though the fact that it turns to Lord Robert Cecil implies that it favors Free Trade. Neither is its strength apparent at present.—Answering an enquirer, Lord Hugh Cecil says, that he has no idea of resigning his seat for Oxford University on account of his conduct in the House of Commons lately, and that he has no reason to believe his constituents wish him to do so.—It is proposed from Australia that the Crystal Palace be acquired by the states within the Empire for perpetual pageants of Empire, etc. The idea is not a bad one. Originally built as the temple of peace through commerce and free trade, it has outlived one dream. It may well outlive another, and become after a few years the temple of Syndicalism, perhaps.—Among the articles lost advertised for in the papers, is a gold pencil case, bearing the imperial cypher and crown of William II. The reward offered for its return is only a pound.—The naval airship Mayfly is still in the hypothetical condition indicated by its name.

Ireland.—The Centenary of the establishment of the Irish Christian Brothers in Cork was marked by extraordinary celebrations in that city during the week commencing September 3. Mayor and Council attended High Mass in the Cathedral, whence a procession, which included all the public bodies of Cork, marched to the City Hall, where due tribute was paid to the Brothers' century of services. Commencing with 17 they have now some 3,000 pupils, who have been leaders in the examinations of the Intermediate Board since its establishment.—On the same day Dublin witnessed a Temperance procession of 20,000 men and youths, all enrolled in the total abstinence societies. They included several of the labor organizations of Dublin. Mr. A. M. Sullivan, K. C., said that, while the Parliament Bill would ultimately enable Irishmen to control the licensing laws, as well as all others, neither self-government nor just

laws would benefit workers or people unless they were themselves governed by temperance and self-denial.—Also on September 3 occurred the dual Consecration at Ballaghderreen by Archbishop Healy, of Dr. Morrisroe, Bishop of Achonry, and Dr. O'Doherty, Bishop of Zamboanga, the Philippines, both natives of the diocese and eminently distinguished, the former as professor in Maynooth, the latter as Rector of Salamanca. Addresses were presented by representatives of all civil, educational, social and religious organizations of the Archdiocese.—The Liberals and Unionists have begun their propaganda on the Home Rule issue. The Eighty Club, the central Liberal society in England, have opened their campaign by a tour through Ireland, including Dublin, Belfast, Galway, Limerick and Cork. In Galway they will be the guests of Rt. Rev. Bishop O'Dea. The opening of the Unionist campaign was marred by the defection of a prominent M. P., who won Montgomery Borough from the Liberals. Col. Price Jones, M. P., speaking to his constituents said, that since for generations Ireland returned four-fifths of her members pledged to Home Rule, she ought to have it. It is stated that a considerable number of Conservative members share his views. Professor Oldham, of University College, Dublin, who also hitherto had been a Unionist, addressing the British Association on Irish Finance, said the financial system of the Union had robbed Ireland of \$1,750,000,000, and was now extracting annually seventeen millions in excess of its lawful share. Self-government, including Ireland's control of its own taxes, was the only remedy he could see.—The prospects of Galway being accepted by the Government as the transatlantic port connecting the British Isles with Canada have been improved by the strikes at Liverpool, where the big shipping companies are centred. A route from Galway to Nova Scotia or Newfoundland would save from two to three days, and the importance of Galway as a strategic point in case of war with Germany is also said to weigh with the Government.

France.—On September 12 nothing was as yet known about the results of the negotiations with Germany with regard to Morocco, though it was rumored that Germany's proposition had been refused. On the 14th it was reported that France demands a full Protectorate over Morocco just as England has over Egypt. This concession is made by England as payment for the relinquishment by France over all rights in Egypt. The German papers, in consequence, declare that the Kaiser is right in his protest against the contravention of the Treaty of Madrid in 1880, the Algeiras Act, and the separate agreements between France and the other Powers.—Sabotage on the railways continues, and the excitement about "Mona Lisa" is unabated. The Italian artists of Paris made a visit on September 3 to Amboise, where Leonardo da Vinci, the painter of the lost picture, was buried. Was it a pilgrimage of reparation?—The

Seine is said to be running dry. At Charenton, where the water is usually thirty feet deep, people are wading across.

Belgium.—After the successful rally in Louvain in support of Schollaert and his policies, another is proposed for the first Sunday in October to hold up the hands of Prime Minister de Broqueville. It will take place at Moll, de Broqueville's birth-place, and will coincide with his twenty-fifth anniversary of public life.

Italy.—Etna is again pouring out rivers of lava, which move at the rate of 1,250 feet an hour. On September 13 the streams had already traveled several miles in a northeasterly direction. The towns of Linguaglossa and Randazzo are being deserted. At one place fifty earthquake shocks were felt within an hour. The entire crest appeared to be in a state of ebullition. As there is a dense population on the slopes of the mountain the results may be most disastrous.—The Peace Congress which was to be held in Rome, September 25, has been postponed on account of the cholera.

Portugal.—President Arriaga's cabinet consists of Joao Chagas, President and Minister of the Interior; Duarte Leite, Treasury; Pimenta Castro, War; Joao Menezes, Navy; Augusto Vasconcellos, Foreign Affairs, Sidonio Paes, Public Works; Celestino Almeida, Colonies; and Senhor Leitte, Justice, the first appointee, Souza Andrade, having declined to serve.—The Spanish consul at Oporto has communicated to his government that there are cases of bubonic plague in that city.—Some Portuguese students who were studying in Paris at Government expense or in the enjoyment of burses administered by the Government, were deprived of their allowance and left penniless. They complained to no purpose to the Portuguese representative.—Arriaga's election is not acceptable to the whole country. In Oporto, it was greeted with a demonstration against "the traitors and false Republicans, Arriaga and Duarte," and with cheers for Machado. "Within two paces of the grave," says Silva Vianna, "Arriaga will never have a will of his own nor an energetic act nor any initiative that he can claim as his own; he will be kicked about like a football by those who put him in office."—The seminary Guimaraes, one of those seized off-hand by the Government, has been turned over to the local civil authorities to be used as a boarding college.—Speaking of the Separation Law, M. Moises Netter, grand rabbi of France, who is known for his broadmindedness and conciliatory spirit, says in *l'Univers Israelite*: "It is a misshapen work which is offensive to good sense, propriety, reason and custom, and which the Pontiff very justly refused to recognize as acceptable to the Church in Portugal."—In an editorial on the administration of ecclesiastical funds, *O Grito do Povo* regrets that under the old régime "high reasons of State and the precept of silence laid on the Catholic press prevented a

proper and timely regulation. It was an error which, in the present hour of trial, must weigh heavily upon those who were to blame for it. By changing all things, events have also put an end to the humiliating and slavish dependence on the civil power of the old régime, and to the prudence of those who would permit nothing to be done for fear of disturbing the 'equilibrium,' which, in some respects, was worse than the present persecution. Nothing now hinders the bishops and priests from petitioning the Holy See for a renewal of the privileges of the Bull of the Holy Crusade, on entirely new lines, and so that all its revenue may be applied to the needs of the Church."

Spain.—The reassembling of the Cortes has been postponed until November. A recent demonstration in Barcelona against the infliction of the death penalty was such that is called to mind, "No rogue e'er felt the halter draw," etc. It was followed by two cartoons in a paper of the city. One represented the parade, and the other a melancholy procession of those prominent in the world's life who in the past few years have been murdered. President McKinley, King Humbert and the Empress Elizabeth of Austria-Hungary were among them. They were headed by a banner, "Away with the Death Penalty."—Owing to disorders arising from strikes, martial law has been proclaimed in Viscaya. There have been clashes between strikers and strike-breakers and between the civil guard and the populace.—Two Spanish soldiers near the border laid down their arms and crossed over, declaring that they were done with monarchism. While still in their uniforms, they were feasted and regaled by the local Portuguese authorities.

Germany.—Many of the current accounts of the German proposals and counter-proposals in the Moroccan controversy have little foundation except in the imagination of the writers and possibly in the plausibility of their views. The main demand of Germany, according to the semi-official report of the *Kölnische Zeitung*, is an absolute security that German industries shall be given complete freedom of action, and German commerce shall continue undisturbed in Morocco. On this condition political predominance will be conceded to France at the price of a stipulated compensation. In the meantime the press has maintained in its rumors a perpetual see-saw of war and peace, peace and war, now declaring that it is morally certain that no recourse will be had to arms and now protesting that the final argument must be spoken from the cannon's mouth. On the night of September 13, the latest counter reply to Germany was given by France. It is said to be nothing more than a revised and improved draft of the treaty submitted on September 4, not differing from it in any essential point. The German "optimism" has not failed because of it, in spite of war-trumpetings from certain quarters. So likewise the depression upon the bourse,

according to the German financial press, was not due to the withdrawal of French gold

German Army Maneuvers.—An invasion of Germany by a foreign power was simulated in the recent maneuvers of the German troops which have attracted so much attention because of the Morocco crisis. The movements soon took on the realism of actual war operations and were followed with the greatest interest and enthusiasm. Many American officers were present upon the scene and the actions were critically watched by the Emperor. The invading force under Prince Friedrich Leopold marched upon Berlin, and after various successes and reverses finally met with a complete defeat by the smaller army under Field Marshal Baron von der Goltz, who made good his reputation as a strategist and leader. In a real battle the invading host would have been completely cut to pieces or captured by him. Should a war occur Baron von der Goltz would most probably hold supreme command of all the German troops.—One of the main lessons taught in these maneuvers is the great effectiveness of the aviation service for reconnoitering the position and ascertaining the movements of the enemy. Dirigible balloons and aeroplanes were in constant employ, and both commanders stated that their operations had been based mainly upon the reports brought in by the aviators. An official acknowledgment was drawn up by the general staff praising their eminent service. French officers seem to have arrived at similar conclusions from their own experiments. In favorable weather any turning movements, such as decided the Russo-Japanese war, could not escape detection. The German army department has at present an entire series of airships under construction, representing every type which has met with official approval. Everything points to a rapid development of an aerial reconnoitering service as an appendage to every army.

Austria.—The explanations offered by the British Ambassador at Vienna, Sir Fairfax Cartwright, to exonerate himself from the embittered expressions against Germany and the German Emperor, ascribed to him by the *Neue Freie Presse*, are not considered satisfactory. The paper contends that the person responsible for the published interview is a man of approved reliability.—The resignation of the Minister of War, Baron von Schönaich, was promptly handed in to Emperor Franz Joseph on his return to Vienna. It is an open secret that disagreements between the Archduke Franz Ferdinand and the Minister of War have led to this culmination.

Holland.—Queen Wilhelmina has abandoned her purpose of opening Parliament in person in consequence of the determination of the Socialists to make a demonstration on the streets for the purpose of demanding universal suffrage.

QUESTIONS OF THE DAY

Morality without Religion

"Morality can certainly be taught independently of religion. Many contend that it can be practised perfectly without religion. . . . There were good pagans."

We were greatly surprised, or rather deeply pained to read these words on the editorial page of a brilliant Catholic contemporary. The statements will undoubtedly prove a stumbling block to many, and are likely to be quoted with gladness by the enemies of Catholic education. When the writer laid down the proposition that "morality can certainly be taught independently of religion," he may have been thinking of the "*peccatum philosophicum*," or of sin in the life of an atheist; or possibly he wanted to emphasize the difference between morality and obligation. Now, if by morality we mean the goodness or badness of a human act, it may be defended that some acts are good or bad without any reference to religion. One can well imagine a school teacher telling the children it is wrong to lie or steal. But it is hard to imagine how one can teach them, without reference to religion, that it is wrong to curse or to swear. Thus the morality of many actions, some of them the most important in life, cannot be taught apart from religion.

But if by morality we mean not merely the goodness or badness of an action, but the doctrine of man's obligation of performing certain actions and of avoiding others, there is no Catholic who can talk of morality and say it can be taught without religion. The reason is this. Obligation implies law and law implies the binding of the human conscience. Such a binding force implies a law-giver whose authority reaches the conscience. But there is no such law-giver apart from a Personal God, and consequently the existence of moral obligation cannot be taught apart from religion.

As to the morality of the pagans, in some cases it was a morality without any basis but that of decorum or ambition; in other cases it was based on religion and the belief in an all-seeing Deity.

But it is not the morality of two or three actions, but of a vast number that has to be taught our children. And even religion, if it be only natural religion, cannot take all these actions within its sphere. The only religion that can reach out to all such actions and show their morality *clearly* and *effectively* is the religion given us through God's merciful Revelation. Hence, as to morality, if the word is used to imply "obligation,"—and this is the morality to be taught in the class-room—there is no such thing apart from the religion whose central truth is the existence of a Personal God, who is at the same time Lawgiver and Judge. On this point the mind of the Church is explicit. "Morality needs

a divine sanction" is the teaching of the fifty-sixth proposition of the Syllabus, and "the obligation enforcing it must come from God."

The letter of Pius IX to the Archbishop of Friburg speaks in strong terms of condemnation of a system of education for the young which is divorced from the Catholic Faith. Such a system of education is declared to be a source of "grievous harm" to society, and "most pernicious," especially if adopted in elementary schools. Leo XIII, addressing the bishops of Canada on this very subject of religious education, in his Encyclical *Affari Vos* (Dec. 8, 1897) expressly declares that "without religion there can be no moral education deserving of the name." But it is hardly necessary to quote ecclesiastical authorities on this point. Americans should ponder over the words of Washington in his farewell address:

"Whatever may be conceded to the influence of refined education or minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

And again: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with public and private life. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligations desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion."

The distinguished editor whose proposition that morality can certainly be taught without religion we have taken exception to, is far from upholding such a system, or belittling the effective work of Catholic schools. He very pointedly remarks that the public schools are not bad for what they are, but for what they fail to do. He insists that "religion should be taught in conjunction with secular knowledge, and any formal severance of religion from education is calculated to make a bad impression on the youthful mind."

We should rather say in the words of Pope Pius IX that the severance of religion from education is "most pernicious" for Catholic children and "a source of grievous harm to society." The Catholic writer owes it to the Church to be emphatic in his defence of Catholic education. It is certainly his duty in such matters to guard against any dangerous principle, the admission of which might lead to results directly the reverse of those intended and tear down where the writer's intention is to build up.

E. SPILLANE, S.J.

Boy Scouts

Discussing lately the training of children, we touched on the Boy Scouts, an organization growing and spreading so quickly, as to deserve a fuller consideration.

Founded in England by General Baden-Powell, famous for the defence of Mafeking during the South African War, it caught the public's fancy, and passed over almost immediately to this country and to Canada. It is frankly educational. It undertakes to make the boy, of whatever kind he be, physically, intellectually and morally better. At the most critical period of his life a boy joining it is turned over to the Chief Scout and his subordinates, and the atmosphere of romance surrounding it procures for them an influence other teachers may seek in vain. The Catholic parent who values his son's soul must ask: How far is it to be trusted?

From what we see in the hand-books of the organization we judge that its officers may be, and often are, men without a supernatural idea, and contented, nay, even proud to be so. The scout law, it is true, requires its subjects to reverence God. But when there is question of how God is to be revered, the scout is told that each one does this best in the religion of his family, Catholic, Protestant, or Hebrew. Should Moslems or Buddhists find their way into the Scouts' ranks, no doubt Mohammedanism and Buddhism would be added to the list of religions objectively equal, each subjectively preferable to the other, because it is that of one's family. The organization might have held a pure negative position. Instead of that the boy learns from his new teachers an error destructive of supernatural faith and explicitly condemned in the Syllabus of Pius IX; and he has not to wait long to hear the real scout religion, which is to replace what he learned at his mother's knee: to do good to others without boasting; for one honors God best when he helps others most. Either the God of Christian revelation is not the scout-god, or else the Scouts treat Him with contumely; and the Catholic boy who imbibes those ideas is virtually lost to his Church.

But not only are the Scouts' leaders without faith: they are too often saturated with notions destructive of all faith. If one may judge their camp-fire talks by topics suggested in their books, they will tell in them how man was first of all a brute beast, and developed gradually until the first gleam of reason appeared; how after a long period of solitary existence in which, lower than any savage, each saw in his fellows only enemies, men began to associate among themselves for mutual help. In a word, from the study of nature, which plays a great part in the plan of the Scouts, occasion is taken to preach to enthusiastic listeners the most advanced Evolutionism, in which mere natural forces usurp the place of the Triune God.

In the number referred to in the beginning of this article, we dwelt on the error of taking the child out of its natural social condition, and of making it before the

time a man, with a man's rights and responsibilities. It is not necessary to repeat what we said then, and it is equally unnecessary to prove formally that the Scout organization is guilty of that error. This is a corollary of the self-evident proposition, that it puts them in a society that has no place for parents, in which they are practically their own masters. One may reply, that the scout law urges obedience to parents. True; but it also urges, as we have seen, the worship of God. The enlightened scout knows, however, that he can fulfil this worship by picking up a banana peel lest one should slip on it, or by helping an aged person across the street; and so he learns that scout law and scout officials come before parents and their commands; that those are always with him in a society which treats him as already emancipated, and that for their sake it is no fault to ignore parental claims resting upon divine law, natural and revealed. Given two authorities, one legitimate, the other self-constituted, sooner or later the clash must come; and that will prevail which has established its ascendancy over the subject's will. This danger found, more or less, in all boys' voluntary associations, is extreme in those to which, as they flatter vanity and self-love, boys are too ready to give themselves up entirely. It has been seen to work havoc among the members of Greek Letter societies in the schools: the Scouts can easily become as great a peril as these.

For the scout organization seems designed to have an absorbing interest for boys. It does not restrict itself to what the name implies, the strengthening of the body and the training to habits of observation. It takes possession of them, instituting all sorts of subdivisions to suit various tastes. There are seamen scouts, pioneering scouts, firemen scouts, surveying scouts, astronomer scouts, engineering scouts, chauffeur scouts, in all some sixty classes; and the wolf badge of merit is given those who pass the tests in twenty-one. For some the requirements are ridiculously small; for others, though ridiculous, they demand much in the way of absence from home. Thus the camping scouts must have camped out one hundred nights at different times, the ornithological scout must have observed one hundred and twenty-five different kinds of birds. It is hard to see what home life, or school life either, there can be for boys of twelve or fourteen, bitten with the desire of the badges of such classes: and what is to be said of him who seeks the supreme wolf badge?

A danger not to be overlooked lies in this, that the organization has its own law, its own oath, its own signs and passwords for the initiated, and, as we have seen, its own moral code and its own religion. It is, therefore, such as can be turned very easily into a nursery for the secret societies. We do not say that this was the object of its founders, but simply view the organization in itself. In every country it assumes naturally a special character. In England and America it is not military: in Russia and Germany it is just the

reverse. It has been introduced into Belgium with the removal from the oath and from the statutes of the very insufficient mention of God found in those of England and America, so as to be an instrument in the masonic warfare against the Church. One, therefore, who remembers that though they pursue their end by different means, there is a perfect solidarity between English and Continental Masonry, is hardly to be blamed for suspecting the whole movement to be of Masonic origin.

The Boy Scouts have, therefore, grave faults to be removed and serious defects to be remedied before Catholic boys may be enrolled among them. What, it may be asked, is to be thought of organizing Catholic Boy Scouts? The question deserves consideration. We may be allowed, however, to call attention to the principle that possibly underlies it: We must provide our boys with the pleasures offered them by anti-Catholic organizations, otherwise we shall lose them. The principle is absolutely false. We do not, nevertheless, run to the opposite extreme of ignoring the propriety of procuring suitable enjoyment for our boys; but we do say that the mere fact that proselytizing organizations provide certain pleasant things for them, does not oblige us to provide the same. Catholics must learn in their youth that renunciation of the material for the spiritual, of the temporal for the eternal is the true law of Christ, and that grace in this life and glory in the next are to be found only through the royal way of the Cross. If we get our boys to practise this law in such matters as a Y. M. C. A. gymnasium and the Boy Scouts we shall be doing more for their final perseverance than if we avert temptation for the moment by furnishing them with similar gratifications. Do what we will, we shall never be able to provide them, either as boys or as men, with the equivalent of every bait held out by the world, the flesh and the devil.

HENRY WOODS, S.J.

Sixteenth Century Education in Mexico

II.—THE JESUITS.

"We cannot travel in the most distant countries, traverse unknown seas, visit the most remote lands, or penetrate the most frightful deserts without finding everywhere under our feet some memorial of the Jesuits."—*Balmes*.

The lack of material means and their ignorance of the native tongues were not the only obstacles which the missionaries had to overcome to carry on the work of education. There were many among the Spanish laymen, and not a few among secular priests, and even among the friars themselves, who were strongly opposed to teaching the Indians anything beyond that which was absolutely necessary for their salvation, and accused the friars engaged in the work of education of imparting to them such knowledge from which nothing but error, harmful both to the Faith and to society, could result. But the work of the friars could not be sup-

pressed by such idle reasoning: the work begun must be carried on even on a larger scale; the labors of the Franciscans, Dominicans, and Augustinians must be broadened by the Jesuits; these must leave for a while the field in which they had so brilliantly and successfully fought against Luther, to come to the wilderness of America.

The Jesuits arrived in Mexico on September 28, 1572. The beginning of their work was very unassuming. They settled in some uncomfortable houses situated on the outskirts of the city, where the Indians of Tacuba built their first church. So poor was the mission that they had vestments for only one priest, and the Holy Sacrifice was celebrated with chalice and paten of tin. There they began their work of preaching and education. (Icazbalceta "Opúsculos Varios," Vol. 1, page 198.)

While the building of their college was in progress Father Sanchez, the Provincial, determined to establish a seminary, and to this effect he preached a sermon showing the Spaniards the necessity of an institution of this kind. The public answered generously to the just demands of Father Sanchez, and on January 1, 1573, the seminary of San Pedro y San Pablo was opened. At the beginning, the seminary was not under the charge of the Jesuits, its first rector being Father Gerónimo Lopez Ponce, a secular priest. Later there was some disagreement among the trustees of the institution, and the Jesuits were asked to take charge of it. Under their management the number of students was so largely increased that it was necessary to establish the little seminaries of San Miguel, San Bernardo, and San Gregorio, all of which were under the direct jurisdiction of the Jesuits, and later were incorporated into the great college of San Ildefonso, in existence at the time of the suppression of the Society. (Op. cit. pages 189-200.)

The preparatory department of the Colegio Máximo was solemnly inaugurated on October 18, 1574. Its first teachers were the Provincial and Father Pedro Mercado, the latter a Mexican by birth. The college department was opened on October 19th of the following year, the chair of philosophy being filled by Father Pedro Lopez de Parra. At this time the Most Rev. Archbishop Moya conferred a signal honor on the Society by appointing Father Sanchez to give a course of Moral Theology in the Archbishop's house, which was to be attended by all the clergy. (Icazbalceta, "Opúsculos Varios," Vol. 1, page 202.)

But if the opening of these new institutions was considered by all a great benefit to the community, many criticized the Jesuits because they did not devote themselves to the conversion of the natives rather than to teaching the Spaniards and *criollos*, who were supposed to have sufficient notions of Christianity. But the Provincial of the Jesuits had good reasons for adopting this mode of procedure. The Franciscans, Dominicans, and to a great extent the Augustinians were successfully engaged in the conversion of the natives, and the innumer-

able duties which their work imposed upon them prevented them from checking other evils which demanded immediate attention. In a former article reference was made to that new social element, the *mestizos*, who wandered through the land without home or shelter, plunged in the greatest ignominy. True it is that in 1553 Viceroy Mendoza established an institution wherein to harbor these unfortunate people; but we may easily suppose that one college was by no means sufficient to provide for all the evils accruing from such an element. It was, therefore, necessary to use more efficacious means to make good citizens of the growing populace, and to correct the vices of the Spanish soldiery, who, by their bad example, retarded the conversion of the natives. Hence the necessity of establishing seminaries for the young clergy.

Devoted to the building of their colleges, seminaries and churches, the Jesuits had not yet undertaken the study of the Indian languages, so indispensable for the work of conversion. But the Provincial did not forget that this work must also be attended to. Soon they began their evangelical labors, and no one is ignorant of the work of the Jesuit missions in the western provinces of Mexico. One of these provinces, the richest, the most beautiful, as the result of iniquitous war, forms now part of another country; but if that war could change the limits of Mexico, it cannot alter its history, and the labors of the Jesuits in California will always be considered as a natural sequence of the great educational movement inaugurated in Mexico by Fray Pedro de Gante.

Towards the end of the sixteenth century, the Jesuits had established colleges in the principal cities of New Spain. The following are the most important: After the City of Mexico, Pátzcuaro, in the province of Michoacan, was the first city to have a Jesuit college; the Fathers of the Society also took charge of the seminary of San Nicolas, founded in that locality by Bishop Quiroga. The City of Morelia, also in the province of Michoacan, was the next city to have a college of Jesuits; then followed the City of Oaxaca, capital of the province of the same name, and on May 9, 1578, the great college of El Espíritu Santo was established in the City of Puebla. (Icazbalceta, "Opúsculos Varios," Vol. I, pages 205-206.)

On the authority of the Rt. Rev. Carrillo y Ancona, the learned Bishop and historian of Yucatan, we know that all the colleges of the Jesuit Fathers that were at a distance of three leagues from the capital, wherein was the central University, had power to confer university degrees. Hence we can understand the great benefit which they afforded to those who, by reason of their poverty, could not go to the City of Mexico for the completion of their studies.

No doubt the Jesuits brought about a complete revolution in the educational movement of the time. It has been remarked that with the exception of the college of Tlalatelolco and the University, the curriculum of

the large majority of the Franciscan schools was limited to elementary subjects. The Jesuits introduced and developed the study of the humanities. They quartered in the Colegio Máximo Antonio Ricardo, one of the first printers that came to Mexico, and who afterward was the first to introduce that art in Lima, Peru. While Ricardo was at the Colegio Máximo he printed the text-books of the Jesuits, and among the Latin authors we find Martial, the Eclogues and Bucolics of Virgil, select orations and epistles of Cicero, and fragments from Ovid's "Tristia." We also find an introduction to the Dialectics of Aristotle. (Icazbalceta, "Opúsculos Varios," Vol. I, pages 220-221.)

The Jesuits were also devoted to the composition of treatises of theology and philosophy. Father Antonio Rubio, a Spaniard who received his doctorate at the University of Mexico, wrought and taught in Mexico his "Curso de Filosofía"; and his "Lógica Mexicana," so called because written in Mexico, became the exclusive text-book of Logic of the University of Alcalá. (Icazbalceta, "Opúsculos Varios," Vol. I, pages 239-243.)

This brief sketch of the work of the Jesuits finishes our review of the most important facts of what was done in Mexico for the cause of education during the sixteenth century. Although these facts are supported by reliable documents, their veracity has been questioned by many. How is it possible, some argue, that if during the sixteenth century so much was done to educate the Indians and to raise them both physically and morally in the scale of civilization, they still remain in their primitive ignorance and abjectness? This apparent contradiction is well answered by Mr. Icazbalceta, who devoted his life to the study of the history of his country.

"If we examine," says he, "the development of the new institutions, we find that the two races (the Mexican Indians and the Spaniards) who lived in Mexico after the Conquest, soon began to intermingle. As always happens in the wars of conquest, when there exists a well marked difference between the education of the conquerors and of the conquered, the noble element of the Indian population who could appreciate the superiority of the Spaniards, sought their allegiance, adopted their language and customs, and went so far as to despise those of their own race who clung to the ancient traditions. The marriages of this portion of the Mexican Indians with the Spaniards produced a new race, that of the *mestizos*, who, being plunged in the greatest misery at first, became so powerful and proud as to be the most bitter oppressors of the Indians. Of the Indian population there remained only a sediment of the lowest and most ignorant kind, a parallel of which is to be found in the most highly civilized countries of to-day. The decadence of the religious orders was accompanied by the consequent decline of their colleges; if it is true that the secular priests who gradually substituted the religious kept many schools in their parishes, they could not be compared to those of the old teachers who differed from the iron race of the conquerors only in the habit they were. Thus the

work of education, as also the whole scheme of Spanish civilization in America, was left unfinished."

Prof. Bourne has this remarkable paragraph on the subject: "If the rule of Spain could have lasted a century longer, being progressively liberalized, as it was during the reign of Charles III; if a succession of such viceroys as Revillagigedo in Mexico and DeCroix and De Taboada y Lemus in Peru could have borne sway in America until railroads had been built, intercolonial intercourse ramified and a distinctly Spanish-American spirit developed, a great Spanish-American State might possibly have been created, capable of self-defense against Europe and inviting cooperation rather than aggression from the neighbor on the north. (Quoted by Dr. Walsh in his article on Spanish-American Education.)

Others have tried to minimize the work of the religious by exaggerating the culture of the Aztecs; but whatever the culture that existed, it was confined to the nobility. There was no primary education given to the people, whom the missionaries found plunged in degradation and utter darkness. And when to the ignorance of the masses we add their belief in the most diabolical network of idolatry ever invented, then we begin to understand the energy and perseverance of those religious who laid the foundations of the great system of education which flourished in New Spain during the sixteenth century and which, no doubt, is the most brilliant chapter in the history of American civilization.

BENJAMIN MOLINA CIREROL.

True Principles of Homeric Criticism

The story of Phidias and his pupil, Alcamenes, has often been told. They competed for a prize in sculpture. The statue of Alcamenes was about to be chosen because of its exquisite finish, when Phidias objected to any decision until the statues should be put in the high position they were designed to occupy. At once, the opinions of the judges were reversed, for the apparently rough lines of Phidias' creation stood out in sublime majesty, while the polish of Alcamenes' was lost when both statues were raised aloft. The story illustrates a splendid rule of art which has often been forgotten in the study of Homer. The epics of Homer were not made for the test-tube and the microscope. They were not made even for readers; they were composed for listeners. Put them on their proper pedestals and the minutiae revealed by the grammarians' microscope will be lost in the grand sweep of the story. You would as soon halt Shakspeare's "Macbeth" because of the anachronisms, or condemn Leonardo da Vinci's "Last Supper" because of modern masonry in the walls or carpentry in the table, as apply the philological and archæological tests of the higher critics to Homer.

Apply the tests of art to Homer and judge him by those. Take the matter of the contradictions which

critics have talked so much about. In many cases, especially where mythology was concerned, the material the poet had to handle bristled with inconsistencies and contradictions. Long ago Aristotle laid down the sensible rule for drama, and it is equally true for Epic Poetry, that the poet is not responsible for the improbabilities in his materials. The sculptor may have flaws in his block of marble; the painter may have defects in his lead or oil, or pigments; and the epic poet found contradictions in the fairy stories of mankind which he wove into the story he sang. That one consideration will sweep away instantly heaps of higher criticism.

Again, the artist is more taken up with the end than he is with the means. In the fervor of his composition he wreaks himself upon expression, he burns to embody his ideal and, engrossed in that, he is likely to be less observant of the material of his art. The achieving of the effect is more to him than mathematical accuracy in the use of the instruments by which he achieves the effect. He makes his hero win his battle; he may unhappily forget some of the tactics or even the geography of the battle-field. His object is not to teach the art of warfare or furnish the topography of the country, but to tell an interesting story in an interesting way. The "Iliad" has a wall that vexes many critics. It was built in the tenth year of the war, which was no time to build a wall, and was put up simply because Achilles left the field. Besides, according to these critics the wall appears and disappears strangely. So the conclusion is: Homer did not build the wall, but some other poet came along and projected his masonry into the epic. In answer it has been shown that the wall behaves very well, but whether it does or not, it matters little. The poet is not a surveyor or a street commissioner. He wished to make his story interesting, to make the character of Achilles prominent, to bring some agreeable variety into what might prove a monotonous catalogue of similar battles. Those are the reasons enough for a poet to build a Chinese wall or reduce it to dust when he does not want it, or conveniently overlook it in the heat of an imaginary charge.

Professor Rothe, who has been writing on Homeric topics for thirty years in German periodicals, has published recently a book in which he defends the unity of the "Iliad" by the simple principle of judging it as a poem. The reviewer of Professor Rothe's work in *The Classical Weekly* (Feb. 8, 1911) praises the work, and for the reasons he adduces the work undoubtedly deserves high praise. It is, however, a mistake to consider these arguments of Rothe in any way new. The reviewer had found certain objections of the Homeric Dissectionists cogent and welcomes Rothe's solution. The solution is practically identical with what Mure urged fifty years ago, and it briefly amounts to the truism: a story teller is more concerned to please his hearers than to guard against inconsistencies which they

would never detect as listeners, and which even close readers did not detect for about thirty centuries. A work of art is not to be judged as a mass of machinery is, nor is a poem to be scrutinized with dictionary and grammar as you would a school boy's exercise. This is the statue of Phidias over again. A stage scene will differ somewhat from a miniature, and an epic takes liberties with walls and rivers and even mountains and oceans, liberties which would not be tolerated in a quatrain. These principles are as obvious as daylight, but apostles of the obvious are needed in abundance in the harvest fields of higher criticism.

What is needed for Homer is a study of his art in a broad but not a shallow way, comprehensive and fundamental like Aristotle's brief discussion. For the wonderfully analytical mind of Aristotle Homer's "Iliad" and "Odyssey" were models of unity, because he looked upon them as works of art, not scrap-heaps of philology and archæology. Put the poems of Homer on the pedestals for which he made them, for listeners who had to be entertained and clamored for variety. "It is a trait of Homer," says the reviewer quoting Rothe's principles, "constantly to shift the scene. The motive may be weak, but the eye of the poet was not on the motive, but on the scene; so he not only shifts the scene but varies the description of the events." The poet's eye, it might be added, is also like the orator's, fixed steadily on his audience, and the audience must be relieved even if masonry or geography suffer.

The paramount principles of variety and growth of interest which govern every good story hold sway in Homer. Take a staple action of the Iliad, the battles. Homer's audience wanted fighting, yet jaded listeners and the artistic poet knew there must be in the fighting variety and growth of interest. Even in the matter of killing men, which seems to us unimportant but which would not be to an audience of fighters, Homer has shown a wonderful variety. A German professor has diagnosed the Homeric surgery with all the thoroughness of his class. The conclusions may be found in Seymour's "Life in the Homeric Age." The number and variety of the wounds, the weapons used, the percentages of fatalities, are all given in full detail. "Hardly could the poet have covered more completely the possibilities of wounds for the human body if he had proceeded systematically and mechanically." Some will have it that Homer was a surgeon and an army doctor. Certainly the history of anatomy has its first chapter in the "Iliad."

But to pass over the variety displayed in the wounds and other smaller points, consider the actual fighting. For the manœuvres we may refer to two interesting chapters in Lang's "World of Homer," where the variety and consistency of Homeric warfare are well described and defended against the Dissectionists. The point, however, we are working towards is the variety shown in even the external circumstances of the warfare.

A closer study than we can afford to give would reveal more variety, but we may mention the plain, the wall, the river, the night as in the tenth book, the mist. These are the various circumstances which the poet introduces into his battles, relieving the monotony and sustaining the interest. There is no falling off. The different heroes, too, succeed one another; the victory alternates from one side to the other; the battle on earth has its echo among the gods. The interest rises. Patroclus enters the fight, and then his fallen body becomes the center of the struggle, as the wall and the ships had been before. Something, too, is left for Achilles. Ferocious as may have been the fighting before, it becomes a veritable shambles when Achilles enters the fray. Never were such frightful wounds, never such rivers of blood as may be witnessed in Book XX "when the black earth ran blood," "when beneath the great-hearted Achilles his whole-hooved horses trampled corpses and shields together; and with blood all the axle-tree below was sprinkled and the rims that ran around the car, for blood-drops from the horses' hooves splashed them and blood-drops from the tires of the wheels. But the son of Peleus pressed on to win his glory, flecking with gore his irresistible hands."

Then follows the battle in the river, and finally the battle of the gods themselves, and after the necessary relief and lull and reawakening of interest comes the last battle of all and the climax of the poem in the conflict of Achilles and Hector.

A study of the art of Homer along its great lines will give us the true principles upon which to judge him. Such a study will put him in the right perspective. The statue of Phidias will mount on high where its artist wished to have it enshrined. The "Iliad" and "Odyssey" were meant to cross the bronze threshold of some great palace, "where there was a gleam as it were of sun or moon through the high-roofed hall of a great-hearted King. Brazen were the walls which ran this way and that from the threshold to the inmost chamber, and round them was a freize of blue and within were seats arrayed against the wall this way and that." Then "after the men had put from them the desire of meat and drink," they called upon the minstrel. "For minstrels from all men on earth get their meed of honor and worship; inasmuch as the muse teacheth them the paths of song and loveth the tribe of minstrels." "And the minstrel being stirred by the god began and showed forth his minstrelsy and took up the tale where it tells how the Argives sailed away." That was the setting of the Homeric Epic, and thus speaks one whose "heart had melted at the song and whose tears wet his cheeks beneath his eyelids." "Verily it is a good thing to list to a minstrel, like to the gods in voice. Nay, as for me, I say there is no more gracious or perfect delight than when a whole people makes merry, and the men sit orderly at feasts in the halls and listen to the singer and the tables by them are laden with bread and flesh,

and a wine-bearer drawing the wine serves it round and pours it into cups. This fashion seems to me the fairest thing in the world."

There is the place that Homer chose for his matchless poems, and there they should be judged. The hearts that melt with song are not searching for digammas or Aeolic forms. They want the story, the long voyages and the strange adventures, the swaying lines of battle and the prowess of heroes. They look for and recognize the different characters which must be as varied and as clearly marked as in the life around them. They must not be surfeited with too much of anything. Voyages and battles must vary and grow in intensity and be crossed with pictures of nature, brief but thrilling and immensely relieving,—the lion, the wheat field, the tossing ocean and the steady downfall of an unending snow storm. With these and the plot entangling and disentangling the listeners to Homeric song and story will not look for that polished smoothness and frigid exactness, the absence of which vexes the minds of modern Germany. Phidias' statue occupies its proper pedestal, and the true judges award to Phidias his well-deserved prize.

FRANCIS P. DONNELLY, S.J.

CENTRAL VEREIN CONVENTION

The fifty-sixth General Convention of the Central Verein opened at Chicago, Sunday, September 10. After a brief meeting of the five hundred and seventy delegates from every part of the United States, an imposing procession formed to escort the Papal Delegate, Archbishop Falconio and Archbishop Quigley of Chicago, to the splendidly decorated church of St. Michael. At the pontifical high Mass which followed Bishop Schrembs, of Toledo, spoke in impressive words of the first duty of Catholic men, which was to serve neither the world nor Mammon, but Christ the Lord. The struggle with the new paganism, with Freemasonry and Socialism, he said, is but the old battle of Lucifer with St. Michael and his angel-knights fought over again upon earth.

In the afternoon a mass meeting was held at Orchestra Hall, where a letter was read from Governor Charles S. Deneen, who expressed his regret at not being able to attend the convention. Mr. Nicholas Gonner, editor of the *Catholic Tribune*, eloquently set forth the aims of the Central Verein. He dwelt on the fact that the spirit of Christianity is either ignored or opposed in modern life, and that only an active propaganda for the Catholic school, the Catholic press and Catholic social reform can instil into our nation those Christian principles which are to be its only salvation. Dr. Charles F. Bruehl, of St. Francis Seminary, then dwelt upon the possibility of Socialist victories unless timely efforts are made by us to stem the tides of irreligion, immorality and class hatred. "Only the Catholic Church can save America!"

Archbishop Quigley then declared that organization is the hope of the Catholic Church, and societies such as the Central Verein are the pledge that she shall not stand without defenders in the hour of her need. Want of organization made it possible to fether and persecute

the Church in France and Portugal. Although there were thousands of loyal Catholics ready to lay down their very lives for the faith, yet they stood without leadership and were defeated. "I want to say," he continued, "that when the time comes in this country—as it surely will come—and the same forces attack the Church here, they will not find us unprepared or unorganized and they shall not prevail."

He declared that for many years he had followed with great interest the work of the Central Verein. As a counterpart of the German Volksverein he considered it a model for all Catholic societies. It should be imitated, because it is founded upon the ideals of the first fearless champion of Christian social reform, Bishop Emmanuel von Ketteler.

The Papal Delegate then addressed the meeting, emphasizing the high praise showered upon the society by Archbishop Quigley. He concluded with reading a cablegram received from the Holy Father, in which he sends his apostolic blessing in touching words of approval and encouragement. At this the entire multitude sank down upon their knees and in silence, with bowed heads, received the solemn papal benediction.

On Monday, Bishop Dunn of Peoria celebrated a Pontifical Requiem for the deceased members of the Central Verein, after which the delegates assembled for their work, Archbishop Quigley and Monsignor Falconio being present again. The Apostolic Delegate addressing the delegates told them of the confidence the Holy Father and the hierarchy place in them and added: "I do not believe that any other body enjoys so completely the sympathy of all the archbishops and bishops of the United States as the Central Verein."

The work of the Catholic Colonization Society was urgently put before the meeting by Very Rev. Edward Vattman, who insisted upon the great need of directing Catholic settlers to districts where their faith will not be endangered. Father Ledvina spoke of the needs of Church Extension. Correspondences from Cardinal Gibbons, Archbishop Riordan, Bishop Janssen and from other archbishops, bishops and distinguished laymen were read. Greetings and best wishes had likewise been received from Mr. J. Giesberts, of the German Reichstag. Recommendations were made for Laymen's Retreats to be instituted in all parishes, for thorough instruction in social reform problems, for a national press committee and for the enactment of workingmen's protective laws.

The deliberations continued for three days, closing with a business meeting on Wednesday evening. Another mass meeting took place on Tuesday night, when Mr. F. P. Kenkel, the able editor of the German *Amerika*, spoke on the subject, "The Central-Stelle," and John W. Freund, of Springfield, took for his theme "The Civil Duties of American Catholics."

The general resolutions were naturally largely the same as those passed during preceding conventions, since the social evils and economic conditions have not undergone any substantial changes. Two very important steps, however, were taken which require special consideration here. The first of these was the organization of a German Catholic Women's Federation on the plan of the Central Verein.

This question was discussed in the meeting held on Monday morning by the delegates. At the same time, in another hall, was taking place the first women's meeting held in connection with these conventions. A committee from the men was sent over to the neighboring assembly to propose the subject of the National Women's

Association. This was at once taken up with the greatest enthusiasm, and an organization was immediately effected of which Mrs. Rohrbacher, of Chicago, was elected president, and Mrs. Henry Schomer, secretary. The various isolated women's societies are, according to the outlined plan, to be united into local unions. These in turn are to be gathered into state federations, which again are to be centralized in one universal Catholic women's organization for the entire country.

Another important proposition was the resolution submitted by the Committee for Social Propaganda, recommending the founding of a house of studies for Christian social education. The resolution was unanimously passed. The object of the future institution is to train popular speakers and leaders in the social field, while priests and professional men are here to obtain a practical post-graduate course, as it may be called, in social science and economics. The intention is to connect the institution with some one of the Catholic universities of our country. In the meanwhile, the project is to be placed before the German Catholics to obtain their financial support. The committee stated that they had already a fund of \$5,544 at their disposal, while the Staatsverband of Nebraska at once offered a contribution of \$1,000 for the purpose.

Another proposition, made by Monsignor Wurst, of Wabasha, Minn., will certainly set in motion a mighty wave of enthusiasm to sweep over all the country. Its object is to institute for the coming January a general Catholic festival, in commemoration of the hundredth anniversary of the birth of Windhorst.

In the election of officers, which took place Wednesday morning, Joseph Frey, of New York, was elected president, in place of John B. Oelkers, of New Jersey, who had guided the destinies of the Central Verein for nine years with prudence, dignity and efficiency, and under whom it had grown into a mighty organization, numbering at present over one hundred and ten thousand members. May it long continue and become in our own country a worthy rival of the great Volksverein of Germany.

J. H.

CORRESPONDENCE

Japan's First Factory Law

Up to the present Japan has been essentially a farming country. During the long centuries that it has lived apart from the rest of the world the question of questions for the Government was to make the soil produce enough to feed the population. Agriculture was encouraged, and the peasant class was held in esteem. They came in the second rank, that is immediately after the *samurai*, or nobles and before the merchants and artisans. Even to-day sixty per cent. of the population are engaged in cultivating the fields.

But with the new conditions which the commercial competition of foreign countries produced, agriculture alone was unable to support and enrich the ever-growing population of Japan, and industrial enterprises became a matter of necessity. But industry, as we understand the word, was unknown in Japan until her ports were thrown open to the world. It was then that the government inaugurated the new movement and labored for the development of industrial enterprises so energetically, that just as elsewhere, the farms are being deserted.

Forty years ago the rural population represented 86 per cent. of the whole, and the cities only 14 per cent., whereas in 1900 the cities had already run up to 75 per cent. Indeed, the migration to the towns is such that in the space of twenty years, that is from 1890 to 1910, the urban population has doubled. Nevertheless, the excessive population of Japan has thus far prevented any disastrous consequences to the agriculture of the country, for plenty of workmen still remain on the land and the new methods of cultivation obviate the necessity of as great number of toilers as in former times.

On the other hand, as factory work is so recent, there is a great lack of skilled labor. Even those who are employed in the Government arsenals and shipyards cannot compare with their rivals in Europe or America. One Occidental is worth two or three Japanese.

Another feature of factory work in Japan is the preponderance of women operatives. For this there are two reasons: the deftness of Japanese women and the meagre salaries with which they are satisfied. As the principal manufactures of the country are silk, cotton, tea and straw-braids, women are naturally in demand, but as the traditions of Japan are domestic the work is mostly done at home. Only the cotton-spinning mills have as yet gathered a large number of female operatives around the looms. In the Government tobacco factories, however, 20,000 women are employed.

Nevertheless the number of factory hands is on the increase. Indeed, it has doubled within ten years, as the following figures from the census of 1909 will show: Private manufactories which use motors run up to 9,153, and there is twice that number without motors. Together they employ 300,000 men and 500,000 women. On the other hand, the Government, with its monopolies, arsenals, etc., gives work to 170,000 persons, 30,000 of whom are women. Thus the total of all employees in both kinds of factories does not yet exceed one million. Of course, I do not count the 235,000 miners, who extract 16,000,000 tons of coal a year.

Industrial matters are not all rose color in Japan, and naturally so, for experience comes only with time. Thus in organizing a business the Japanese are enterprising, but soon become involved. They are born speculators. They overlap and hamper each other, but though there are many financial wrecks along the road of business, others crowd in to take their places, and collapsed concerns are resuscitated. Few think of building on a solid basis, or of working for the future. They are looking only for quick and large returns. Thus, unlike enterprises in western countries, the business combinations of young Japan begin by paying large dividends, which soon decline and then are withheld completely. Add to this, that in businesses like that of transportation, lighting and hydraulic production of electricity, the Government is continually interfering, and even threatens to monopolize everything, so that the most solidly established enterprises are demoralized, the shareholders suffer heavily and confidence is made impossible.

The desire for quick returns is the greatest enemy of industrial progress in Japan, for the reason that two conditions of ultimate success are neglected, namely, care of the machinery and care of the workingmen.

Order and cleanliness are rare in Japanese establishments run in European fashion. Whether it is because the Japanese does not know how, or does not wish to give himself the trouble of caring for either of these things, simply because they are foreign, it is impossible to say. The serious consequences of neglect in these particulars is

evident to anyone, but the Japanese do not seem to grasp the fact that the most elementary reasons of economy require a scrupulous care of the machines, as well as a readiness to replace what is old and imperfect by what is newest and best. They have their eyes fixed on the dividends and give no thought to the reserve fund that is needed for running expenses and repairs.

Still more than this negligence, the abuse which they give their machinery would shock a European or an American mechanic. The old saying that "philanthropy has nothing to do with business" is followed to the letter in Japan. But apart from humanity and philanthropy, the destruction of so many human lives, though human life is cheap in Japan, the loss of life from a business point of view is ruinous and ought to open their eyes. The condition in which these poor employees live and labor may be the subject of a future communication.

C. M.

Portuguese Pickings

LISBON, Aug. 27, 1911.

The triumph of President Arriaga with one hundred and twenty-one votes in the Constituent Assembly against only eighty-six for his closest competitor, Bernardino Machado, was a triumph of the more moderate elements of the party over the extremists. It was, therefore, a real defeat for Affonso Costa, author or perpetrator of the Law of Separation, for he was heart and soul for the election of Machado. While the election was in progress the troops were kept under arms in their barracks and the guards of the palace were reinforced.

After repeating the affirmation prescribed by the Constitution, Arriaga delivered a speech, in which he dwelt upon the necessity of union among all Republicans without dangerous personal factions. Then there were salvos of artillery from both land and sea forces, and the troops drawn up before the palace presented arms.

The President will receive a salary of \$24,000 a year, with an allowance of \$6,000 in addition for expenses. He will not be permitted to reside in any of the palaces formerly belonging to the exiled royal family and now the property of the State. The senators and representatives will each receive a monthly sum of \$106, but for each unwarranted absence from the sessions of Parliament a deduction of \$5.20 will be made. Deputy Alexandre Braga, supported by Affonso Costa, had advocated that the State should provide residences, not only for the President, but also for the cabinet and other public functionaries, but the Assembly would not entertain the proposal.

JULIÁN BLANCO Y PÉREZ DE CAMINO.

Catholic Churches in Sweden

Unfortunately the magnificent edifices built by our ancestors in the Middle Ages, the splendid cathedrals of Upsala, and Lund, and Linköping, and Skara, or the famous monastic church of the North which St. Bridget illustrated are no longer Catholic, nor are those others, which though not so resplendent are yet remarkable for their beauty, and though the work of Catholic hands, have for centuries excluded Catholic worship, and will never become Catholic again unless Sweden returns to the Faith of the long ago. Our present purpose it to give some idea of the few churches which the scattered Catholics of Sweden now have at their disposal.

The oldest of them is the church of St. Eugenia, at Stockholm. It is not large, but it bears the impress of

a certain lofty mysticism with its marble statue of the Blessed Virgin, the work of Nicholas Bystrom, a Swedish sculptor of no little merit, and its retable, which is a copy of Rafael's Transfiguration, by Mlle. Sophie de Adlersparre, in which the figures are life size. Above the altar of the Sacred Heart is a Death of St. Joseph, and in front is the baptistry in polished porphyry, which is the royal gift of Queen Desirée, the consort of Charles-John XIV, who was the founder of the present reigning dynasty of the Bernadottes. Stations of the cross with figures excellently cut and statues of the apostles in niches higher upon the walls complete the adornment of this modest sanctuary. The liturgical music and the exactness and precision of the ecclesiastical ceremonies at St. Eugenia's are such that even the Protestants of the town and the tourists who happen to be in the neighborhood, make it a point to be present at the great solemnities.

It was built in 1837, and it is particularly dear to Catholic Swedes because it was the first Catholic church erected since the Reformation. Indeed it was only in the private chapels of the various legations that Mass could be celebrated. Conversions were rare, for to become a Catholic meant exile and confiscation. It was only in 1860 that religious toleration was proclaimed in Sweden, and even then it was of the most restricted character.

In 1892 the Catholics of Stockholm were made happy by another church dedicated to Eric, the royal martyr, who suffered death in 1160. It is situated in the southern part of the city, near Gotgatan Street, with its façade turned towards a great public square. It is approached by a magnificent flight of granite stairs, and on entering, one finds himself in a basilica whose walls and roof are richly decorated in color, softened by the various hues of its richly stained glass windows. It is the only Catholic church in Sweden that has a chime of bells.

It is at St. Eric's that the Vicar Apostolic Mgr. Bitter resides. He is a prelate who has endeared himself to everyone. He can be scarcely said, however, to reside in Stockholm, for he is always journeying from one end to the other of Sweden in the interest of his flock, and that means traveling incessantly over a territory of 447,864 square kilometres. Except a mortuary chapel at the cemetery, the two churches we have mentioned are all that the Catholics of Stockholm can boast of.

In the provinces there are churches at Malmö, Gothenburg, Norrköping and Gefte. Malmö, in the south, is the principal centre of activity among the Polish harvesters, who arrive in Sweden by thousands to work in the fields when the crops are gathered. Every Sunday they flock to the little church of Malmö, in many cases giving up a good part of their wages to buy a railway ticket, and often not breaking their fast till mid-day so as to receive Holy Communion. Their great friend is the Count Bernard de Stolberg, descendant of the famous writer Count Frederick de Stolberg, the celebrated diplomat, whose conversion made such a stir in the Protestant world. The present count is a priest. His usual abiding place is at Norrköping, but he makes long apostolic journeys through the country in the interests of both Swedes and Poles, or indeed wherever the preaching of the Faith may call.

BARON G. ARMFELT.

The Apostolic Delegate announces that a new diocese has been erected in western Iowa, with Des Moines as its Episcopal See. It is taken from the Diocese of Davenport, and makes the seventh diocese within the Province of Dubuque, and the fourth in the State of Iowa.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, SEPTEMBER 23, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

"Mona Lisa"

A cartoonist in a recent issue of a French paper struck off a series of pictures which represent perfectly the present mental condition of France. A comfortable old couple are seated at the breakfast table reading the morning news. The Morocco trouble, with its thunderous rumble of German domination underneath leaves them undisturbed, and they sip their *café au lait* with serene delight. The bread riots that forebode revolution all over France cause them no anxiety, for their own larders are full. But lo! the awful intelligence looms up before their eyes in heavy crape-like type: "'Mona Lisa' is stolen." The old lady collapses like a broken dam in a deluge of tears, and the lord of the manor roars around the apartment swearing and tearing out the scant hairs that time has left on his perspiring brow. It is too much to bear. The whole nation is in a tumult, shouting: "Great is 'Mona Lisa' of the Parisians!" and police-dogs are watching the Louvre.

Meantime some of the papers are denouncing the Government. It is an infamy; it is a political trick to distract public attention from what is going on in Berlin; it is a herring on the trail to make the people lose sight or scent of the diplomacy that may be hanging over Morocco to Germany, and so on to the end of the gamut.

Such explanations seem to an outsider to be what the French call *chercher midi à quatorze heures*, looking for mid-day at two o'clock in the afternoon. The disaster is probably due to that remunerative love of art which the Government inculcated in its employees when a few years ago it appropriated the churches and decided that their valuable pictures would be safer in the Louvre than in the sanctuaries, where they had been hanging for centuries. It must be gratifying to the teachers that one newspaper scribe has been able already to count 323

art treasures that have disappeared of late from the Louvre alone. How many others were lost on their way from the churches no one ever can tell. Perhaps "Mona Lisa's" smile was painted in view of this event. She is sneering at the simplicity of the French, who thought the loot was prompted only by hatred of religion. Of course, the Gioconda herself was never hung in a church; and fortunately so, otherwise some devout Catholic might be accused of eloping with her. France is like a child crying for her doll while the house is on fire, and perhaps that, too, amuses the cynical lady.

More Light on the Pauline Privilege

As the world has been forced to learn something lately about Catholic marriage legislation, the story of another Parisian case which was decided in Rome on June 13, 1911, but only just published, may be useful for further information on that ever interesting topic.

On November 8, 1904, Jean du Breuil de St. Germain, a Frenchman and a Catholic, was married in Paris to Mary Denison, an American, who was a Protestant Episcopalian, with due observance of the Tridentine form and a dispensation from the impediment of mixed religion. Difficulties soon arose between the married pair, and the lady obtained a civil divorce. Du Breuil wanted to marry again, and urged by his mother attempted to prove that his marriage with Miss Denison was null in the eyes of the Church, for the reason that she had never been baptized.

The case was referred from Paris to Rome. Miss Denison not only had no certificate to prove her baptism in the Episcopalian Church, but did not even know where she was baptized. However, because she had been previously married to a Protestant by an Episcopalian minister, the Roman court "*presumed* that she had been baptised as it was certainly presumed by the minister." Secondly, it ruled that "because she did not know *where* she was baptised, she evidently supposed the *fact* of her baptism." Thirdly, although it was asserted by the lady's sister that Miss Denison had never been *confirmed*, that very insistence on *confirmation* implied that she had been baptised; otherwise the defect of baptism, and not the minor one of confirmation would have been adduced. The neglect of confirmation was shown to have arisen from the fact that at the time confirmation should have been conferred she was living at a boarding school where no attention was paid to religion. Finally it was declared by the Rev. Henry Jones, a Protestant minister of Wilkes-Barre, Pa., that on the parish register of his church there was the following entry: "Mary Huling Denison, daughter of Charles and Helen Denison, born on May 20, 1861, was baptised on October 6, 1861." To this, however, the appellant objected that the baptismal record in question referred to an elder sister, for the Miss Denison whom he had married was born on May 20, 1867, and at the time of the marriage she had given 1867 as the date of

her birth. Therefore, he declared that the baptism of 1861 could not be that of the defendant.

When asked how it happened that the child who was born in 1861 should have the same name and the same birth-day as the child who was born in 1867, and that the days of their baptism should also coincide, the appellant attempted to show that such a coincidence was not impossible, but the contention apparently made no impression on the court, which held that as du Breuil was twelve years younger than Miss Denison, she probably concealed her age; the agitation she showed, when the baptismal certificate was asked for, being a presumption that such was the case. This position was strengthened by the fact that at the previous marriage of Miss Denison at Ryde, in the Isle of Wight, to a Richard Winslow, she had told the minister that she was born in 1861. "The disparity of age," said the Court, "might be supposed to offer a temptation to reduce it, and her own declaration to du Breuil that she was born in 1867 is the only real evidence adduced as to the fact."

In summing up, the Auditors declared that "from the documents and facts adduced by the appellant it was not possible to argue the defect of baptism in his wife. They rather proved it contrary." "All this having been considered and duly weighed," continue the judges, "to the proposed question we say, decree and definitively pronounce sentence in the *negative* viz: we declare that *the nullity of the marriage is not shown*, and that therefore the sentence of the Curia of Paris is confirmed, and we order, moreover, that the appellant Jean du Breuil de St. Germain be bound to pay all the costs of the litigation."

Thus we find a *Protestant* sustained against a Catholic by the Court of Rome, which, moreover, accepts a Protestant baptism as valid and *presumes* that it has been properly and really administered, although no direct positive evidence had been presented on either point. The mere probability that such is the case is regarded as sufficient for the Court to declare definitively that the very mature, democratic American and once widowed Protestant woman from Wilkesbarre or Wilkes-Barre, Pa., is still the wife of the young and foolish scion of the noble house of du Breuil de St. Germain.

Socialism and Economics

A study of Socialistic propaganda reveals the fact that the leaders of the movement attack not only social conditions in which abuses manifestly exist, but most unwisely principles of religion as well. In the counter attack made by those who see the evils of the new movement, much stress is laid on this anti-religious aspect, and the matter is suffered to rest there. This, however, is not enough. Economic questions are also deeply involved, and there will be no adequate solution of the problems which form the staple of Socialistic denunciation until these questions are mastered and a rational

solution for the difficulties applied. As a step to the knowledge of the theories of Classical English economists and the strength or weakness of their theories, we commend a paper read at the annual Conference of the Catholic Young Men's Society of Great Britain, held at Southampton, England, June 3-5, 1911. We do not hesitate to recommend this essay as one of the ablest reviews of the subject we have in English. The editor of the *Catholic Mind* has wisely selected it for the latest issue of that publication, which is issued, as many know, by the America Press.

French Patriotism

In the ill-natured days of a few years ago Catholics used to be charged with being essentially unpatriotic because they owed allegiance to the Pope. It was like saying that a man could not be an American because he was warmed by the same sun that illumined the shores of England or France. The influence of the Church is divine and is not restricted by lakes or rivers, or oceans. Far from killing patriotism, the Church keeps it alive, and inflames it with an inextinguishable fire. In fact, Catholics submit in silence to legislative enactments which the most insignificant sect would rise up against in mad rebellion. Nearly all of them when oppressed would be quite willing to follow a Cromwell, Catholics are the very opposite, and an instance of it is at hand at the present time. In the possibility of the French Congo passing into German hands, the Catholic press of France utters a fierce protest: "What! Surrender our glorious missionaries to a Protestant power! Back down at the arrogant and brutal demand of a conqueror! Abandon these devoted apostles, who in the jungles of Africa, teach the law of God, and love for France!"

As the present French policy at home with regard to the Church is so cruel the protest seems almost ridiculous. But nevertheless there are these French missionaries, in whose name this protest is said to be uttered, flinging all policy and prudence to the wind, and denouncing the Kaiser, whose subjects they may soon become. Fortunately the kindly war-lord will treat them better than their own countrymen.

British Colonial Navies

For some two years colonial navies have been talked about in Canada, Australia and England. The questions: Who shall exercise authority over them? What flag shall they fly? What is to be the sphere of action of each? have been discussed in legislatures and in the Imperial Conference. In Canada the navy is playing an important part in the election campaign now going on. Meanwhile, the navies are practically non-existent, and it seems probable that they will not exist for many a long day.

The Canadian Government laid the foundation of its navy by buying from England two cruisers for training ships, the Niobe for the Atlantic Coast and the Rainbow for the Pacific, and by talking of building a squadron. The Niobe is in Halifax, after having been got off the rocks in a sinking condition. The Rainbow is virtually laid up in Esquimalt. She left England manned chiefly by naval reserve men, who were to teach the Canadian recruits their duty. But of these only thirty appeared; and their teachers, finding that as regards food, clothing and pay their condition was very inferior to that of the deckhands of the fishery patrol steamers, are leaving one after another for employment ashore. The commander has returned to England in disgust; and, were it not for a handful of enlisted men of the royal navy, the Rainbow could not leave her moorings. As for the squadron, it is still the subject of much lively conversation.

The Australian Commonwealth ordered a great armored cruiser, some smaller ships and torpedo boats and prepared an ambitious scheme of shipbuilding. Now there is difficulty about the manning of the cruiser and other vessels, either completed or approaching completion. The Commonwealth Government finds that it can furnish no more than 800 men, and therefore has applied to the British Admiralty for 1,683 officers and men. As the Admiralty has all it can do to keep the home fleet manned, it probably will not furnish crews for a navy that is to attempt the feat of serving two masters. And so the Colonial Navy question seems about to solve itself.

Catholic Press Extension

The attention of Catholics in the United States has been focused on the Convention of American Federated Catholic Societies, which recently held its sessions in Columbus, Ohio. In the glare of its public and private sessions the importance of the first annual convention of the editors and managers of the Catholic publications of the United States and the Dominion of Canada is apt to be overlooked. Yet the success of whatever work was inaugurated or approved by the Federation will, in many particulars, largely depend on the support given to it by the Catholic Press. This was fully recognized at the Catholic Congress of Newcastle, England, where discussions on the importance and the ways and means of strengthening and circulating Catholic literature and Catholic newspapers formed an integral and important part of the practical work of the general committees. Owing to lack of organization among themselves the editors and managers of the Catholic Press in this country had to be content this year with a convention of their own, the value of which was fully recognized by its being so closely connected with the larger convention. Now that the Catholic Press Association has taken shape and promises to be permanent, it is to be hoped that in the near future the work of the Press will be even more closely united with the Federation,

and that its deliberations will be embodied with those of the Federated Societies.

Perhaps it has escaped notice that the several Catholic Truth Societies were not represented at the Columbus gathering. The opportunity, it seems to us, should not have been overlooked. In Brooklyn, Chicago, New Orleans, Washington, St. Paul, San Francisco and elsewhere Catholic Truth Societies have been established, and despite division of forces have been doing apostolic work in defending and propagating the Faith. It would mark a great step forward, we believe, if these societies could federate with the Catholic Press Association as at present organized. The mission of the press is to be exercised, not only among Catholics at home, but in the fields of Catholic enterprise and endeavor abroad.

A glance at the work done and projected by Protestant Tract Societies will disclose the magnitude of the propaganda carried on with a zeal worthy of a better cause. The vast sums spent by Protestant missionary societies to recoup the losses of the various denominations in America by increased efforts in their foreign missions should prove an incentive for Catholics who glory in the possession of the truth to counteract the evil as they see it existing in Protestant exploitation of a diluted Christianity, and come to the assistance of Catholic Truth Societies and enable them to contend on an equal footing with an unfriendly and aggressive propaganda.

The American Tract Society, recently completing its eighty-sixth year, reports a great need of religious literature, both at home in English, Italian and Polish, and on the foreign missions in almost all languages. Millions of copies of tracts and periodicals were issued by it last year, the grand total since its organization reaching as many as 776,000,000 copies. Workers in China declare that an exceptional opportunity is now presented to change and modernize China by the circulation of literature. Thirty tract societies have been set up in the Far East, and presses to print Christian literature are run night and day. Some time since the society asserted that not less than \$1,000,000 was needed to supply even a part of the demand. In its latest report, issued two weeks ago, it declares another million ought to be used in America, in part among immigrants, or \$2,000,000 in all. How true it is that the children of this world are wiser in their generation than the children of light. Among Catholics here there is evidence of increased interest in the Society for the Propagation of the Faith. Last year the Archdiocese of New York won the enviable distinction of leading all the dioceses of the world in contributing the largest amount to the cause, namely, over \$100,000. It should not be a difficult task to enlist the interest and cooperation of Catholics in the United States in the propagation of the Faith through the Catholic Press and the Catholic Truth Societies. The weekly publication of news from the mission fields, which finds place in many Catholic papers, is already bearing good fruit.

LITERATURE

Thoughts of a Catholic Anatomist. By THOMAS DWIGHT, M.D., LL.D. New York: Longmans, Green & Co. Net \$1.00.

This little book is an exceedingly valuable contribution to the literature of Philosophy. The author, a man distinguished alike for scholarly attainments and nobility of life, discusses in the frankest manner the chief philosophical problems that have been agitating the minds of men for years past. And though modesty and simplicity are characteristics of the whole work, yet there can be no mistake about Dr. Dwight's attitude towards the subject under discussion. He scorns the idea that there is a warfare between science and religion and, after professing his faith in God and the Catholic Church, he proceeds to discuss, in successive chapters, the thought of the day, theories of evolution, God, religion, design and plan, living and non-living man, the descent of man, variations, anomalies and adaptations. His treatment of these different questions leaves little or nothing to be desired. For unlike so many who have written on the same topics, Professor Dwight is able to view difficulties from many standpoints. He is not a mere anatomist, nor a mere embryologist, nor yet a mere biologist, nor a mere scholastic philosopher. He possesses the knowledge proper to all of these, and so is able to weave anatomy, embryology, biology, philosophy, and now and then theology too, into his arguments with a cleverness that cannot but win the respect of all thoughtful men.

His treatment of evolution is particularly timely and consoling. True, from the sheer necessity of the case, his work here is for the most part destructive rather than constructive; yet it is thoroughly satisfactory. He examines system after system and rejects all as unworthy of true science save that of De Vries, to which he is a bit partial. He does not hesitate to lay bare the inconsistencies, contradictions, quackery and chicanery which have brought science into disrepute in so many quarters. For newspaper and magazine science, which has done so much to ruin the faith and morals of the man in the street, he has just and much-needed words of scorn.

Dr. Dwight is at his best in the chapters on man, the descent of man and design and plan. He postulates the creation of the soul: in fact any other explanation of its origin is to him unthinkable. And though he admits that many Catholics are still inclined to view "the descent of man's body" from simpler forms as an open question, yet he himself pronounces all the missing links unsatisfactory, and holds that "there is no even probable line of ascent up to the body of man." And in speaking of Van der Broeks' admirable demonstration of the fact that (in spite of many noisy statements to the contrary) the human embryonic skull and pelvis do not show anthropoid characteristics, he says: "One puts down the book with a feeling of bewilderment—even those of us who belong to the craft. True, we knew it before! We knew that no theory would hold water; but yet even we are somewhat surprised, when we have it thus made clear to us, that of the various theories, there is nothing even approximately certain, nor even approximately probable" (p. 199). And in another place he prods at Darwinism in these caustic words: "Study of the variations and anomalies of the human body have done more than anything else to show me the futility of Darwinism as a means of accounting for anything."

In his chapter on "Design and Plan," the Professor scores a strong point in favor of a supreme and intelligent lawgiver by insisting on Mendelëef's proof of perfect order in the inorganic world. And in connection with this he quotes, with entire approval, these humorous words of the Marquis of Salisbury: "If they (the elements) were organic beings, all our difficulties would be solved by muttering the comfortable word—evolution—one of those indefinite words from time to time vouchsafed to humanity, which has the gift of alleviating so many perplexities

and making so many gaps in our knowledge. But the families of elementary atoms do not breed, and we cannot therefore ascribe their ordered difference to accidental variation perpetuated by heredity under the influence of natural selection."

The author is not slow to grasp the importance of the teleological argument. He proceeds from the inorganic to the organic world, demonstrating order and design at every turn, even in the minutest details, thus establishing the existence of a law giver above nature and apart therefrom. For instance, he dwells so persuasively both on the "quasi intelligent action" of the human cells in adjusting themselves to new conditions, and on the behavior of the bony tissue after fracture, "say, in the neck of the femur, in which the architectural design is repaired with adaptation to the new conditions," that it is impossible to deny the force of his logic. In pursuing such a line of argument, he is at one with the newer school of biologists, who have become teleologists, and are now as insistent in postulating an intelligent cause for the modifications which take place in nature as their predecessors were in denying such a cause.

Evolution or no evolution, God is still with us, directing all to an end. "A causeless system is not only contrary to reason but beneath it." "Science tells us that whatsoever in evolution can be considered as established rests primarily on the action of an internal force. All that we know of evolution points to law." God is working in all. Such are some of the conclusions of this great and good man, who can speak with the authority of one who has tested science and religion in a way that few can. His decisions may not be congenial to the Philistines, but they are none the less valuable for that.

All the problems which are brought under consideration in this book are treated so skilfully that some few reticences are to be regretted. Thus a discussion of Loeb's discoveries (p. 130) in their bearing on the old problem of the origin of life would have been much to the point. And perhaps more could have been made of the dentition of the Heidelberg jaw (p. 164). Dr. Dwight admits that the teeth resemble those of a man:—some other anthropologists declare that the teeth are undoubtedly human, and have come to believe that human dentition is more primitive than that of the ape. Moreover, these latter now admit that no anthropoid stage immediately preceded the age of the Heidelberg jaw. However, perhaps Dr. Dwight's caution may be warranted by superior knowledge of this subject. The discussion of the Neanderthal and Le Moustier skulls is rather brief. It would be interesting to know how far Dr. Dwight agrees with Virchow's estimate of the small value of the former to the evolutionists. But these are slight deficiencies rather than positive defects. The book is of immense worth, and should be in the hands of confessors and teachers and students of philosophy. Its profound learning, coupled with charming simplicity and a humor that is at times grim, will please and edify and instruct them in many ways. And before they have put the book aside they will be convinced anew that profound scholarship in those very sciences which the Church is popularly but falsely supposed to fear is compatible with an ardent attachment to the Catholic religion.

R. H. T.

History of Pope Boniface VIII and His Times, with Notes and Documentary Evidence, in Six Books. By DON LOUIS TOSTI, Benedictine Monk of Monte Cassino. Translated from the Italian by RIGHT REV. MGR. EUGENE J. DONNELLY, V.F., Pastor of St. Michael's Church, Flushing, L. I., N. Y. Christian Press Association Publishing Company.

An American priest who finds time amid his many parochial cares to turn a good book into English deserves well of the Church. This Mgr. Donnelly has done in giving us a translation of Don Tosti's excellent biography of Boniface VIII. There is no Pope who has been more misunderstood, misrepresented and abused than Boniface, for it was his fate to be living in an age

that was marked by a gradual change in the medieval mind, owing to the rise of rationalism and to the bold resistance shown by princes to the authority of the Holy See.

Because Pope Boniface opposed, as Hildebrand or Innocent III would have done, the attempts of Philip the Fair to reduce the Church to servitude, this Pope has been the victim of baseless calumnies which his French contemporaries uttered or wrote about him, and which Gallican historians have accepted and perpetuated. For Philip the Fair is the real originator of the so-called "liberties" of the Gallican Church, and because Boniface resolutely upheld the authority of the Chair of Peter, he is catalogued by many English writers among the bad popes.

There is scarcely a crime, indeed, with which Boniface VIII has not been charged, but the voluminous documents Father Tosti cites and the ease with which he discredits the Pope's calumniators prove Boniface to be a good and faithful shepherd, whose one crime in Gallican eyes was fidelity to his trust as Christ's Vicar. The necessity Boniface was often under of opposing unscrupulous and powerful princes, the endless quarrels between Guelphs and Ghibellines, the rise of heresies like that of the Fraticelli, and the course he felt it his duty to pursue with regard to Celestine V, who had resigned the tiara, made his reign a difficult and stormy one. The world was out of joint, and even Pope Boniface could not set it right.

In the Metropolitan Art Museum of New York there hangs a painting of the "Sacrilege of Anagni," the most tragic event in this great Pope's life. The venerable Boniface, betrayed by the citizens of the town and abandoned by his soldiers, is represented, clad in full pontificals, standing before the throne from which he has just been dragged by Nogaret, a creature of Philip's. "Here is my head," cried the fearless Pope, "I, a Catholic, legitimate pontiff, Vicar of Jesus Christ, long to die for the Church!" Then the impious Sciarra smote Boniface on the cheek with his mailed hand. Even Dante, the political enemy of Boniface VIII, had to relent at such a spectacle and sings indignantly:

"Entering Anagni: lo the fleur de lis
And in His Vicar Christ a captive led;
I see Him mocked a second time: again
The vinegar and gall produced I see;
And Christ Himself 'twixt living robbers slain."

The much-tried Pope did not survive these cruelties and insults many weeks, but died a holy death at Rome, leaving the Church to experience soon the captivity of Avignon, which gave birth to the unhappy Schism of the West. Then followed the Pagan Renaissance and the revolt of Luther, events which a thoughtful student of history can see foreshadowed in the pontificate of Boniface VIII, for Philip the Fair had taught the world how to defy, insult and ill-treat the Vicar of Christ. Catholics should read Mgr. Donnelly's book.

W. D.

The Beauty and Truth of the Catholic Church. Sermons from the German, adapted and edited by the REV. EDWARD JONES. St. Louis: B. Herder.

The sermons contained in this volume, and in subsequent volumes to be published, have been selected and adapted, Father Jones tells us, from the German work, "Schoenheit und Wahrheit der Katholischen Kirche," published by Very Rev. H. von Hurter. Father von Hurter was a popular preacher in Vienna in the early seventies, and his published sermons give us to-day ready understanding of the repute won by him among the people of Austria's capital. They are excellent examples of sacred oratory—correct in doctrine, apt in practical application, lucid in form and style. Father Jones, an alumnus of the Innsbruck University, has the rare merit of preserving in his translation the full grace and vividness of the original. He undertook the work at the

request of some clerical friends, who recognized that von Hurter's book cannot fail of being a profitable and interesting help to those whose vocation it is to preach the Word of God, but whose duties leave them little time for preparation of their instructions.

The present volume, the first of five to be translated, and which will cover practically the whole field of dogmatic and sacramental theology, is concerned with the tract "De Ecclesia Dei." We are quite confident that the work, when known, will hold an honorable place in every parish priest's library. * * *

The Secret Garden. By FRANCES HODGSON BURNETT. New York: Frederick A. Stokes. \$1.35.

The author of "Little Lord Fauntleroy" has written another beautiful and inspiring story, unique of its kind, and a delight from beginning to end. The chief characters are children, but we pity the grown-up who will not derive pleasure and profit from their companionship. Mary Lennox, a sickly and ill-natured orphan girl, just arrived from India, is quartered in a house in Yorkshire with her cousin, Colin, a still more sickly and ill-natured boy, who, like her, has been spoiled by always having his own way—which is as bad for children, we are told, as never having it. How, by mutual reaction and the influence of two healthy Yorkshire children and of Mrs. Sowerby, "the mother of twelve," who keeps them all fat on fresh air and sixteen shillings a week, Colin and Mary become interested in other things than themselves, in birds and flowers and people and sunshine and the breath of the moor, and above all, in the "secret garden," where they practice "white magic," and dig and prune and play, learning "ants' ways, plants' ways, bees', frogs', birds' and beetles' ways, and foxes' and otters', and ferrets' and squirrels', and trouts' and water-rats' and badgers' ways," till they grow healthy and happy and amiable, glad to live "forever and ever and ever," and "praise God from whom all blessings flow"—is a process charmingly described in 375 pages, which may be followed with profit and pleasure by children of any age. There are wonderful new characters in the story—Dickon, the country lad, who knows the ways of animals and plants, "is always talking of live things, always looking up in the sky to watch birds flying, or looking down at the earth to see something growing," and his marvelous mother, Susan Sowerby, and the robin, and the mysterious "secret garden" itself; but its gates are now open.

M. K.

Vocabolario Italiano-Albanese. Compilato dal P. ANTONIO Buseti, S.J. Scutari, Albania: Tipografia dell' Immacolata. Francs, 9.25; postpaid 11.30.

For seventy years, or thereabouts, the Catholic missionaries in Albania, especially the Jesuits, have been doing all in their power to revive the knowledge of the Albanian language and literature. The task was a hard one, for the reason that the Turkish Government has always been remorseless during the last five centuries in its efforts to obliterate every vestige of both language and literature. A bishop or priest who was suspected of sympathy with the people in that particular was almost sure of being banished from the land. It was very difficult to obtain any knowledge of the language except from intercourse with the people, many of whom, fortunately, still spoke it. In many parts Turkish expressions have never encroached on the popular speech, especially in country places. In the cities and towns it is not so pure. Nevertheless, after many years' study, and aided by the previous researches of his brethren, Father Buseti, who has long been attached to what is called "The Flying Mission of Albania," has succeeded in compiling this dictionary, which he now offers to the public. Universities

and Public Libraries ought to be eager to secure this valuable work, which furnishes the key to a very ancient language, many of whose philological mysteries, however, still remain to be solved. It is an octavo of 1,150 pages, preceded by a Morphology, or a Study of Word Formation, consisting of 56 pages. The prominent place which Albania now occupies in the new adjustment of the geography of Europe, not to speak of every good man's sympathy with the heroism which this splendid Christian people has displayed in its fight of centuries against Turkish domination, ought to make the publication of this timely contribution to a new, or, rather, revised literature, most acceptable.

La Perla de las Virtudes. Una exhortación al joven católico. Por el Padre ADOLFO DE DOSS de la Compañía de Jesús. St. Louis: B. Herder. 35 cents net.

This is a Spanish version of our familiar "Pearl among Virtues." The translator sums up its excellences in a few striking words: "Leedlo hasta que sepáis su contenido como el Padrenuestro, y despues, seguid todavía leyéndola cada día; pues siempre descubriréis en él nuevos tesoros, siempre sacaréis nuevos frutos. . . . Pero repito: leed con entera atención;" which means, in brief: read it; read it often; read it always.

In these evil days of eugenics and sexology, and similar extravagances, more good is to be expected from the earnest perusal of this little volume than from all the diagrams and statistical tables that daydreaming wisacres can muster. Means and motives are of far more importance than mere facts, however discreetly these may be set forth. But what is to be said when they are presented with a crudeness which amounts to coarseness? It is far better to know and love the beauty of virtue, as it is portrayed in this little book, than to be intimately acquainted with the nature of vice.

* * *

Three booklets have come from the Catholic Truth Society of Pater Noster Row, London. "How I made My Retreat," is a popular explanation and exposition of St. Ignatius' Spiritual Exercises by Father Joseph Rickaby, S.J.; "The Restored Hierarchy" is a short story of the "papal aggression" of 1850 and of Lord John Russell's fanaticism, told by James B. Milburn; and "The Saints of the Mass," compiled by Mother Philippa, of the Bar Convent, York, is made up of brief accounts of the apostles and martyrs whose names are mentioned in the Canon of the Mass.

Several new Latin books have also reached the reviewer's desk. One is a copy of the sixth edition of the "Martyrologium Romanum," which has the names added of the saints canonized in recent years. It is published by the Pontifical Press of P. Marietti, Via Legnano, 23, Turin. From the same house comes Father Arthur Cozzi's "Disputationes Theologiæ Moralis," first delivered in the Argentina Seminary. It is especially suited to the requirements of South American priests. The Jesuit Father's well-known "Cursus Scripturæ Sacræ" is now being enriched by a "Novi Testamenti Lexicon Græcum," by Francis Zorell, S.J., of which the second and third parts are now ready. P. Lithielleux, Rue Cassette, Paris, is the publisher.

Those who would like to follow intelligently the long ceremonies required for the "Consecration of an Altar" will welcome the neat little book on the subject with Latin and English in parallel columns, which is published by the Cathedral Library Association of New York.

In "A Handbook of Schools," a pamphlet published by Doubleday, Page & Co., a half dozen schoolma'ams and peda-

gogues discuss the ideal school. But as none of the writers seems to think that boys and girls are anything more than intellectual animals, no provision is made in the school of to-morrow for religious instruction of any kind. Catholics, therefore, will not find the discussion at all thorough.

The third volume of Father Campbell's "Pioneer Priests of North America" receives a studied and judicious review in the last number of the *Boston Pilot*. "This is the third and last volume of what we do not hesitate to call a great work," writes the critic. "Its greatness appears when we consider the difficulties with which the author had to contend. He was not entering upon a clear field. Others who had been there before him had made the way less easy for him to travel; they had misinterpreted many of the landmarks, had ploughed up the footprints of the holy men who had walked there with the glad tidings of the Gospel, and finally they had sown there the bad seed of perversion and vilification."

"Father Campbell, therefore, had much to undo. He had to rehabilitate the noble men and show them to be as they were in reality, apostles, at whose heroism, whose holiness, we stand aghast.

"The long list of authorities given proves how accurate the author has aimed to be. Naturally the "Relations," as the first-hand authority, are the foundations of his history. He has not, however, followed them blindly, but has availed himself of the researches of other historians, and in many cases, as we may judge from the narrative, has made his own investigations of the very spots sanctified by the footprints of these other soldiers of St. Ignatius.

"The result is a history that is worthy of consideration. The two former volumes of the work had to do with the preaching of the Faith among the Iroquois and the Hurons. This last has its scene among the Algonquins. . . .

"Every page is full of interest, but the sketch of Father Rale, heart-breaking as it is, will bring one back to read it again and again. I wonder if we may look to the author to give us a more detailed life of this great man. The present sketch is excellent, so excellent that it makes us long to know more and more of the martyr that has sanctified our New England shores. The Bostonian will take a special interest in the life of Father Druillettes.

"But it is not as mere history that the book appeals to us. It is as the thrilling story of souls of men who loved Christ and who yearned to make Him known to others even at the cost of their lives. It is deep spiritual reading, the kind that nourishes the apostolic spirit. Would that the teachers in our schools would use it, tell the story of it to our boys and girls in these days when the Church is calling for helpers in the vineyard."

EDUCATION

Early in the Spring of 1909 the *Cosmopolitan Magazine* published the first of a series of articles which aroused a great outcry in the educational world. The author, mentioning by name the leading non-Catholic universities of the country, asserted that doctrines subversive of Christian faith and Christian morality were taught in their classes. Forestalling an attempt to discredit his statements, which was later actually made, the writer expressed his readiness to produce documentary proofs to convince the world that his charges were the result of a conscientious investigation of American colleges extending over two years. His information, he stated, had been obtained while attending lectures, from interviews with members of the faculties and from consulting the type-written or printed records of what is taught in those institutions.

* * *

The editor of the *Cosmopolitan*, in a note introducing the series to his readers, summed up the statements made in these articles

in this vigorous strain: "Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations and promising a way for revolutionary thought and life. Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of classrooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standard; . . . that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress. . . . These are some of the revolutionary and sensational teachings submitted with academic warrant to the minds of thousands of students in the United States. It is time that the public realized what is being taught to the youth of this country."

* * *

It is strange that in the two years since these articles appeared no answer worthy of the name has been forthcoming. To be sure a host of writers hurried to the rescue,—but they failed to play the game fairly. The *Cosmopolitan* was denounced as unworthy of credence, the writer of the articles was affirmed to be without authority in the particular line of his investigations, and interviews innumerable appeared charging a Catholic Bishop, who had made these articles a partial reason for a ringing address to members of his own Church, with narrowness and unprogressive illiberalism. But there was a surprising lack of directness in the statements made. The definite charges filed were ignored, and no specific refutation was attempted in reply to the indictment that in our large universities doctrines destructive of Christian faith and morality are held up to the admiration of the students.

* * *

On Sunday, September 10, the press of the country published another strong arraignment of the leading advanced schools of the United States. The charges rehearsed in it are claimed to be the results of an investigation, report of which has just been made public by R. T. Crane, a wealthy manufacturer of Chicago. Mr. Crane is the senior member of a corporation widely known as the Crane Company, iron founders and manufacturers of general machinery. He has long nourished an aversion to educational institutions of the higher class, and has indulged in attacks, both written and spoken, against college education, declaring it unfit for a young man for success in a business career. This fact will, no doubt, lessen the value of Mr. Crane's attack in the estimation of many. Violently prejudiced opinions of partisan witnesses never win much credit; and many will be quite ready to accept Mr. Crane's latest report as an attempt on the part of an acknowledged bitter opponent of college training to make good before the bar of public opinion.

This view of his latest utterance condemnatory of colleges and college education has been foreseen by the author of the report to which we refer. Mr. Crane, therefore, is duly careful to establish, or at least to profess to establish, the reliability of his statements. He tells us he has spent much time and much money in his investigations. To confirm the truth of his thesis that colleges do more harm than good he quotes a large number of examples drawn from this investigation, for which he vouches that his proof is irrefutable. He furnishes a list of statistics, and with a claimed absence of partisan heat or passion, he simply asks his readers to draw their own conclusions.

* * *

The report, printed in the current issue of the *Valve World*, issued by Mr. Crane, is a startling one. It describes unsparingly student dissipation in Boston, the home of our most honored University of Harvard, and the description is drawn from statements made by an investigator employed by Mr. Crane. It is a

story of drunkenness, immorality, brawling and the reckless spending of money in Boston cafés that seems almost incredible in connection with the supposed high character of America's most noted school. The indictment is not directed against Harvard alone. Columbia is worse, the report declares, and Yale, Princeton and Cornell are nearly as bad. College club life in particular is scored in Mr. Crane's paper. Clubs at the various colleges, and especially at Harvard, he affirms to be nothing but breeding places for wrongdoing. The author of this latest attack on the colleges is ready, as well, with what he believes to be the fundamental reason why colleges are to be reckoned "destroyers" rather than "developers" of moral character.

* * *

"Boys go to college," he writes, "at an age when they most need the best restraints of home. They possess more or less curiosity to learn of evil. They are brought into communication with boys from homes of every conceivable moral standard, and with very flexible morals of their own, if they have any at all. The sophisticated are anxious to show the unsophisticated the town, and thus prove their knowledge of the world. . . . The open manner in which the college student flaunts depravity in the face of his fellows lowers their ideals and blunts their morals until they find themselves ready first to tolerate it, then to condone it, and eventually to follow his example."

* * *

The entire paper forms a severe indictment against the conditions which surround the private life of undergraduates at Harvard and the other institutions mentioned. To be sure, the very violence of the attack will cause men to take counsel with themselves before accepting it at its face value. Its too obviously exaggerated tone throughout suggests the man "with an axe to grind." Mr. Crane has a thesis to prove: "that a young man cannot get any standing in a college unless he is a degenerate." That he means not to mince words in proving his thesis is so strongly in evidence throughout his broadside, as to force one at once to question the credibility of his allegations. Truth is always temperate in its expression; it has no need of extravagant coloring. Still a man in Mr. Crane's position can ill afford to arouse the storm which completely unfounded charges would certainly cause to sweep in upon him from the objects of his attack. We are curious, then, to learn what manner of reply the college men concerned mean to make. That they are not minded practically to ignore Mr. Crane's arraignment, as happened in the case of the "Blasting of the Rock" papers two years ago, seems quite assured from the reply made by members of the Harvard Faculty to reporters who interviewed them on the day of its publication. "They wanted time," they said, "to digest Mr. Crane's report and statement before replying to his charges."

* * *

Up to the time of this writing nothing has appeared in answer to the severe comments occurring in that statement, save a series of general denials and of protests that the vicious tale is unthinkable when told of institutions with a "social atmosphere" such as that pervading Harvard and its sister colleges. The *Evening Post* of September 11 reviews the whole question of undergraduate living in an editorial whose temperate spirit is admirable. Asserting that "the first thing suggested by reading Mr. Crane's charges is doubt as to the accuracy of the statistics, which from the nature of the case would be difficult to collect," the writer continues:

"When all allowance is made, the general charge has enough truth in it to give college authorities, at Harvard and elsewhere, occasion for serious thought. The temptations which beset youth nowadays, particularly at colleges near large cities, are enormous, and the wonder is that more harm is not done than actually is. At Harvard, if we mistake not, little personal control is had even of freshmen. The

Harvard ideal seems to be that right influences officially shall be brought to bear upon their lives and, for the rest, they must work out their own salvation. At the opening of the term they listen to admirable talks on healthful and proper living, are warned against temptation, and are then told to fight the good fight of winning character and self-reliance. It must be said that those who are strong enough to follow the advice emerge the better for the struggle. But in general the risk is too great. Young fellows, some of them living away from home for the first time, enter into a liberty that is bewildering and upsetting. Many go once or twice a week to wine-dinners in town, where they are confronted by a diluted form of Broadway life; later repair to the front rows of a musical comedy, and between acts adjourn to a neighboring bar. Here is a set of conditions which it is dangerous to open freely to boys at the most impulsive period of their lives. The fact is, freshmen are granted a freedom which few of them can employ to advantage. Here undoubtedly is the place to begin any necessary reforms in the general problem of undergraduate living."

* * *

Had the writer gone a step farther in his admirable analysis of the weak spot in the present day system, or lack of system, in educational methods, we should not have a word to add. Accompanying the too great liberty conceded to young college men is that other evil of a lack of definite religious atmosphere. Occasional doses of altruistic ethics, which comprise the whole of the moral training in all these schools, cannot supply the motives of conduct or inspire the high ideals that a system of moral instruction based upon religion and applied to the concerns of everyday life can and does do. Thoughtful people the country over are awakening to this position held by the Catholic Church from the beginning. Definite religious training as a part of our educational work, from the elementary grades up and on through the most advanced courses, is a necessity, if abuses such as the report of Mr. Crane proclaims are not to grow with each successive generation. Divorce your curriculum of studies from the direct influence of religion, and if the holders of the various chairs in your universities will not directly teach cynicism, immorality and scepticism, at least they will not and cannot make any very strenuous efforts to inculcate the opposite.

* * *

Mr. Crane, no doubt, has made the mistake committed by many an ardent partisan—the abuse obtaining in the system he would eliminate looms too large above his horizon to permit him to note the excellent qualities that belong to it. But, as the *Post's* editorial already referred to affirms, "his muckraking suggests a question of larger bearing than that of the special evils which he has touched upon."

M. J. O'C.

His Eminence Cardinal Gibbons has ever been a sturdy advocate of a religious education. Speaking of the evils which threaten our American civilization, he points out that one of the greatest "arises from our mutilated and defective system of public school education." He reminds us that "God has given us a heart to be formed to virtue, as well as a head to be enlightened. By secular education we improve the mind; by religious training we direct the heart"; and he quotes the words of the Protestant Guizot, who says: "In order to make popular education truly good and socially useful, it must be fundamentally religious. . . . It is necessary that rational education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts." So strongly does the Cardinal feel on the subject of moral education that he classes with Mormonism and divorce,

which strike at the root of the family and society, with the desecration of the Christian Sabbath, which tends to obliterate in our adult population the salutary fear of God and the homage that we owe Him, with the gross and systematic election frauds, "an imperfect and vicious system of education which undermines the religion of our youth."

ECONOMICS

It is pleasant to hear of the continuous lessening of the dangers that beset such as "go down to the sea in ships." Until towards the middle of the last century ships still carried the family features of those in which Vasco da Gama, Drake and other pioneer navigators had sailed unknown seas; and men still living remember how the voyage to the Southern Ocean was held to be encompassed with perils. The books their youth delighted in cast ships away on coral reefs and landed mariners in palm islands for many an adventure with cannibals, as easily as those of to-day take their heroes into the interior of China, or to the bottom of the sea. "Enoch Arden" was published as late as 1864; yet both Enoch and his ship, Good Fortune, belong to the heroic age. An Indiaman of 800 tons was then a tall ship, and the great three-deckers of the line of battle hardly reached 3,000 tons. The average burden of ships tempting the Horn and the Cape was about 400 tons, a large number of them being of little more than 300 tons. How many of them sailed away never to see port again we can hardly realize, and the harvest of destruction and death reaped by every storm breaking on our coast or in the English narrow seas would horrify us to-day. No wonder that owners wrote seriously their bills of lading in a form no longer seen and sadly missed: "Shipped . . . on board the good ship Mary Ann, whereof under God John Jones is master for this present voyage."

The discovery of gold in California brought in the great American clippers; but it was the compounding of the marine engine and the introduction into building of iron and steel that brought about the development in size and security that marked the close of the nineteenth century, and is still more striking at the present day. Travel by sea has long been increasing year by year, and a voyage round the world has become a matter of pleasure rather than of peril.

Nevertheless, man cannot boast that he has tamed the sea. A return of casualties in British shipping during the last twenty years, published by the Board of Trade, shows no less than 8,169 total losses, bringing death to 18,660 seamen and 4,277 passengers. The yearly average, therefore, for the former class was 933, and for the latter, 214. The numbers seem large, but compared with the number of seamen and passengers by sea, they are so small that the chance of any sailor or passenger perishing on any particular voyage is slight indeed, and the greater number of mariners die, like other people, in their beds.

The loss of passengers in 1910 was 260, 46 above the average, which reminds us that, despite all man's skill, the sea will take its toll. The loss of the London, of the President, of the Royal Charter, of the Arctic, of the City of Boston, of the Atlantic and of many another ship, either never heard of or cast away, sometimes close to port, made the annals of the sea terrible in earlier days. Modern improvements have made such catastrophes much more rare: they have not abolished them, for during the year in question two large steamers, new, well-found, with every means invented to preclude such a possibility, the Waratah, with 92 passengers and 119 crew, and the Loodiana, with 83 passengers and 93 crew, sailed away, never to be heard of again.

The total losses during 1910 were 332, only 1.5 per cent. of the British mercantile marine. Turning to a brighter side of the picture, the total number of lives saved from wreck within the British Possessions and from British ships on the high seas, during 1910, was 7,936.

H. W.

ECCLESIASTICAL NEWS

THE NATIONAL EUCHARISTIC CONGRESS.

The Fifth National Priests' Eucharistic Congress is to be held at Cincinnati, from September 28 to October 1. No labor has been spared to make of it an event of truly national importance. About forty archbishops and bishops have already accepted the invitation to attend the celebrations, which are to be carried on with a pomp and magnificence befitting the sublime mystery which they are meant to glorify. It is announced that all the churches of the city are to be decorated for the occasion and that in each the Holy Hour is to be held, with exhortation or meditation upon the Blessed Sacrament, every evening during the Congress. On September 28, on the stroke of nine, when at the Cathedral the solemnities begin, the bells of every church in city and county throughout the entire diocese are to be rung for five minutes.

It is realized more fully with every day by the Catholic world that the one power which can stem the tide of irreligion, which can conquer the materialism and sensuality of our age, and which alone can strike a solemn harmony through the discord of that great struggle between wealth and poverty, capital and labor, is the Holy Eucharist. This conviction finds its most splendid expression in the great popular demonstrations which are everywhere held in honor of the Blessed Sacrament. The thoroughness and enthusiasm with which preparations have been made for the present convention promise to give it a worthy place among the many Eucharistic Congresses which in late years have illustrated the Church, and which have cast forth the glory of their light upon the millions still seated in darkness and the shadow of death.

His Grace Archbishop Moeller, in anticipation of the Congress, has addressed a pastoral letter to the clergy and laity of the Archdiocese of Cincinnati, in which he says:

"DEARLY BELOVED:—We marvel that, when men, urged on by diabolical hatred and malice, were plotting to remove Christ from among the living, He lovingly made use of His wisdom, His omnipotence, to institute a Sacrament in which He would be present, and remain with mankind to the end of time. Our wonder increases when we consider that, looking down the long vista of ages, He saw plainly the indignities to which this love and condescension would subject Him. But neither the treachery of His friends, nor the fury of His executioners, nor the insults of unbelievers,

nor the sacrileges of the unworthy, nor the neglect towards Him of His chosen ones stifled His love, or made the potent words, 'This is My Body,' die upon His lips. Our faith must be weak indeed, our hearts very cold, if we can remain unmoved by this love of the Saviour our God. Hasten to adore Him, to tell Him that you love Him, and to promise that you will do all to increase devotion to Him in the Blessed Sacrament, and to make reparation for the insults which are there heaped upon Him.

"An excellent opportunity of giving evidence of your faith, love and devotion towards the Blessed Sacrament will be offered you, dearly Beloved Brethren, on the occasion of the Fifth National Eucharistic Congress, which will be held in Cincinnati, September 28, 29, 30, and October 1 of this year. Thirty-three bishops have already expressed their intention of attending the Congress. Many priests from various parts of the United States will also be present. We are certain that the clergy and laity of our archdiocese will not fail to give evidence of their love and devotion to the Blessed Sacrament, and do all in their power to make the Congress a grand and solemn *Te Deum* ascending to heaven, mingling its strains with the Holy, Holy, Holy of the Angels and Blessed to honor Christ, Whom they see face to face, and Whom we adore under the Sacramental veil.

"Also make the time of the Congress an occasion of special and fervent prayer for blessings. Pray to the Emmanuel for our Most Holy Father Pius X, who has signalized his reign by stimulating devotion to the Blessed Sacrament, and whose name will be handed down in history as the Pope of the Eucharist. Implore our Lord to bless him, to lighten his burden and to grant that he may see the liberty and exaltation of the Church. Ask the Emmanuel, who commanded the wind and the sea, to check the tempests of error, vice and persecution that are sweeping over the Church. Beg the Emmanuel to bless bishops and priests, the guardians of the Eucharist, and ask Him to animate them with the faith of St. Peter, the love of St. John towards the Blessed Sacrament. Pray for the rulers of nations, especially of our beloved country, that they may rule wisely and prudently, seeking in all things to do the will of God, so that the catastrophe pronounced against the Israelites may not befall us: 'But if thou wilt not hear the Lord thy God to do and keep His Commandments, the Lord thy God will bring upon thee a nation from afar and from the uttermost ends of the earth to destroy thee.' Deut. XXVIII. Finally, pray for all the members of the Church,

and for those outside her pale, that they may love and serve the Lord their God, Who loved them first and without measure."

The following is the program as announced by his Grace Archbishop Moeller:

September 28—Procession and pontifical Mass. Celebrant, Most Rev. Henry Moeller, Archbishop of Cincinnati; sermon, Most Rev. John Ireland, Archbishop of St. Paul; subject: "The Eucharist, the Completion of the Incarnation."

Papers: Rev. Joseph Selinger, S.T.D., St. Louis: "The Real Presence." Discussion, Rev. A. P. Ternes, Detroit. Rev. John Cavanaugh, C.S.C., Fort Wayne: "The Priest and the Eucharist." Discussion, Rev. J. H. Rohde, Rockford; Rev. J. H. Guendling, Fort Wayne.

September 29—Pontifical Mass. Celebrant, Rt. Rev. Henry J. Richter, Bishop of Grand Rapids; sermon, Rt. Rev. James J. Hartley, Bishop of Columbus: "Why We Believe in the Eucharist."

Papers: Rt. Rev. Edward D. Kelly, Auxiliary Bishop of Detroit: "Belief in the Eucharist Prior to the Reformation." Discussion, Rt. Rev. John J. Lawler, St. Paul. Rt. Rev. Mgr. Joseph Rainer, Milwaukee: "Effects of Communion on Adults, Particularly Converts." Discussion, Rev. Chrysostom, O.F.M., Cincinnati; Rev. Joseph Meckel, Alton. Rt. Rev. Mgr. Wm. F. McQuaid, Boston: "Frequent Communion and the Means of Promoting It." Discussion, Rev. F. A. Roell, Indianapolis; Rev. Gilbert P. Jennings, Cleveland.

September 30—Pontifical Mass. Celebrant, Rt. Rev. Denis O'Donoghue, Bishop of Louisville; sermon: "The Eucharist, The Centre of Catholic Life," Rt. Rev. Joseph Schrembs, D.D., Toledo.

Paper by Rev. Joseph Husslein, S.J., editorial staff AMERICA, New York: "The Advantages of Early and Frequent Communion." Discussion, Rev. J. B. O'Connor, O.P., Newark; Rev. J. D. O'Neil, Chicago.

October 1—Pontifical Mass. Celebrant, Most Rev. John M. Farley, Archbishop of New York; sermon, Most Rev. James H. Blenk, Archbishop of New Orleans: "The Individual and Social Necessity of Eucharistic Faith."

Solemn Procession of the Blessed Sacrament and Benediction in the grounds of the archiepiscopal residence at Norwood Heights; sermon, Rev. Robert B. Condon, D.D., La Crosse: "Emmanuel, or God With Us."

The sessions of the Congress, at which the papers will be read, will be held in Cathedral Hall and presided over by the Rt. Rev. Camillus P. Maes, Bishop of Covington, General Director of the Priests' Eucharistic League.

The first retreat for laymen at Mount Manresa, Staten Island—the first house to be opened for the exclusive purpose of giving such retreats—closed most successfully on September 11, under the spiritual directorship of the Rev. T. J. Shealy, S.J. Thirty-eight men participated, and just before the opening of the retreat, on Friday, September 8, sat down to dinner, at which the Provincial of the New York-Maryland Province, Very Rev. Joseph F. Hanselman, S.J., presided. He welcomed the retreat band and described the occasion as an event of the first importance in the history of the Catholic Church in America. He pointed out the happy significance of the opening date—the feast of the Nativity of Our Lady—and predicted for the house a long and glorious career of good for the Catholic manhood of this country. Other addresses were made by Dr. James J. Walsh, George F. Roesch, Condé B. Pallen, Ph.D., editor of "The Catholic Encyclopedia," and Dr. Hamilton Williams. After dinner on Friday the band went into retreat. On Sunday afternoon the exercises were interrupted long enough to enable an informal meeting to be held, at which a letter of thanks to Archbishop Farley for his great interest in the work was drawn up and signed by all participants in the retreat. Measures were also concerted for extending the work, and it was made evident with the opening of Mount Manresa that no more appropriate place for its purpose could well be imagined, and its accessibility to New York makes it most convenient for retreatants. In this first retreat band there were lawyers, doctors, newspapermen, clerks, mechanics, brokers, teachers, artisans, and three headmasters of Catholic schools. For future retreats application should be made to the corresponding secretary or the Rev. T. J. Shealy, S.J., 140 Nassau street, New York.

Catholics in the United States should by this time be thoroughly informed of the character of the Young Men's Christian Association in this country, and of the danger to their faith which Catholic young men are willing to risk who join the organization. Catholics, of course, are allowed to become members, and their money is accepted with pleasure, while some Catholics are simple enough to be deluded by the specious pretense that "the religious opinions of a member are never interfered with." The *Southern Cross*, of Buenos Aires, which has been assailed for calling the Y. M. C. A. a Protestant and also a proselyting institution, gives the following interesting bit of history connected with the establishment of the Association in Buenos Aires:

"When the Y. M. C. A. was founded, a

few years ago, in Buenos Aires, it was asserted that it was non-sectarian, and that all who profess Christianity could be members, but at one of the first meetings of the Directory the question was raised by a Protestant gentleman whether Catholics could be members or not. The official answer was that Catholics could be members of the Association, *i. e.*, they could contribute money, etc., but no Catholic could be a member of the Directory. Moreover, the Secretary officially informed the gentlemen present that the compliance with the promise of \$70,000 from the Association in the United States to help the buying of premises in Buenos Aires was subject to the condition that no Catholic would figure on the Directory. In case any Catholic was elected the money would not be given. Several Protestant gentlemen, in view of this sectarian spirit, withdrew from the Association."

We heard a rumor recently that the Associated Press had become so dissatisfied with the character and the coloring of the news, especially regarding Catholic Church affairs, sent from Europe that it was taking steps to have American Press Agents installed at the news centres in Europe, to take the places of those who are responsible for the erroneous and misleading statements with which the American newspapers are flooded. We hope that credence can be given the rumor and we shall anxiously await developments. Meantime the agents of the Associated Press working in Portugal have it all their own way. A report dated September 6 states that "Agents of the Portuguese Government, while taking an inventory of church property, have found in the underground vaults of the Cathedral in Oporto a great amount of treasure, the property of ancient friars, most of which the authorities of the church had little idea existed." How stupid of the Bishop and his assistant priests not to be aware of the treasure hidden in their own vaults. Surely ignorant priests have no right to their possession, and the whole mass may be considered by the Government as treasure trove. "The chests discovered are filled with gold ingots," says the dispatch, "and plates and gold ornaments studded with enormous rubies. The altar furniture is of pure gold." Until the real facts are ascertained, we feel confident that the agents of the Government have merely come across the sacred vessels, the chalices, remonstrances and ciborium devoted to the service of the altar. The ordinary reader would presume that the ancient friars must have come into unlawful possession, since they were so carefully concealed that not even the churchmen themselves dreamt of their existence.

Suppose the agents of the Treasury Department of the United States were, under process of law or no law, to examine the vaults of St. Patrick's Cathedral, New York. They would undoubtedly find, carefully hidden away from thieves and mountebanks, sacred and costly articles appropriate for divine service. Oporto is an ancient See, probably founded in the middle of the sixth century. To-day it has 479 parishes, 1,120 priests, and a Catholic population of 650,000 and 500 Protestants. It isn't likely that an ancient See would not be in possession of costly altar furniture in keeping with the number of Christian inhabitants and the one-time wealth of the nation. But the miserable makeshift of a government misnamed a Republic, tottering on the verge of bankruptcy, needs funds for its myrmidons, and the Church, as to-day in France and under Henry VIII in England, is a handy treasury to loot in order to pay the debts of official extravagance. The Associated Press dispatch naively concludes: "It is presumed that the treasure will revert to the State under the Separation law."

PERSONAL.

The will of Mrs. Annie F. Doyle, filed in the Surrogate's office, New York, on September 5, leaves the greater part of an estate valued at \$20,000 to Catholic charities. The charitable bequests are as follows: St. Joseph's Diocesan Seminary, \$5,000; Society for the Propagation of the Faith, \$5,000; Little Sisters of the Poor, \$500; St. Stephen's Church, \$1,000; New York Apostolate, \$2,000; Servants of Relief for Incurable Cancer, \$1,000, and St. Mary's Church, \$500.

"Cardinal Moran," says the *Westminster Gazette*, "was recognized as one of the great minds of the Church. In his habits he was studious, and in his tastes severely simple, though the people erected for him a grand palace by the sea at Manly, a short distance from Sydney. St. Mary's, his city residence, behind the Cathedral, was like a deserted house, but he was generally to be found there, safely guarded in the outer chamber by an elderly, clean-shaven, blarney-proof Irishman, and attended by his faithful Secretary. The furniture in the hall, and in some at least of the rooms, would have disgraced any other man. The oilcloth was never of the best quality, and the seats in two or three of the chairs had long ceased to serve a useful purpose. But under the Cardinal's care the Roman Catholic Church in Australia made wonderful material progress."

Rt. Rev. Mgr. J. M. Laval, V.G., rector of St. Louis Cathedral, New Orleans, has

been appointed Auxiliary Bishop of that diocese. Born in St. Etienne, France, 1854, he came to America at the age of eighteen, and entered the New Orleans Seminary, where he was ordained by Archbishop Perch , 1887. He served as pastor of St. Gabriel's, Houma and Baton Rouge, La., rector of St. John the Baptist's parish, New Orleans, and of St. Louis' Cathedral. In 1898 he was appointed Vicar General with the dignity of Canon. Mgr. Laval is noted for zeal, tact and culture, which, in a diocese that embraces several races and tongues, won him the respect and confidence of all.

Joseph E. Burgui res, a prominent Louisiana planter and broker who died recently in New Orleans, left \$50,000 to establish a home for incurables in that city under the care of the Sisters of Charity. The executors are directed to consult Sister Lucia, who is in charge of the Lepers' Home at Indian Camp, in Iberville Parish, with regard to building and equipment. Mr. Burgui res also left some \$10,000 to various Catholic churches in Louisiana. He drew the will in New York in 1901, soon after his graduation in Spring Hill College and on the day on which he was leaving for a European trip.

OBITUARY

Rev. Mother Sarah Jones, who died at the Convent of the Sacred Heart, Kenwood, Albany, September 9, at the advanced age of eighty-seven, was born in New York in 1823. Her father, Judge Samuel Jones of the Supreme Court, and Chancellor of the State, of whom she was the favorite daughter, was a member of the Episcopal Church. She was endowed with a remarkably fine mind, developed by the solid education she had received. When about sixteen she met Archbishop Hughes. She frequently questioned him on religious topics, and he cleared away her doubts, overcame her prejudices and led her to see the truth of the Catholic Faith. To know the truth and to follow its guidance was one and the same thing for this upright soul. Through many struggles of mind and heart, the most painful of which was the opposition of a beloved father, Miss Jones was received into the Church by the Archbishop himself, and shortly after became a pupil of the Sacred Heart, later entering the Society at the age of twenty-two.

During many years she held important offices in connection with Rev. Mother Hardey, to whom she was an efficient and reliable support, and whom she succeeded as Vicar in January, 1873. As Mistress of Novices she excelled in the

knowledge of the spiritual life, while her perfect discretion and maternal kindness inspired confidence and trust and made easy the first steps of many in the religious life. When the duties of Superior became hers, those under her care found in her a mother and a prudent counsellor. She was just, but, above all, she was kind, and many outside of her community will never forget the zeal and the overflowing charity of which they were the objects.

Rev. Mother Jones had also that knowledge of business methods so necessary in her position. Interested in every detail, accurate in her plans and calculations, she foresaw difficulties in time to have them removed, and was untiring in her calm and watchfulness. The new Manhattanville, built after the fire of 1888, will remain a monument to her determined energy and foresight. She also founded Elmhurst, the Providence Convent.

While Superior Vicar, by her wise government and the gentle sanctity of her personal intercourse, she exercised a great and lasting influence over those who had the privilege of meeting her. Besides her natural gifts, she had been endowed with graces of a higher order: a wonderful spirit of prayer, an intense love for the Holy Scripture, great reverence for all things relating to the service of God and, finally, the gift of speaking well, and even, at times, eloquently, of divine truths, of the love of Our Lord, thus drawing minds and hearts to a closer imitation of His life and virtues.

The last years of Rev. Mother Jones' life were spent in the quiet seclusion of Kenwood. It was befitting that there, where she had taught so many to follow more closely in the footsteps of Christ, she should, by a glorious example of obedience and humility, show to all devoted to His Heart that in carrying His Cross to the end she had found "His yoke sweet and His burden light."

LETTER TO THE EDITOR

PARISH SCHOOL ASSEMBLIES.

To the Editor of AMERICA:

On Friday, September 1, I had the good fortune to find myself one of a vast concourse of people who had gathered on Fitton Field, near the city of Worcester, Mass. Fitton Field is the name given to the splendid athletic grounds of Holy Cross College. It is a long sweep of low level ground running along the Blackstone River, which is guided on its course by well-built walls of masonry, and further down by rip-raps when it approaches Lake Quinsigamond. On the other side rises a series

of terraces, crowned at the summit by the stately college buildings. It is doubtful if there is another place in the country so well adapted for athletic contests, or so admirably suited for the pageant which took place there at the opening of the school year.

This picturesque ceremony, however, was not for the collegians—they had not yet arrived—but for the school children of the city. On the grand stand the parents of the children had assembled by thousands, and of course their eyes were all turned towards the terraces on the right of them, where the little ones, in bands of two or three hundred, had begun to appear, some from the side nearest the city, on the east of the College Hill, while others who had climbed the slope from the west were seen first on the summit, from which they descended, marching in excellent order down to one or other of the places assigned to them. Soon they seemed to be coming from all directions at once. There must have been five or six thousand of them. Then the martial strains of the band that was to lead them in the procession were heard, and the long line began to deploy along the intersecting roads of the various levels, the highest one first, until they finally reached the great plain beneath, where in columns of four their solid phalanxes came near to the great assembly waiting to receive them, which, as they approached, broke into cheers. Nearing the stand they divided to the right and left, and formed a rigid alignment twelve or fifteen feet deep, and then uniting with the instruments the five or six thousand fresh young voices broke out into "My Country 'tis of Thee."

When the great chorus ended a signal was given, and, as if by magic, those to whom the first parts of the program were assigned appeared in the front ranks, while the others fell back to the rear to await their turn. It was all managed with exquisite precision and without the slightest sign of disorder or confusion, and thus the exercises continued, without delay or mistake, for two whole hours, terminating at last in a burst of enthusiasm when the whole audience joined with the children in singing the national anthem, "The Star-Spangled Banner."

I could not help asking myself: Is there not a lesson in all this? Why could not similar ceremonies be held for the children of our parish schools during the summer vacations at many places throughout the country? The effect on the children themselves, on the fathers and mothers, and on the country at large, could not fail to be instructive and inspiring. Possibly some one may take up the idea. It is in the hope that such will be the case that I have attempted to describe what I saw on Fitton Field this September.

M. S.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 25

(Price 10 Cents)

SEPTEMBER 30, 1911

(\$3.00 a year

Whole No. 129

CHRONICLE

The President's Tour—Judge Grosscup's Resignation—Magazines by Fast Freight—Death of Senator Carter—Mexico—Argentina—Paraguay—Canada—Great Britain—Ireland—Italy—France—Portugal—Spain—Germany—Riots in Austria.....577-580

QUESTIONS OF THE DAY

The "Irish" Players and Playwrights—The Age for First Communion—Governor Dongan—Dr. Thomas Dwight—Freemasonry and the French Revolution.....581-588

CORRESPONDENCE

A New Plan for the Retreat Movement.....588-589

EDITORIAL

Failure of Italy's Jubilee—The Philippines—Signs of the Times—A Matrimonial Puzzle—Nathan's Gentle Speech—A Simple Lawyer—Notes.....590-592

CHAPELS ON WHEELS.....593-594

LITERATURE

The Education of Catholic Girls—Heirs in Exile—Summa Philosophiæ Christianæ—Lectures on the History of Religions—My Lord and Saviour Jesus Christ—The Journal of the American Irish Historical Society—St. Margaret, Queen of Scotland—Books Received.....594-596

EDUCATION

Growing Distrust of the Effectiveness of the Dominant Educational System in this Country—Neither the Religious nor the Moral Element in the State Schools—Time for Parents to Decide Whether the Standards are Right or Wrong.....596-597

MUSIC

Musiciens d'Aujourd'hui.....597-598

ECONOMICS

Abuses and Dangers of the Instalment Plan Credit System.....598

PULPIT, PRESS AND PLATFORM

Proposed Memorial for Philadelphia's First Catholic School Teacher.....599

ECCLESIASTICAL NEWS

Clergy of Funchal Protest Against Portuguese Anti-Clericalism—Mayor Guerin Knighted by the Pope—Catholic High School in Brooklyn—Bishop Gabriels' Golden Jubilee—Father Alcalá Elected Prior General of the Order of Our Lady of Mercy for the Redemption of Captives—The Real Remedy for Industrial Strife....599

OBITUARY

Rev. John F. Dore.....599

LETTERS TO THE EDITOR

Legality of the Eames-De Gogorza Marriage—New Holy Name Organizations.....600

CHRONICLE

The President's Tour.—President Taft at the close of the first week of his speaking tour that will extend to the Pacific coast, had reached the Middle West, being everywhere greeted with unmistakable demonstrations of confidence and good will. His addresses, which were in the main a defence of his official acts, attracted national attention. In these addresses he signified his readiness to eliminate from the arbitration treaties the provision for a joint high commission of inquiry, in order to meet the Senate objection to those measures. He also stoutly defended the Sherman Anti-Trust law, giving unstinted praise to the decisions of the United States Supreme Court in cases arising under that act. The President likewise resolutely defended his veto of the three tariff bills passed at the Special Session of Congress, characterizing them as careless, unscientific and altogether unsatisfactory, and an attempt of the Democratic party to make "a record for political purposes." Perhaps the bitterest disappointment that has fallen to the lot of President Taft since he became Chief Magistrate of the Nation came with the news of the defeat of reciprocity in Canada. "I had hoped," he said, "the reciprocity agreement would be put through to prove the correctness of my judgment that it would be a good thing for both countries. It takes two to make a bargain, and if Canada declines we can still go on doing business at the old stand."

Judge Grosscup's Resignation.—Judge Peter S. Grosscup, of the United States Circuit Court, threatened

to retire from the bench. He has served nineteen years as a member of the federal judiciary in the northern district of Illinois, and is a member of the United States Court of Appeals. Judge Grosscup is best known to the public on account of his decisions in corporation cases and his ideas about the control of the trusts. The reason he gives for his resignation is a desire for greater freedom than the bench gives to do his part in the court of public opinion, through which he believes the settlement of economic questions for the future will come and not through the courts of law. In an article in the *North American Review* of last July, Judge Grosscup refers to the Anti-Trust law as "a weapon dismantled and abandoned," whereas only the other day Mr. Taft said it was "a valuable Government asset." We are "in a new age in which combinations and monopolies even are economic necessities," says the Judge. The thing to do is to "safeguard them as forms of investment," and "limit them in dividends allowed to be paid." This is legislative, not judicial work, and Judge Grosscup believes that as legislator or private citizen he will enjoy greater freedom to promote economic reform. Later Judge Grosscup announced that he will not send his resignation to President Taft until the threatened publication of charges and criticisms of his judicial career has been made and he has taken such action as he deems fit to vindicate himself.

Magazines by Fast Freight.—A saving to the government of fully \$2,000,000 on the transmission of periodical mails by fast freight was reported by Postmaster General Hitchcock after a two weeks' trial of his method of ship-

ment. The plan was put into effect on September 1. The Postmaster General says that the system is proving highly successful, and that the leading magazine publishers are cooperating with the department in a most commendable way in making the plan successful. The shipments by fast freight go chiefly from Buffalo and Pittsburgh, in the East, to Chicago, St. Paul, Omaha and Kansas City, in the West. There is a corresponding movement eastward when periodical matter is in sufficient bulk to make carload lots. West bound periodical matter originating in the East goes in storage cars on the regular mail trains as far as Buffalo or Pittsburgh, where it is transferred to fast freight trains. The trains run from Buffalo to Chicago in thirty-one hours and from Pittsburgh to Chicago in thirty hours. The time from Buffalo to St. Louis is thirty-five hours, and from Buffalo to Omaha about fifty hours.

Death of Senator Carter.—Thomas H. Carter, twice a Senator from the State of Montana and a prominent figure in national politics, died in Washington D. C., on September 17. His funeral took place at St. Paul's Church, the final absolution being given by the Most Rev. Diomed Falconio, Apostolic Delegate. In addition to the elective offices conferred upon him by the State of Montana, Mr. Carter had received important recognition in national politics, first by appointment as Commissioner of the General Land Office under President Harrison; later as Chairman of the Republican National Committee in the campaign of 1892. His latest recognition was by President Taft, who appointed him a member of the joint high commission on boundary waters between the United States and Canada; and his name has been frequently mentioned in connection with a Cabinet office in the present administration. Senator Carter was of Irish parentage and was born in Junior Branch, Scioto County, Ohio, in 1854.

Mexico.—On the plea that the elections will not be free, General Bernardo Reyes has withdrawn his name from the list of candidates for the presidency. Three political organizations opposed to Madero have formally petitioned the Congress to postpone the election because public tranquillity has not yet been restored. If Congress fails to adopt their suggestion, they will have an excuse to start another revolution in favor of "effective suffrage."

Argentina.—A delicate question has been proposed for settlement to the Minister of the Treasury. It is well known that Argentina claims the Falkland Islands as a part of its territory, although the British have held them for many years. A certain Martínez brought building stone in an Argentine ship from the Islands and petitioned to be freed from the payment of any duty, since the stone was simply transferred from one part of the republic to the other, although there is no Argentine official on the Islands. When requested to make a ruling, the Minister replied that he would settle each case

as it came up.—The steamship companies who do business between Argentina and Europe have provoked a great deal of bitter comment by reducing their steerage rates from Buenos Aires to European ports to about a third of what they were. As the reduction was made when harvest hands were in demand to gather in exceptionally abundant crops, the Argentine press are advocating retaliatory measures on the part of the Government.

Paraguay.—In addition to the disorder resulting from a revolutionary crisis from which the country has not yet recovered, the bubonic plague has developed so alarmingly that the Council of Public Health has called upon Argentina for a supply of serum to combat it.—The expulsion of the partisans of Colonel Jara, who made himself President for a short time, has not restored complete public tranquillity.

Canada.—The Reciprocity Agreement was defeated in the General Election, and the Conservatives have a clear majority of about 50. Mr. Borden, therefore, succeeds Sir Wilfrid Laurier as Prime Minister. Ontario is almost wholly Conservative, and there were large gains in Quebec. The Prairie Provinces did not give the Agreement the support that was expected. The Maritime Provinces were more faithful to the Liberal cause, though even there the general movement was against the Government. Eight of the Ministers were defeated, among them being Messrs. Fielding and Patterson, the negotiators of the agreement. The Nationalists have but one member in the new Parliament.—The Bank of Montreal's office in New Westminster, B. C., has been robbed of over \$250,000 by burglars, who blew the vault open with dynamite during the night. The clerk, who should have been sleeping in the building, was absent. The Chinese janitor, who entered it about 4 A. M., was seized and gagged. A police station was only a few yards away. The burglars entered the building apparently, shortly after midnight, and carried on their operations for nearly five hours, until just before dawn. They have disappeared, and at present the detectives have no clue.

Great Britain.—The Railway Commission does not give much hope of a permanent settlement of difficulties. The Union leaders seem opposed to agreements, conciliation boards, State or otherwise, to the providing for the rights of non-union men, to anything except their own absolute control of every dispute. Some of the men are of a different opinion, notably the engine-drivers and signalmen. But these, though the most important in the companies' employ, are also fewest in numbers; and so are outvoted by those more submissive to the leaders.—The boys of an elementary school at Llanelly, Wales, struck the other day because one of them had been punished, and paraded the streets, shouting and singing. A couple of days later the pupils of two other schools

struck because the authorities had changed the hour of opening. A member of the school committee met the strikers in a friendly conference and persuaded them to return to their desks. In Liverpool the Edgehill children not only struck, but also paraded before the other schools, calling on the pupils to come out, beat severely some "blacklegs," *i.e.*, children who refused to absent themselves, and broke windows and street lamps as they marched. They sent in to the school committee their demands: an extra half-holiday, the abolition of the cane, no school fees and a penny a week for monitors. The committee, more vigorous than that of Llanelly, broke up the strike.—At the Trades Union Congress, Newcastle, Mr. J. Sexton, of the Liverpool Dockers, made himself the centre of a disgraceful tumult. Standing on a bench and surrounded by a handful of sympathizers, he defied the chairman's order to sit down, as well as nearly the whole body of delegates, who drowned his words with hoots and yells. His language was not parliamentary. He called his adversaries "cowardly hounds." But one must not suppose he was an Anarchist attacking law and order. He was clamoring to be heard against a motion Mr. Will Thorne was trying to force through, without discussion, in favor of education, obligatory and purely secular. He gained his point, and told the Congress that Labor organizations and members of parliament, supported by the money of Catholics, had no right to use their influence against Catholic education. The resolution was carried however by a huge majority in the proportion of 6 to 1. From this one sees that the disgrace attaches, not to the brave man who refused to be shouted down, but to his opponents. All these things augur ill for the future of England.—In consequence of concessions made to the strikers, Atlantic freight rates are to be raised 10 per cent. The other companies will follow this example.

Ireland.—The Amalgamated Society of Railway Servants called a general strike on Irish Railways, September 21. Declared originally on the Great Southern and Western Railway, the strike has extended to the Midland and the Great Northern, thus affecting the three principal lines and greatly hampering trade. There had been numerous strikes for higher wages by industrial and factory workers, notably in Wexford, New Ross and Mountmellick. These resulted in "black-leg traffic" being imposed on the railways, which their employees refused to handle. There was sympathy with the industrial strikers, for their pay is much less than that of similar workers in England, and the manufacturers, helped by the general movement in favor of Irish-made articles, have made large profits. Conciliation boards have been appointed, and the Board of Trade is trying to effect an agreement with the railways; but the chief obstacle to a settlement is the insistence of the central Trades Union executive, an extern body, on interfering in local concerns. The Irish Railways are not popular,

being often dubbed "nation-killing" bodies, and a recent Government Commission reported in favor of nationalizing them. The Dublin *Leader*, holding that unnecessarily low wages is an important cause of the worst of all strikes, emigration, does "not view with unmixed regret the present stirring up of labor in Ireland."—The list of the Intermediate Examination prizes and exhibitions shows the Catholic institutions in the lead as usual both in number and quality. The Christian Schools of Cork and Dublin, Rockwell College and Clongowes, head the boys' list, and the Loreto Convent, Balbriggan, and St. Louis Convent, Monaghan, the girls'.—The annual report of the Local Government Board testifies to the general efficiency of the County and Urban Councils in their administrative functions. In imposition and collection of rates, and discretion and economy of expenditure, their methods are pronounced businesslike and judicious.—Sir Robert Hart, the famous diplomat and administrator, who died last week after serving fifty years as Inspector-general of Chinese Customs, was born in Armagh and completed his education in Ireland. In spite of vast opportunities, no taint of corruption ever attached to "the little man with the Irish brogue." Two other distinguished Protestant Irishmen died recently, Captain Shaw-Taylor, who founded the Land Conference which resulted in the Wyndham Purchase Acts, and Dr. Alexander, Protestant primate of Armagh, to whose scholarship and kindness Cardinal Logue paid friendly tribute.

Italy.—The forty-first anniversary of the taking of Rome was celebrated by processions to the Porta Pia. Freemasons and Methodists were conspicuous in the parade. Mr. Tipple, who achieved notoriety in connection with the Roosevelt incident was in evidence. Mayor Nathan spoke, and, as usual, took occasion to insult the Church several times in the course of his remarks, though the press described his remarks as only "a passing reference." The Government refused permission to place an offensive commemorative tablet on a wall opposite the Vatican.—The eruptions of Etna still continue. The damage done to property is enormous.—The official reports announce that cholera is decreasing. From September 10 to 17, inclusive, there was a total of 1,007 cases, with 320 deaths. The epidemic has at last reached Sardinia. In Cagliari out of 54 cases there were 19 deaths.—It is reported that there was no liquefaction of the blood of St. Januarius this year.—On September 22 a new terror fell upon the country. A furious storm swept over the country in the region of Mt. Vesuvius. The downpour of rain caused the rivers to rise as high as the second story of the houses and meantime great quantities of mud and stone swept down the sides of the mountain. How many people have been killed has not yet been ascertained.—The fleet consisting of four squadrons instead of entering winter quarters has been mobilized, and with the assent of England and France is to convey 20,000 or 30,000

soldiers to Tripoli. The movement is said to be due to the threatening attitude of the Turks. Many Italians are leaving the country.

France.—Negotiations between France and Germany continued during the week. A change of tone was noticed, the German papers being conciliatory and the French aggressive. The *Daily Consular and Trade Reports* inform us that in the division of the Morocco trade the percentage of Great Britain was 35, France 32 and Germany only 17. The markets of Morocco it is thought will soon exceed those of Algeria, of which the French control three-fourths.

Portugal.—Complaints of tampering with private correspondence are rife. Registered letters are regularly opened and then "officially sealed," as is done elsewhere when they have been opened by mistake.—The Chamber of Deputies has suspended its sessions until November 15.—It is stated by the administration that complete tranquillity reigns on the frontier and that all talk of a monarchistic invasion is idle.—As so few of the priests have accepted the pensions, it has been urged to oblige them by law to accept them as a civic duty.—The Archbishop-Bishop of Guarda has been overwhelmed with congratulatory messages on his protest to the Government.

Spain.—As far as dependence can be placed upon telegraphic reports subjected to strict censorship, the revolutionary uprising which threatened the gravest consequences has been checked, at least for a time. Eighty thousand troops were available for restoring order. The whole kingdom was placed under martial law.—In the town of Vendrell, cases supposed to be cholera were diagnosed as "contagious gastro-enteritis." The trouble seems to have been brought under control, thanks to rigid police regulations.

Germany.—A strike of the draymen at Düsseldorf developed into a pitched battle. The strikers had gathered in throngs at the places of their previous employment to prevent others from undertaking their work. When threats proved ineffective the strikers attacked the laborers, and a combat ensued in which many were injured by clubs, whips and other weapons. Hundreds of men participated, and many women were active in the very thick of the fight, encouraging the combatants or taking personal part in the battle.—In Moroccan affairs German optimism still prevails. It is hoped that the conferences will soon draw to a satisfactory conclusion. Some, however, are not satisfied with the tactics of the government. The feeling seems to be far more bitter against England than against France, since it is upon the former country that the burden of all the blame is laid by Germany.—Besides the annual

maneuvers and Moroccan complications the versatile Kaiser has found time to deliver an address to students upon the advantages of the study of Greek as a cultural element in education. Sport, too, he declared, has its proper place, but a subordinate one, while he warned against the misuse of alcoholic drinks. Considerable comment, too, has been created by the honor bestowed by him upon the Spanish Ambassador at the German court, L. Polo de Bernabe, who received from his hands the great cross of the Order of the Red Eagle.

Riots in Austria.—On September 17 a monster demonstration was held at Vienna, in the open space before the town hall, to protest against the existing high prices of food and the consequent danger of a famine throughout the country. Socialist activity was conspicuous in the assembly, and successive agitators harangued the hundreds of thousands who were gathered there. Violent attacks were made in the speeches upon the government, and amid enormous excitement and cries of "Long live Portugal! Long live the Republic!" the crowd set forth upon its march. The wildest confusion followed. The police, who had shown considerable patience and restraint, were finally involved in the tumult and were forced to call upon the troops for help. This was adding fuel to the fire, and the cry arose: "Bread and not soldiers!" Benches were torn up, tables and furniture were piled together for barricades, wire was stretched across the streets that the horses of the cavalry might stumble and fall, windows were broken, buildings pillaged and cars upturned and set on fire in the pandemonium which ensued. A squadron of dragoons and a division of infantry finally dispersed the mob, which then resumed its destruction of property in the suburbs of the city. The Socialist party had aided the demonstration, but would not make itself accountable for the observance of order. When the tumult had changed into mob-rule the Socialist leader, David, strove to quiet the infuriated masses, but instead of obeying they leaped upon him and struck him to the ground, where he lay senseless and covered with his blood. At night the confusion reached its climax in the neighborhood of Ottakring, and one of the most serious conflicts took place at the Workingmen's House. The soldiers stationed there were bombarded with stones, but made no resistance until one of the officers was brought to the ground. The order to fire was then given, but the soldiers purposely aimed high. When, however, the bombardment went on without interruption, a volley was poured into the mob. One man was killed and a number lay wounded when the crowd dispersed. The entire list of wounded is eighty-nine. Among those who were seriously injured are four soldiers and twenty of the police. On the following day all was comparatively quiet, and large detachments of troops were parading the streets. Measures are being taken by the Emperor and the government to lower the tariff and reduce the price of food.

QUESTIONS OF THE DAY

The "Irish" Players and Playwrights

"The Irish Players are coming to town" was the refrain of countless newspaper notices heralding the advent of W. B. Yeats, Lady Gregory and Co. to our shores to exploit for us their grand discovery of a drama in which for the first time the weird, mysterious, mystic "Irish note" is duly set and perfectly attuned with all proper accompaniments. We have not heard much of them since their arrival, but a dozen English magazines to hand insinuate in rhapsodies, written by Mr. Yeats and his British friends, that the great Irish Players and playwrights are the only true interpreters of the Gaelic mind since its natural outpouring was checked or dammed by St. Patrick on Tara's Hill. Ossian is dead, but we are given to understand that that calamity has been greatly relieved since Mr. Yeats got possession of his harp. Lady Gregory has improved on the authors of the Cuchullin cycle—has not Mr. Yeats pronounced her "Cuchulain" "the best book that has come out of Ireland," and Bernard Shaw placed her as a dramatist on a level with himself?—and as for the incomparable J. M. Synge, even pagan Ireland and Tirnanoge were unable to furnish a prototype for him. All this feverish advertising and industrious log-rolling has secured them readers, or at least given circulation to their volumes, but apparently has failed to furnish them with appreciative hearers. Ireland for the first time has stoned her prophets. They were driven out of Dublin, the only Irish city where they exhibited their wares. They were received with noisy rapture by a certain class in England, not, however, on their dramatic merits, but because, at a time when the Irish question was the bone of political contention, their representation of Irish character suited the tastes of anti-Irish partizans. Here they will have to stand or fall on their merits, and, judging by their experience to date, the latter is more likely.

Their claim to have initiated the Gaelic literary revival and be its chiefest flower is supported neither by the history of the movement nor by the intrinsic worth of their productions. Half a century ago O'Curry, in his "Manuscript Materials of Irish History" and "Manners and Customs of the Ancient Irish," and O'Donovan in his annotated translations of The Four Masters, the Brehon Code and numerous martyrologies, poems and other religious and secular MSS., afforded the literary world a glimpse into the riches of Gaelic literature. Their monumental works gave to the Gaelic movement both the foundation and the impetus. Their labors were continued in the translations and critical studies of Stokes, O'Daly, Atkinson, Hennessy, Father B. McCarthy, S. H. O'Grady, Fathers O'Carrol, Murphy and Hogan of the Society of Jesus, and such foreign scholars as Zeuss, Ebel, de Jubainville and Windisch, while the more ro-

mantic episodes and legends of ancient Ireland, pagan and Christian, were rendered into English verse by Sir Samuel Ferguson, D. F. McCarthy, Aubrey de Vere, T. D. Sullivan, Dr. George Sigerson, Dr. R. D. Joyce and Mrs. Hutton, and popularized in prose by Dr. P. W. Joyce, Standish O'Grady and a growing number of delvers in Gaelic literature. From their labors sprang the movement to restore Gaelic as the spoken and written language of the people, which took practical shape in 1893, when Father O'Growney, Gaelic professor at Maynooth, Dr. Douglas Hyde and John MacNeil founded the Gaelic League.

Pamphlets, magazines, newspapers, translations from other tongues and original works in every department of literature began to be written in Gaelic. Gaelic organizers and teachers traversed the land, reviving not only the language, but the song, music, industries and traditional customs of the people; Gaelic summer schools and colleges were established wherever the native language flourished, and many of the existing colleges were Gaelicized. Aided and blessed by bishops and clergy, Gaelic gradually forced its way into the primary and intermediate schools and the universities; a purely Gaelic magazine was founded at Maynooth, which is now the literary outlet of its students, and the National Ecclesiastical College has become the chief centre of Gaelic propaganda. Meanwhile a long list of writers (among whom may be mentioned such priests as Canon O'Leary, Fathers Dinneen, Henebry, Hogan, S.J., Mac Erlean, S.J., O'Kelly, Sheehan, O'Reilly and Hayden, S.J.) have been editing texts, preparing dictionaries, grammars and text-books, writing plays, poems, stories, essays and miscellaneous works and translating the classics into Gaelic, while Gaelic thought was gradually infusing the organs published in English, nearly all of which are vigorously supporting the movement. This is a summary of the Gaelic Revival; the story of what it has in it that is vigorous and genuine will not record the name of W. B. Yeats or of J. M. Synge.

Ever on the search for a new sensation that would stimulate jaded palates, Mr. Yeats had been flirting for some time with Irish legend when the Gaelic League, under the presidency of Douglas Hyde, and fanned into vigorous life by the strong and sane propaganda of its still stoutest and ablest organ, the *Leader*, had become a power in the land. Keen to take advantage of every wind that puffed his poetic sails, Yeats began to write so voluminously of the "Gaelic Note," the spiritistic, idealistic, other-world, etc., idea—chiefly in non-Irish organs—that people outside of Ireland came to think he had it patented. His poetry, mystically pagan and pretty in technique, did not ruffle public feeling—the few who have had patience to give it time and thought deserve to be believed when they say they understand it—but when under Gaelic auspices he inaugurated the National Literary Theatre, in collaboration with the unspeakable George Moore, he almost succeeded in wrecking the

movement. His "The Last Rose," containing, among other objectionable stories, "The Crucifixion of the Outcast," in which Irish monks, commanded by their abbot, religiously crucify their troublesome visitor, did not commend him as a leader of Irish thought. Ireland's escutcheon had been void so far of the bar sinister of persecution, but Mr. Yeats' poetic cauldron was able to supply it. Neither did "Countess Kathleen"—a German legend whose heroine, transplanted to Ireland, proved her altruism by selling her soul to the devil—nor "Where There Is Nothing"—an attempt, after the manner of Ibsen's "Ghosts," to extinguish law, order, Church and morality—enhance his authority as an interpreter of Irish sentiment. The "Pot of Broth" is an unobjectionable trifle, and "The Hour Glass" and "Cathleen Ni Houlihan" are elevated in style and thought, and worthy of better antecedents, but whether they were the true expression of his mind or were merely a politic adaptation to the national temper of the moment can be judged from the words of his preface, written at that period, to Lady Gregory's "Cuchulain": "If we but tell these stories [of pagan Ireland] to our children, the land will begin again to be a holy land, as it was before men began to give their hearts to Greece and Rome and Judea."

So far the Dublin folk were tolerant, though not appreciative. Douglas Hyde and others wrote plays in Gaelic and English which had much success in the capital and through the provinces, but in spite of the benevolence of an English lady who financed his theatre, Mr. Yeats' venture drooped until he brought on the scene his *pièce de résistance*, J. M. Synge. So much has been written of this wonderful dramatist, the incarnation of all Irish wit and wisdom, that it may be well to give an account of him. A Trinity College graduate of literary tastes, he went to the Paris Latin Quarter to develop them. There he made a study of the decadent French writers, particularly Baudelaire, and having failed to accomplish anything remarkable under such tutelage, he betook him, by advice of Yeats, to the Arran Isles to exploit the ideas he had imbibed in a new and sensational setting. The device of using the pure and simple peasantry of Arran as a framework for the denizens of the Quartier Latin was sufficiently startling, and quite Baudelairean. Baudelaire would try to astonish folk by opening a conversation with such a phrase as, "After assassinating my poor father this morning," and Synge told how he appeared once in green hair, and grew angry when advised to try sky-blue if he would startle folk. The disciple improved on the master. Synge sky-blued the Connacht peasants and made his best known hero heroic solely by having him kill his poor father.

The design and substance of his plays are of the Gallic decadence. "The Riders to the Sea," perhaps the least objectionable, is Loti's "Pêcheurs d'Islande" set down on the Irish coast. The root idea of "Well of the Saint" is in a play of Clemenceau's. "The Shadow of the Glen" fable may be found in Voltaire's "Zadig."

and the notorious "Playboy of the Western World" is a dramatization of the freak of Baudelaire. Nor is the form and tone less foreign than the substance. His account of his tours in Wicklow, Kerry and Arran reveals his lack of understanding of the people's mind and his ingrained antipathy to their Catholic ways and customs. He is an alien studying curious specimens, and a superior person, to whom the natives are interesting savages and good material for his art; whether they are injured in the process is not of consequence.

He could pick up phrases, but interlarded and distorted them with words, sayings and ideas that are foreign to the Irish peasant. In all his plays ugly sneers at the people's morals and religious practices are frequent, but in "The Playboy" his anti-Catholic animosity is openly revealed. All the characters, with the exception of one, a weakling, glorify a peasant who "had the daring" to kill his father, and who boasts of it, and the women are vying to gain the favor of this hero while the men are getting drunk at a wake. There is frequent and blasphemous reference to God and the Blessed Virgin and the saints; not one of the characters reveals a single good quality, and their only moral motive is "fear of Father Reilly." The language and details are too disgusting for citation.

This is the production which, having been banned in Dublin, was hawked around England by "the Irish Players" for the delectation of those who wished to see Irishmen shown unfit for self-government. They are producing it here under the auspices of Liebler and Co. Lady Gregory says she has some sympathy with those who condemn it, but none "with those who, armed with trumpets, prevented others from hearing it." We quite agree; trumpeting implies the purchase of a ticket. Nor would Lady Gregory's Ibsenistic comedies justify the expenditure; she Ibsenized even Brian Boru in "Kincora." The trio are very much Maeterlincked, Baudelaired and Ibsenized, but Gaelicized not at all. Decent people had better let them alone—to meet the fate which inevitably results from incurable disease.

M. KENNY, S.J.

The Age for First Communion

The decree "Quam Singulari" is the expression of Christ's love for His little ones. It is the children's charter of their spiritual emancipation. It not merely proclaims their right to an early but likewise to a frequent and daily reception of their Eucharistic Lord, their Christ, their Brother, their inheritance, their own by right inalienable from the first breaking dawn of reason.

Time was when the children, like Samuel in the temple, heard the voice of the Lord calling upon them. It was the voice from the sanctuary, and they knew who it was that called them and what His longings were to come to

the little ones who were so dear to Him. Perplexed, they arose in the darkness and cried out to Him: "Speak, Lord, for Thy servant heareth!" Their prayers at length were heard. He has spoken and we know His will. There is no mystery and no doubt, except such as we ourselves may wish to create. "Now, therefore, hearken thou unto the voice of the Lord."

No legal document could be more clear than the decree "Quam Singulari." "The age of discretion, alike for Confession and for Holy Communion, is the age at which the child *begins* to use its reason, that is, about the seventh year, or later, or even sooner." It is not the full use of reason that is required, as the decree carefully tells us, "since the incipient use is enough; that is, a certain use of reason." So, too, it continues, a full and perfect knowledge of Christian doctrine is not necessary for First Confession, nor for First Communion. There are still, normally, seven full years of parochial school teaching after the first Holy Communion, during which the child can acquire all this. For the present a knowledge of the elements necessary for salvation will suffice and the power to distinguish the Holy Eucharist from material bread (Art. III).

* In case of a prudent doubt whether the child has attained sufficient discretion there can be no reason for scrupulosity. On the one hand, no obligation exists on the part of parent or confessor to insist upon the Communion, while on the other the priest is perfectly free to administer it if he wishes, according to the principle "*in dubiis favores sunt ampliandi et odia restringenda*." When, however, the seventh year has been reached the presumption is clearly in favor of the child. Such is the argumentation of the great canonist and moral theologian, Father Juan B. Ferreres, S.J.

Acting thus generously and zealously upon an indication of the existence of the use of reason in the child, there can be no possibility of any irreverence to the Blessed Sacrament on our part. For even should the child not have attained sufficient discretion, there has most certainly taken place an increase of grace in its soul, while to the Sacred Heart of the Master there has been given a new thrill of joy in the love that went out from It to the fortunate little one.

If such language seem strange in our time it is none the less most absolutely true. While Holy Communion is not a necessity before the age of reason, yet it is a spiritual favor which we know was for centuries granted in the Church to even the youngest of the children, and which with each reception increases in their souls the gift of sanctifying grace. Around this custom grew up in the early Church some of her most beautiful practices. Children were to come to the Holy Table immediately after the clerics. As the favorites of God's love, they were given the privilege of consuming the consecrated particles left over after the Sacred Banquet. According to a certain rite, the priest was even ordered to dip his finger into the consecrated chalice and purple

with the Precious Blood the mouth of the infant and suckling brought to the Table of the Lord.

All fear of irreverence is founded only upon a misconception of the spiritual dignity of childhood. Could we but see with the vision of faith the soul of that infant newly baptized, what wonders of the spirit would be disclosed before our eyes? How it would outshine in splendor the highest seraphs at the throne of God viewed merely in their natural gifts and not in the transcendent brightness of that grace which is their crowning glory, yet which the child at its mother's breast possesses in common with them. It is the garden immaculate of the Mother of God. It is the palace of gold where the Trinity loveth to dwell. It is the temple built without hands which the Spirit of God has made for Himself. It is the bride arrayed in garments of white, adorned with the jewels and pendants of love. What lips, indeed, more sweet and pure to be kissed by the consecrated Host as the Lover of childhood comes to that heart?

These are feeble words, indeed. They halt and stammer as they strive in vain to tell the beauty of that soul in the state of grace. They are not meant to anticipate the time appointed by the Holy Father and by the will of heaven for the First Communion; but they should help us to despise those lurking fears which make us doubt whether the child of six or seven can be fit to receive the Lord.

"Over and over again," says a missionary of the widest experience, whose special predilection, like that of Our Lord, has always been for the little ones, "I have taken boys and girls at the age of seven to the confessional, showed them one by one how to enter and kneel down and ask for the priest's blessing and make their confession. Afterwards I have heard their confession, and I am sure that I have not in my life denied absolution to two dozen such children." What holds true of confession, he argues—and the Church has solemnly confirmed this reasoning—holds true no less of Holy Communion.

So, again, in an average parish, where the priest had most carefully examined all the children, only six were found towards the end of the year who had not received their First Communion, and these had only been delayed for a time because of extraordinary circumstances. Here let me add that to facilitate the work of the pastor, the Sister in charge of the lowest grade—which hereafter will be normally the First Communion grade—should be chosen for her tact, her knowledge of the spiritual life and of the souls of children. So even those who are slow of intellect and whose Communion would have to be postponed beyond the seventh year, will often unfold so as sufficiently to understand, though they may not be able to recite by rote, the few elementary truths which are required to be known.

Here let me point with all sincerity to the noble document on the decree "Quam Singulari" drawn up by the

Bishops of the Province of Cincinnati, with its nine episcopal signatures. We do not hesitate to call it one of the noblest achievements of the American hierarchy and one of the most glorious monuments of the loyalty of the American Church to the Vicar of Christ.

By this splendid document, the thousand fears of timid souls, their dread of possible irreverence, their vain consternation about the Catholic schools, are all swept aside with a noble dignity: "The Pope, on account of his position as Vicar of Christ and Head of the Church, guided by the Holy Spirit, can best determine what is expedient for the welfare of souls. It behooves all to comply with what the Holy Father prescribes in the Decree."

There are here no talmudic glosses to confuse the text, no such explanations as that of a learned doctor in Israel, fortunately living on the other side of the great waters, who instructs us that by the seventh year the Pope in reality meant "the tenth, or later, or even sooner." The first protestants revealed themselves when the promise of the Eucharist was given. "How," they exclaimed, "can this man give us of His flesh to eat?" The words were so clear that they could not misunderstand them, and they were honest enough to acknowledge their true meaning, though they walked no more with Him. Let us, too, acknowledge the full force of the decree, but follow it out to the letter as the word of God that is spoken for the regeneration of the world.

To secure the certain attendance of all Catholic children at the parochial schools, the pastoral letter already quoted shows the impropriety of punishing the child for the sin of its parents, and punishing it with the greatest of all punishments possible here upon earth, with the deprivation of Holy Communion. "It is plain," says the letter, "that as Christian instruction cannot be thoroughly and systematically imparted except as an integral part of the school curriculum, parents delinquent in this most important obligation of Catholic discipline burden their conscience with grievous sin." Wherefore it is most prudently directed that "in future no confessor having faculties in the Province absolve parents who require their sons and daughters to attend non-Catholic schools, unless such parents when going to confession promise that they will send their children to a Catholic school at the time to be fixed by the confessor, or agree that they will abide by the decision of the Bishop after the case has been referred to him." This is true charity in the spirit of Christ.

The legislation, therefore, of the Council of Trent has been authoritatively interpreted for us: "If any one denieth that all and each of Christ's faithful of both sexes are *bound*, when they have attained the years of discretion, to communicate every year, at least at Easter, in accordance with the precepts of Holy Mother Church, let him be anathema."

The sun of love is shining forth. The ice of centuries indifference, error and fear is melting away. The spring already is blossoming in the valleys and all

the earth is filled with the sweetness thereof. The Bridegroom behind the lattice of the lonely Tabernacle has waited patiently and long, but His Heart can no longer be restrained and His voice is heard throughout the land: "Arise, make haste, my love, my dove, my beautiful one, and come. For the winter is now past, the rain is over and gone. The flowers have appeared in the land."

JOSEPH HUSSLEIN, S.J.

Governor Dongan

That was indeed a kingly gift which Charles II bestowed upon his brother, James, Duke of York, Duke of Albany, etc., when he granted to him "all ye land from the West Side of Connecticut River to ye East side of Delaware Bay," not to mention a good slice of Maine, together with Long Island, "Martyn Vyniards and Nantukes otherwise Nantukett," and with them "all ye lands islands soyles rivers harbours mines mineralls quarries woods marshes waters lakes fishings, hauking hunting and fowling, and all other royalties and profitts comôdityes & hereditaments to ye severall islands and premisses belonging and apperteyneing."

The good opinion that James, Duke of York, had conceived of "the integrity prudence ability and fitness of Coll. Thomas Dongan" moved him to commission him his Lieutenant and Governor "within the lands and places aforesaid," as the duke attested under his hand and seal at St. James's, the 30th day of September, 1682. The commission was followed shortly after by a series of instructions for the new governor's guidance. He was to order an election for members of a General Assembly, who should have free liberty to consult and debate among themselves all matters apprehended proper to be established for laws for the good government of the colony; he was to take care that drunkenness, debauchery, swearing and blasphemy should be discountenanced and punished; and that none should be admitted to public office and trust whose ill-fame and conversation might bring scandal thereupon. "And I doe hereby require and comand you," continues the paper, "yt noe mans life, member, freehold, or goods, be taken away or harmed but by established and knowne laws."

The exercise of authority was no novelty to Colonel Dongan, for he had been recently relieved of the command of Tangier, on the coast of Morocco. Tangier had been in the possession of the Portuguese for two centuries when King Charles II went a-wooing. On a sudden, when it was all but certain that he would espouse a Spanish princess, Charles turned to Portugal, where the virtuous and amiable Catherine of Bragança, sister of King Affonso VI, captivated him, much to the disgust of his ministers. They were partially reconciled, however, by the handsome dower that the king's bride brought. This included two and one-half million dollars in coin, Bombay in India, and Tangier in Africa,

where Colonel Dongan had successfully represented the royal authority.

Born in County Kildare, Ireland, in 1634, young Dongan, like so many other Irishmen devoted to the Stuart cause, passed over to France after the decapitation of Charles I in 1649 and entered the service of Louis XIV. In those strenuous days, when warring armies were almost always in motion, the young refugee had ample opportunity to learn the ways of the world, and to drink in those lessons of public policy which he was afterward to turn to so good account. It is likely that while thus engaged he made the acquaintance of the Duke of York. He had reached the rank of colonel, and was on the high road to further preferment when he resigned, in 1678, and returned to England.

On Saturday, August 25, 1683, Governor Dongan and his suite entered New York City. To one who had been familiar for so many years with the castles, strong places and walled cities of France, the scene that met his gaze must have appeared poor and wretched in the extreme, for the town had little to brag of in the way of architectural adornment or of protection against a hostile force. But there was much heartiness in the reception which was given to him by the strange and motley population. Englishmen, Frenchmen, Dutchmen, skin-draped Indians from the interior, and black slaves from distant Africa or the plantations of the West Indies lined the streets and shouted a noisy welcome.

The Dutch authorities had not granted any measure of self-government to the colonists, whose weal or woe was dependent upon the Governor and his council, and in the selection of these worthies the people in general had had no voice. But certain New Englanders had crossed the Sound and established themselves on Long Island, where several thriving villages had sprung up. The Dutch governors had permitted them to manage their own affairs to a limited extent, for they held their town meetings, chose their local officials, and carried on their affairs much as if they were under the British flag. The Dutch settlers had no town meetings and no elections; they were governed by a close corporation, which was empowered to fill vacancies as they occurred and to elect its new members. This was not popular government. The spirit of the Long Island colonists, however, had made an impression on the worthy Dutch burghers, who had begun to clamor for a greater share in public affairs than mere tax-paying gave them. When, therefore, Governor Dongan announced an election for members of a General Assembly the news was received with ringing of bells and firing of cannon and general jubilation.

Among Dongan's early appointments connected with the due administration of the government were those of Major Anthony Brockholls to catalogue the records of the city and province, and of Jacob Leisler, a thrifty trader, to be a commissioner of the Court of Admiralty.

The long-heralded General Assembly met on October

17, 1683. One of its first enactments was a Charter of Liberties and Privileges, which the governor signed and caused to be proclaimed with due solemnity on the last day of the same month at the city hall. As Duke of York, James signed and sealed the charter, but did not send it back to America. After his succession to the throne on the death of his brother, Charles II, he submitted the document to an examining board, whose comments on some of its provisions were cautious, and at times unfavorable. In claiming the right of Habeas Corpus the examiners objected that it claimed what was not granted to any of His Majesty's plantations. In fixing a meeting of the General Assembly every three years or oftener, they remarked that this was an obligation upon the government greater than had ever been agreed to in any other plantation. They also thought it might be "inconvenient" to permit the Assembly, with the consent of the governor, to judge of undue elections and to expel any member as they should see occasion. The section declaring "that all Christians shall enjoy Liberty of Conscience, so they do not disturb the peace," he it said to the examiners' credit, met with no strictures.

But what James, Duke of York, had signed and sealed, King James II, far from delivering, "repealed, determined and made void," as he stated very explicitly in his instructions to Dongan under date of May 29, 1686, in which he directed the levying of "Dutys & Impositions" with no consent from elected representatives of the people. He would have only appointive officers in his crown colony, as is the case to-day in some British crown colonies. In Art. 42 of his instructions, however, he amplified the Charter provisions regarding freedom of worship; for, instead of limiting it to Christians, as it stood in the Charter, he extended it to "all persons of what religion soever, without giving them any disturbance or disquiet whatsoever, Provided they give noe disturbance to ye publick peace, nor doe molest or disquiet others in ye free exercise of their religion." James's heart was right; his error consisted in fancying that he was a Tudor early in the 16th century, whereas he was a Stuart at the end of the 17th century. The instructions of King William of Orange to Governor Sloughter of New York permitted liberty of conscience to all persons "except Papists."

Governor Dongan had brought out as his chaplain a certain Father Harvey, a member, as Jacob Leisler expressed it, of "that hellish brute of Jesuites," who, in addition to his priestly labors, set up a school, which was attended by the sons of some of the principal citizens. Anxious to promote so commendable an undertaking, the governor solicited permission to make over for its up-keep a property known as the Duke's farm, but James demurred. His daughter, Queen Anne, presented it to Trinity (Protestant Episcopal) Church, in 1705. Bounded by the latter-day Fulton Street, Broadway, Warren Street and North River, it laid the founda-

tion of the wealth of the richest church corporation in the United States.

Before he had been a year in office, Dongan received from the town of Hempstead, L. I., a gift of two hundred acres of land, which was soon increased by an additional two hundred. He also came into the possession of a princely domain on Staten Island, from which, however, he received no personal gain, for he mortgaged it to meet the expenses of the government. His original instructions having contemplated a charter for the city, he granted on April 27, 1686, a very liberal instrument, which long served as the foundation of the city's rights and obligations.

Besides contending successfully with Connecticut and the Jerseys, and even with the amiable William Penn, for the integrity of his territory, Dongan strove with equal good fortune against the encroachments of the French on the north. It was in this last undertaking that he sacrificed his private means when the treasury of the colony could not supply the funds for a demonstration against the Governors of Canada, who, not less in earnest than himself in promoting the interests of their country, were eager to establish a claim to the greater part of New York.

King James anticipated by a hundred years a union of the colonies under a central government, but he would effect that union by an exercise of his royal prerogative. He failed. The stern logic of union or destruction was all that could combine those conflicting elements. In attempting to carry out his plan, James directed Dongan to turn over his office to Andros and to return to England, where he might expect "marks of Royall favour," etc.

Dongan retired from office on August 11, 1686, and betook himself to his Hempstead farm. There he might have grown old had not the advent of William and Mary and the dictatorship of Jacob Leisler made life unbearable. It would be a profitless task to inquire into Leisler's sincerity, for it may well be granted; but his wild fanaticism against the Church and Catholics in general no man is able to justify. The first attempt of the son to clear his father's memory before Queen Mary resulted in a decision that "the deceased was condemned and has suffered according to law." Some years later a second attempt was successful.

While quietly busied about his home affairs, Dongan got word that Leisler had issued a general warrant for the arrest of all "Papists," and for keeping the former governor under guard in his own house; but, thanks to the timely notice, he slipped away to Jersey, from where he took ship for Boston. After a short stay in that city he returned to Europe, where, owing to the death of his brother William, he succeeded to the title of Earl of Limerick in 1698. He died in London in 1715.

His efforts in behalf of the welfare of the people are known to few. The charter which he granted to the city is still preserved, a venerable relic of days long

past, and jealously guarded. It is eminently just and proper that some thought of him should be brought to the minds of those thousands who hurry along the streets of the city which he dedicated to representative government. The tablet to be placed on St. Peter's Church by the Knights of Columbus will make brighter the memory of the gallant Irish Catholic governor who so ruled as to win for himself the name of one of the best, if not unqualifiedly the best, that governed in colonial America. For reasons that need not be dwelt upon, the important part played by Catholics in laying the foundations of our present civil and political well-being has remained unknown or ignored. All the more to the credit of the Knights of Columbus is it that they rescue from oblivion their forbears in the Faith and thus remind those of the thoughtless present of the religion and patriotism of men who were truly great because they were consistent Catholics at a time when the fickle breeze of popular favor was against them.

H. J. SWIFT, S.J.

Dr. Thomas Dwight

Dr. Thomas Dwight was born in Boston, October 13, 1843, and was the son of Thomas Dwight, a member of an old New England family. His mother was Mary Collins (Warren) Dwight, granddaughter of John Warren, a brother of General Warren, who was killed in the battle of Bunker Hill. He, with his first cousin, Dr. John Collins Warren, represented the third generation in direct descent of an illustrious line of Boston physicians. His mother became a convert to the Catholic Faith when he was a lad of thirteen years of age, and he was received into the Church at that time.

The education of Dr. Dwight was in private schools in Boston, and though he was never graduated from Harvard, having been a student there only two years, the degree of A.M. was bestowed upon him later by the University. After graduating from Harvard Medical School in 1867, he studied for two years under eminent specialists in Europe, and established himself on his return as a practising physician. During 1872 and 1873 he was instructor in comparative anatomy at Harvard, and from 1872 to 1876 was lecturer and professor of anatomy at Bowdoin College. From 1874 to 1876 he was instructor in histology at Harvard, and upon the death of Dr. Oliver Wendell Holmes he succeeded him as Parkman Professor of Anatomy at Harvard Medical School.

Although admirably equipped for the practice of medicine, Dr. Dwight in the very early part of his career showed such exceptional interest in the scientific side of his chosen profession that soon the work of the practising physician was laid aside that he might devote his splendid talents to scientific research and his work as a teacher. For five years he was editor of the *Boston Medical Journal*. In 1884 he gave a course of lectures

at the Lowell Institute in Boston on "The Mechanism of the Bone and Muscle," and he was a constant contributor to medical and scientific journals until the time of his death. In 1889 the degree of LL.D. was given to him by Georgetown University.

If genius can be defined as the ability to take infinite pains, it describes Dr. Dwight; for his untiring industry and enthusiastic love of his subject, added to his superior natural endowment, soon started him on the path in which his reputation became an international one, and placed him among the foremost human anatomists of the day. He was perpetually pushing his investigations beyond the limits of his own specialty, but, as it has been said of him, "his modesty could never allow him to claim distinction outside the domain of human anatomy."

During the seventies and eighties, Dr. Dwight served on several boards of public and pauper institutions of Boston, and from 1889 to 1908 he was a trustee of the Boston Public Library. The library was closed out of respect to his memory throughout the morning of the day of his funeral.

Dr. Dwight was a past President of the Association of American Anatomists, a member of the American Society of Naturalists, a fellow of the American Academy of Arts and Sciences, and a member of the St. Thomas Aquinas Academy of Philosophy and Medicine of Rome.

The world knew Thomas Dwight as the distinguished scientist and teacher. Boston also had good reason to be proud of him as a faithful public servant. These services alone would make more than an ordinarily creditable record for one human life. Yet there is another phase of his character—his life as a Catholic.

It is interesting to note in connection with Pasteur's words as to his own firm faith that Dr. Dwight stated to his son, less than two years ago, that he had never suffered any temptations against faith. There is no reason to think that there is any other record for these last months of his life. His faith had the simplicity and straightforwardness of that of a child, and as a most loyal son of the Church he never swerved in his hearty submission to her decrees. If the Church spoke, that sufficed for him. It was no commonplace Catholic life that could have ever satisfied that loyal Catholic soul, and he lived what he professed. The same signal ability, the same earnestness of purpose, the same enthusiasm shown in so many other ways, had in his Catholic work that ineffable something more added which only the supernatural motive could give. He most truly sanctified his talents in his work for the Society of St. Vincent de Paul, of which he was for many years a prominent and devoted member, and at the time of his death still held the position of President of the General Council. His work for the society was wholly in the spirit of the founder—holding the conviction that the good done to the soul of the man privileged to be a worker was far greater than that of the recipient of the charity.

Beyond the circle of his immediate family Dr. Dwight's social environment was largely Protestant. Thorough in this as in everything, he was thoroughly grounded in his faith, and while never intruding it in any unseemly fashion, he was always ready as the outspoken champion of his faith. Having the courage of his convictions, there was never any smoothing away of corners to flatter the sensibilities of any listener—and "I would rather be thought a bigot than to be lax" was a characteristic remark of his. On one occasion a newspaper, intending to be complimentary, spoke of Dr. Dwight as a "Liberal Catholic." He replied at once that he knew of nothing that he had ever done which could make such an epithet justifiable.

The service for which Thomas Dwight should be most gratefully remembered is his championship of this truth—that there cannot be any clash between science and religion. Admirably trained as he was as one of the foremost scientists of the day, the world could not refuse him a respectful hearing, so that it was a powerful plea for true religion, when this noteworthy anatomist proclaimed himself no less firmly convinced of supernatural truth as taught by the Catholic Church. Until the time of his death he fought the good fight, waging unrelenting war on the pseudo-scientists like Haeckel and his kind, bringing out all the forces of reason and logic against the extremists of the evolution theory, which would involve belief in the evolution of everything from matter.

This uncompromising spirit in the cause of truth—this keen insight which went to the root of things at once, making him quick to prick any bubble of untruth—probably explains why Dr. Dwight was sometimes spoken of as brusque in manners. A reserved man he was, but with a fund of geniality, and though quick in speech at times, it was not from ill temper; while a far more marked characteristic of him was a gracious urbanity which had much of an old-time flavor about it. He had hosts of friends, and it was said of him that "he never failed a friend." In his family relationships he was unfailing in his devotion.

There could be no finer summing up of such a life as that of Dr. Dwight's than the record of the last two years. Just two years ago he knew that he was attacked by a fatal disease. He accepted it, not only with calmness and courage, but with abundant cheerfulness, and wished that no secret should be made about it. He kept on with all the work for which his strength sufficed, and he often said that his health was so much more than it was reasonable to expect that it must be supernatural—a direct answer to prayers. He was an object lesson to all, and called forth admiration from Protestants as well as Catholics, some of the former saying that if the Catholic religion could make a man and all his family receive affliction in such a spirit it was a faith that *all* must reverence. Though failing all summer, at times he could rally enough to say: "I think there is a fighting

chance that I may give my lectures again next winter." Those he gave last winter were up to his highest average. But those near him knew that there was "no fighting chance" left for him in this world. The whole community at Nahant was "as one family," it was said, as this truly consecrated life was ebbing away; and when the last breath was drawn human ears could almost hear the "Well done, good and faithful servant," which must have greeted Thomas Dwight on the other shore.

J. G. R.

Freemasonry and the French Revolution

In a review of a recent work by Una Birch on "Secret Societies and the French Revolution," the editor of the *American Freemason* notes that there are two views with regard to the connection of Freemasonry with the terrible upheaval, "which rises before the mind huge and grotesque yet sublimely appalling because of the passions loosened and the elemental forces that had free sweep for destruction."

It was not Freemasonry pure and simple, the writer tells us, that brought about the Revolution, but it was because "Freemasonry dared to give asylum to ideas which Popes branded as heretical and rulers declared to be treasonable." Among others the system of "Illuminism was welcomed to the lodges of France as supplying a needed flux, and giving unity and definiteness of purpose to what had before been a disorganized and heterogeneous collection of Rites." It is true that all of these lodges with special rites disappeared in the early months of 1789, although they had shown "increased membership and greater activity during the years that preceded the Revolution;" but as "the prerevolutionary lodges had been the secret conventicles of independent thought," Masonry had made the ideas of these societies its own, for

"Revolution is always the result of associative agitation, and in this instance the principal force in the trinity of Masonry, mysticism and magic, was Masonry. From the Swedenborgian stronghold of Avignon, from Martinist Lyons, from Narbonne, from Munich, and from many another citadel of freedom, there flashed on the grey night of feudalism, unseen but to the initiates, the watchfires of a great hope tended by those priests of progress who, though unable to lift the veil that shrouds the destiny of man and the end of the world, by their faith, were empowered to dedicate the future to the *Unknown God*.

"At the great Revolution the doctrines of the lodges were at last translated from the silent world of secrecy to the common world of practice; a few months sufficed to depose ecclesiasticism from its pedestal and monarchy from its throne. The half-mystical phantasies of the lodges became the habits of life. The Phrygian cap of the 'Illuminate' became the headgear of the populace; Liberty, Equality, Fraternity instead of merely adorning the meeting places of Masonic bodies was stencilled on all the public buildings of France, and the red

banner which had symbolized universal love within the lodges was carried by the ragged battalions of the people on errands of pillage and destruction. The great subversive work had been silently and ruthlessly accomplished in the face of Popes and kings; the mine had been dug under altar and throne."

All this is from the *American Freemason* of September, 1911. It is an open confession that Freemasonry is of its own nature opposed to Christianity, that it is, or was, allied with "mysticism and magic," and that it "dedicates its future," not to Christ, but to "the Unknown God." Secondly, it boasts of being not a conservative social or political force, for it claims as its especial glory that it undermined, not only the Altar, but the Throne, and that its "red banner" was carried by the ragged battalions of the people on errands of pillage and destruction. Finally, if Freemasonry did, as this writer claims, bring about the terrible French Revolution, it will be impossible for American Freemasons to dissociate themselves from their brethren of France, Italy, Spain and Portugal, who never weary telling the world that their whole purpose in political, social and religious life is to continue the work of the Revolution of 1789.

CORRESPONDENCE

A New Plan for the Retreat Movement

TORTOSA, SPAIN, Sept. 10, 1911.

The Retreat Movement as a factor in Catholic social work is not new to the readers of *AMERICA*. The permanent spiritual results produced by the Exercises of St. Ignatius among all classes of men in Belgium have proved the power of this important work as an efficacious remedy against the evils of our times. The Retreat Movement as now being enthusiastically carried on in New York shows clearly that like fruits may be expected in the United States. A new plan for the Retreat Movement, and successful in Spain, may be suggestive to those in English-speaking countries.

That in Spain great interest should be taken in the work of giving the spiritual exercises to men is to be expected. The love of Ignatius is still strong in the land. Hence, it is natural that we should find successful centres or houses of retreats in Loyola, Manresa, Durango, Sarria and Valencia, with fervent sodalities in large centres laboring zealously in advancing the good work, by collecting alms for railroad fares or expenses of poor workingmen, or arranging dates and lists of men for retreats.

The Retreat Section of the Men's Sodality in Barcelona sent during the past year eighteen groups of workingmen to make the Spiritual Exercise, and have announced the formation of twenty groups, each of thirty-four men, for the coming year. Excellent, however, as have been the results of the work of retreats to men in Spain, yet it was realized by many that some plan should be thought out by which the Retreat Movement could reach the working classes in small towns far removed from retreat centres. The solution of the problem came in January, 1905, in a letter from a Spanish Jesuit in Colombia, South America. Father Luis Muñoz,

S.J., in twenty months had given the spiritual exercises fifty-two times in different parishes in towns of Colombia to some 5,776 men. His plan was simple: the parish provided a house or two, rented for the occasion, if no large school buildings near the church were available, and dormitories and dining room accommodations were arranged for at least eighty men. Bedding, linen, etc., were provided by families of exercitants.

In November, 1907, fuller details of the Retreat Movement in Colombia were sent to Spain. In 1906 six Jesuits had been assigned to the work of giving the Spiritual Exercises according to Father Muñoz's plan, and in some eight towns of Colombia had given retreats in one year to forty groups, with a total of 10,033 men. The plan had worked admirably, and Father Muñoz's reports suggested to many that it should be tried in Spain. This was done, though not immediately. Father José A. Iñesta, S.J., a man of strong character, winning personality and great zeal for souls, was appointed to give the plan a trial in Spain. The results have been beyond expectation. In the one year and a half that he has been engaged in the work, 5,650 men in eight towns of Valencia, have made the Spiritual Exercises for five days. To prove thoroughly the value of the plan, Father Iñesta began under conditions which would have frightened an ordinary man. He chose for the field of his labors towns where Socialism and Atheistic newspapers were playing havoc among the laboring classes, and where missions had been given with little or no permanent results. The strong Socialistic and Atheistic groups fought the movement frantically, and in one town even threatened to burn down the retreat house if the work continued. Despite calumny, threats and opposition the work went on. Several letters, written by parish priests in several of the towns, have come under my notice. They all tell the same story: their towns had been practically given up as lost to the Socialists and irreligious element; missions had produced but little fruit; as a last hope Father Iñesta had been allowed to come. The results noted are termed "beyond description; the situation is changed; the town is ours; the effects are permanent." Many remarkable conversions of Socialist and Atheistic leaders in the towns are recorded. The great fruit has been in the almost complete banishment of irreligious newspapers from most of these towns and the entrance of Catholic dailies, while confraternities and sodalities for men have been solidly established.

In each town the first groups of men listed to start the movement going included some of its most influential Catholic men, who had to face ridicule and even insults from a gathered crowd as they entered the retreat house. Many at the last moment weakened and remained at home. In every town, on the closing day of the first retreat, an expectant crowd was always on hand to await the exit of the exercitants, in order to learn what the Jesuit had done to them during their five days of retirement. The earnest enthusiasm of these men; their simple and straightforward explanation of the nature of the retreat and their advice to those who a few days before had insulted and ridiculed them produced in every case an immediate effect. A second group of a hundred, or even two hundred men, would soon be formed, and so the work continued. Hundreds of men tainted with irreligious and Socialistic ideas entered the house of retreats and came forth fervent lay apostles.

The plan of Father Iñesta differs somewhat in details from that of Father Muñoz. A house or building close to a church is secured; dormitories are arranged for as

many as two hundred men; bedding, linen, etc., are supplied by exercitants. The problem of supplying meals to from one hundred to two hundred men for five days naturally offers the principal difficulty. Father Iñesta adopted in the small towns a system familiar to workmen, "the dinner pail," that is, the meals were brought three times a day in a pail or basket by some member of the exercitant's family. In this the Spanish system differs from that of Father Muñoz's, who installed a kitchen and dining room with meals supplied by the house. The order of time followed by Father Iñesta is as follows:

A. M.	P. M.
5.30 Rise. Cigarettes.	2.15 Rosary. Spiritual Reading.
6.00 Morning offering. Meditation.	3.00 Cigarettes.
7.15 Cigarettes.	3.30 Exhortation. Meditation on Commandments (First Method of prayer.)
7.30 Mass.	4.30 Cigarettes.
8.00 Breakfast. Visit to Blessed Sacrament. Cigarettes.	5.00 Way of Cross. Discipline.
9.00 Meditation, Examen.	6.00 Cigarettes.
10.30 Cigarettes.	6.30 Meditation, Examen.
11.30 Exhortation.	8.00 Supper. Cigarettes.
12.00 Dinner. Visit to Blessed Sacrament. Cigarettes. Siesta.	9.00 Examen. Cigarettes Bed.

It will be noticed that the Spanish workingman is given plenty of time to enjoy his cigar or cigarette. It is especially during these free moments that eternal truths sink deeply into his soul, and in order that the time may be spent usefully, spiritual books are supplied in abundance, especially those which will be helpful to the workingman in getting him into the spirit of the Exercises. Speaking to the writer in regard to this work, Father Iñesta naively remarked: "If I can hold a workingman, no matter how bad, for twenty-four hours without his bolting for the door, he is mine." It is these first twenty-four hours which require more than ordinary tact and prudence on the part of the director of the exercises. The less intelligent laborer is naturally suspicious of the work in hand; he is more inclined to meditate upon the most convenient exit than upon spiritual truths. If the meditations of the first day are dull he will leave before nightfall.

In choosing his first groups of men, Father Iñesta always persuades the town doctor, the town lawyer and other town notables to be among the number. This gives tone to the movement. "Then," in his own words, "I search out five or six of the most intelligent, active and irreligious Socialistic rascals in the town. I pay them their wages for five days, and promise them good food, with no work other than to listen to me talk and do what I tell them. I know the effect of the Exercises of St. Ignatius on an intelligent man. After five days those men leave the house fervent Catholic lay apostles, my most active retreat agents. Their unlooked for conversion becomes the talk of the town and insures the success of the Movement."

As an appendix of a booklet of forty-eight pages, now in press, and entitled, "Eficaz remedio contra los males actuales," and written by the well-known Spanish social worker, Father Antonio Vincent, S.J., of Valencia, a detailed account of the management of as many as two hundred workingmen during a retreat, is given by Father Iñesta.

CHARLES J. MULLALY, S.J.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, SEPTEMBER 30, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS. POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

Failure of Italy's Jubilee

When United Italy planned its Semi-Centennial celebration all the world was invited to share in the festivities. But in spite of the sympathy that may have been here and there felt for the national aspirations of the inhabitants of the Peninsula, the gates of Rome have been barred against the rest of the world during the whole of the year 1911.

In the first place, no Catholic could share in the rejoicings without being suspected of sympathy with the plunderers of the Church; and so the streets of Rome saw none of those great pilgrimages which have been for centuries such a source of profit for the thrifty Italians.

When the time came for the opening of the Exposition the grounds were not ready and the buildings were incomplete, and in one instance a part of the structures disappeared in fire. Railway and other strikes warned prospective visitors of the danger of finding themselves in the midst of popular disorders. On the other hand, the Kings and Kaisers who were to lend the splendors of royalty to the celebration kept aloof; for anarchy is not unknown in Italy, and there was a well-founded fear that those royal progresses might have ended in assassination. But, worse than all, the eyes of the whole world were for many miserable months withdrawn from the Eternal City and centered on the hideous spectacle of the Camorristis in their iron cage at Viterbo. Could there have been a more galling humiliation for an ambitious people? Then came the news that Etna was on fire and pouring its molten lava down the mountain sides, spreading desolation over the most densely populated portion of Italy. The millions so foolishly lavished on the hollow show of the Exposition will be sorely needed now to repair the havoc of the awful visitation, following, as it does, so closely on the disasters of Catania and Messina.

But there was at least one hope of wresting a triumph from the year of sorrow: The great world-embracing and epoch-making Peace Congress was to meet there in September. But that congress will never meet, for cholera is stalking through the land and stamping the seal of death upon young and old alike. The havoc is terrible, but at least Italy is saved from the mockery of an assembly summoned from the whole earth to deliberate on the promotion and preservation of peace in the ungrateful and recreant city where for forty years the Vicar of the Prince of Peace is held a prisoner.

And so the year has passed. What was to bring glory to both king and people has filled the cup of both with bitterness and gall. Well may the nations ask, or they might do so if ideas of the supernatural had not long disappeared from the policies of their statecraft: "Why hath the Lord done this to His land? What meaneth this exceeding great heat of His wrath?" Italy has gone after strange gods, and has forgotten what constitutes its genuine greatness and glory.

The Philippines

It might be well to call the attention of American Catholics to what is going on in the insular possessions of the United States.

Religious workers representing the Church of England, Methodist, Presbyterian, Baptist, Christian, United Brethren, the Y. M. C. A. and the British and Foreign Bible Society have united in Manila in order to bring American wanderers into the fold. Bishop Brent of the Episcopal Church was elected chairman, and Mr. J. M. Groves, associate general secretary of the Y. M. C. A., is secretary of this organization of Protestant denominations.

The movement is not worth mentioning except to emphasize the religious stand taken by the Y. M. C. A. of Manila. This organization is about to erect a \$100,000 dormitory for Filipino students resident in Manila. All the schools of higher education are situated in the capital. Thither come the young men from all parts of the islands. The Presbyterians and the Methodists have each a dormitory in Manila for these young men, both of the houses being crowded. They are compelled to assist at Protestant services every day; but the majority of them attend Mass on Sunday, their residence in the Protestant houses being in the main a matter of necessity. Besides the Y. M. C. A. projected building, the Methodists will erect a \$20,000 dormitory for Filipino students in Manila at once. Catholics have no accommodation for the thousands of young men who come to Manila; Catholics in the United States have done nothing to help their brethren of the Philippines, while American Protestants have poured hundreds of thousands of dollars into the islands to undermine the faith of the Filipinos. While the success of the Protestant proselytizer is insignificant compared with the amount

of money expended, it cannot be denied that an immense amount of harm has been done.

The constant repetition of calumny is tending to repaganize the once Christianized Filipino.

As the Protestant missionaries state in their reports, the public schools are a great assistance in their work. A Catholic American teacher is the exception rather than the rule in the archipelago. A month or so ago the government "University of the Philippines" opened its door for the scholastic year 1911-12. The newly appointed president, who has the honor of being the first to hold the position, is the Very Reverend Murray Bartlett. Until he entered upon his new office he was Dean of the Episcopal Cathedral of Manila. Except that he is a graduate of Harvard, Mr. Bartlett has had no experience in college work. He was a minister in New York State before he came to Manila to be rector of Bishop Brent's cathedral. His salary as President of the University of the Philippines is \$7,000; as Episcopal minister in Manila it was but \$2,000!

Signs of the Times

Several methods of converting the world to a religious belief have at various times been tried with more or less success. Our Saviour sent seventy-two disciples "before His face into every city and place whither He Himself was to come," instructing them to "carry neither purse nor scrip, nor shoes." The missionaries of the Catholic Church have been following the instructions given to their prototypes, and the poverty of their missions is to-day held up to them as a reproach. The vast majority of the world is still buried in the darkness of paganism. Mahomet unbuckled the sword. The Moslem invaded Christian lands and threatened at one time the extinction of Christianity itself. But the invader was driven back and his progress checked apparently for all time. Thus the missionary without purse or scrip is making comparatively slow progress after two thousand years of effort, and failure is writ large on the drooping banners of Islam. Why not enlist the services of another power, the power of money, in an organized effort to reclaim the world? On October 1 thirty evangelists will sally out to convert the United States. A survey of the territory to be invaded has been made, which will help the traveling workers enormously. Each of the seventy-six cities is covered by as many charts, so arranged that the workers entering it can see at a glance the social and religious conditions of the inhabitants. The mandate of Christ to teach them to observe all things whatsoever I have commanded you is to be superseded by this survey, which includes a thousand questions, the answers to which are carefully tabulated and arranged for each city. As we have not seen it, we cannot give any idea of what this synopsis of the new religion contains. But the scheme is novel and the promoters confident of success. They

have received no commission. Why should a commission be required?

It is a business enterprise, whose funds will be supplied by great captains of finance: J. P. Morgan, Samuel G. B. McCook, R. Fulton Cutting and Cyrus H. McCormick. The campaign will be directed by James G. Cannon, President of the Fourth National Bank. The speakers will invade all places where men are to be found. Into the store and the shop and the mill and the factory; into the office, the church, the home, these thirty earnest seekers after men will carry the summons of their organization: "The Church has something for you that you need, and you are something that the Church needs." Surely this is plastic enough. To what are the men to be converted? What religion is to be taught? When converted, how are they to be kept so? Perhaps these questions and their answers are to be found among the tabulated thousand! We are told that five hundred ministers attended the meeting and that Mr. Cannon, the Bank President, gave a banquet in the Metropolitan Club to the departing corps of thirty workers. And to this has Protestantism come! The signs of the times are so clear that he who runs may read.

A Matrimonial Puzzle

One of the perplexing problems which clergymen frequently meet with when a couple present themselves for marriage is to ascertain the exact degrees of affinity or consanguinity that may exist between them. The genealogical tree, if one may mix metaphors, is the asses-bridge of theological students. It was a test of patience in the days when marriage was marriage, but now that divorce has become fashionable, it is almost impossible to see one's way in the maze. How, for instance, could a searcher, lay or clerical, solve the problem that is now before the courts of New York if affinities had to be considered?

In 1879 a certain Robert Tysen married Ida Rowe. After a divorce in 1892, Mrs. Rowe-Tysen married Harry Kane and Tysen married Fannie Dawson, who had been divorced from William Pollock, while Pollock, not to be left in the lurch, married a Mrs. Kernochan. After a few years the second wife of the original Tysen divorced him and married J. Campbell Thompson, while Tysen made a third venture and married a Mrs. Benrimo; Mrs. B.'s husband meantime mating with an English actress named Robertson. A fourth time the terrible Tysen appears on the scene, and seeks to get rid of Mrs. Benrimo. To make it easier for himself, the judge appoints J. Campbell Thompson as referee. But Thompson is objected to, for he or his homonym had been married to one or other of the Tysen wives in 1899. Bad as the muddle is another complication arises. The former husband of the Tysen-Benrimo woman appears, and asks to be a party in the divorce proceedings,

so that he might know where he stood in this matrimonial circus with regard to Helen Robertson. What the court did to Benrimo is too technical for any one but a lawyer to make out.

Such is the pass to which civil marriage has brought the most sacred of human obligations. It is worse than progressive polygamy; it is a descent into the grade of the animal. It furnishes a sufficient reason for the recent *Ne Temere* Decree of the Sovereign Pontiff, forbidding Catholics to contract civil marriages.

Nathan's Gentle Speech

It is curious how men differ in these days about the meaning of words that are descriptive of moral acts. Thus on the 20th of September, which is New Rome's forty-year-old holiday, the press informed the world that at the celebration of the breach of Porta Pia, Mr. Nathan, the Hebrew Mayor, "was not harsh on the Church." "He only made a passing reference to it." And yet His Honor said to the crowd at the gate through which the revolutionists had passed in 1870 that previous to the entry of these apostles of light the inhabitants of Italy were "enwrapped in darkness and superstition;" they were "suffering intolerable slavery;" they were "shut up in a narrow circle of dogma," and those who were of a contrary opinion were "parricides."

All this is put down as merely "a passing reference." It is like the stab of a stiletto from some Black Hand bravo, who passes over the body of his adversary.

The mob of Masons and Methodists who were grouped around the speaker applauded these mild "references" to the Church, and were especially pleased to hear that they were the authors of the new "morality" which this keeper of stolen goods assured them now reigned in the Peninsula. We note that he did not make even a "passing reference" to the highly moral caged Camorristi at Viterbo. His hearers would have been wild with delight had he advised them to rid the Vatican of its tenant, and they were, of course, chagrined that the Government had forbidden them to affix an insulting tablet on a wall where the Pope might see it. It was a great "moral" event—Methodists and Masons and Infidel Jews holding high revels over the spoils of the Vicar of Christ.

A Simple Lawyer

Mr. Thomas Syms, a London solicitor, has just been declared bankrupt. He attributes his failure, in great part, to money spent in Spiritualism. In 1906 he formed the acquaintance of Mrs. Izard, a trance medium, and for two years paid her £2 a week for séances. On Mrs. Izard's falling ill, he transferred the weekly £2 to another medium, Mrs. Orlowski.

This did not suit Mrs. Izard, so she informed Mr. Syms that Dr. Reeves required some money. As the doctor had been dead some seventy years, one would

have supposed that the lawyer would have suspected the message. So far was he from this that during less than two years he gave Mrs. Izard nearly £300 for the venerable deceased. The Official Receiver suggested that Mrs. Izard had converted this money to her own use; but this Mr. Syms would not listen to. He was sure that, some way or other, it reached the dead doctor, who, wherever he was, was speculating in rubber shares, and expected any day to see him walk in, under a materialized body, and pay his benefactor a proper share of the profits.

Then Mrs. Orlowski went in for her second innings. She had a Spanish treasure ship. But to find it Mr. Syms had to get the log of the British Queen, lost while in quest of the Spaniard fifty years ago. Accordingly, he set out to search for it, and Mrs. Orlowski was not left behind. The pair traveled all over England and Scotland, as well as to France and the Isle of Man, with no other result than the spending of another £300 on an excursion, which the lady, no doubt, enjoyed exceedingly.

Mr. Syms represents a class much larger than people dream of. Could one see in a glance into all the mediums' parlors, one would be astonished at the number of persons, educated and shrewd in other things, that were being victimized in them. Mrs. Izard and Mrs. Orlowski also represent a class. But in the matter of a brilliant and profitable imagination the former far outshines the latter.

While digging for the foundations of a building, some workmen in London came upon the remains of part of a Roman ship 62 feet long by 19 feet beam. The men of science came to look at it, and said it had been a single-decked war galley. As it had none of the ornaments of the war galley, they determined that it was all that is left of a "scrapped" war galley. This may be so; but then how do the men of science explain the fact that the "scrapped" galley contained pottery, human bones, iron nails, dice, sandals and, above all, money? No doubt they will provide an explanation; for since the omniscient God has been dethroned the men of science have taken his place. We await their explanation, for something whispers to us that perhaps the vessel was not "scrapped," was not a war galley, was not single-decked, was not a galley, and was not Roman. Still, we have a great respect for men of science—in their proper sphere.

The City Council of Baltimore has set aside Monday, Oct. 16, as a municipal holiday in honor of Cardinal Gibbons. The ecclesiastical celebration of the Cardinal's dual jubilee—the fiftieth anniversary of his ordination to the priesthood and the twenty-fifth of his elevation to the cardinalate—will take place in the week of October 15.

CHAPELS ON WHEELS

The idea of having a chapel on wheels is by no means a new one in the British Isles, for even if the name of chapel can scarcely be claimed by the travelling vans belonging to Kensit and the Protestant Alliance, no one will deny it to the "Little Ark" of Carrigaholt that did so much to keep the faith alive in western Clare during those cruel years that followed the great famine in Ireland.

The motor chapel with which Fathers Vaughan and Norgate are carrying a beaconlight of Catholic Truth through the eastern counties of England this summer is unlike its predecessor in almost every respect. Father Michael Meehan's "Little Ark" was a rough wooden structure built by a local carpenter in the wilds of Clare, and except for the fact of having windows all round, it was more like a bathing box than anything else. The clumsy cartwheels on which it stood allowed but for the slowest of locomotion, and though there were shafts attached to it, when the need for locomotion did arise it was more often the priest's congregation than his horse that pulled or pushed the chapel into place, for the circumstances that had called it into being forbade its being moved far off the narrow strip of foreshore or no man's land, whence even the law was powerless to remove it.

Father Vaughan's chapel, on the contrary, fitted with powerful engines of the most up-to-date pattern, can cover more miles in one day than its predecessor covered in the whole course of its existence, and its appearance, its finish, its internal and external appointments are almost as unlike the "Little Ark" as a mudwalled chapel is to a city church. Yet, motor and ark, chapel and church are all identical in one thing. All alike have been the throne of the Blessed Sacrament, and the home of God.

The work of Father Vaughan and his companions is almost entirely with non-Catholics, whether at home at the Mission House at Brondesbury Park, near London, or giving missions in the Catholic churches of England, or, according to their latest development, travelling by motor to towns and villages where no Catholic church exists as yet, where few if any Catholics reside, and where the truths of which they are the standard bearers are regarded either with stolid indifference or with fanatical dislike. The motor chapel is an important factor in a campaign that is both active and up to date. The "Ark" was essentially a passive resister. The former is combatting ignorance and some fanatical opposition. The latter was indeed an ark of salvation in a densely populated district where frenzied hatred of Catholicity was trying, with the aid of bodily persecution, to force those who had received the gift of faith from God to apostatize.

Religious tolerance has made such giant strides in the British Isles during recent years that some people will hardly credit the fanaticism and persecution that were rife sixty years ago. Ireland at that time was only emerging from the thrall of the penal laws, and it was as yet impossible in the thickly populated districts of the west for the bulk of the people to be instructed in more than the absolutely necessary truths of religion. The National Board of Education was just coming into being, but its schools were few in number, and it was not only in religious but in secular knowledge as well that the people were lacking.

In the parish of Carrigaholt, a long narrow peninsula that lies between the Atlantic and the Shannon, the Board had but one school for a population of twelve thousand people, but of these a third were carried off by famine and by fever, and the remaining eight thousand were left in the most utter destitution. The parish was twenty miles long and there were three priests attached to it, but none of them escaped the famine fever, the parish priest, Father Malachy Duggan, hav-

ing said Mass at an outlying chapel and administered the last Sacraments to no less than eighteen who were dying of cholera and fever on the very day he himself was struck down. The Bishop of Killaloe, a namesake of Father Vaughan's, appointed Father Michael Meehan in Father Duggan's place, and when the epidemic had abated the prospect before the new parish priest was a serious one.

There had been a certain number of hedge schools in the district which were held mostly at night, and where some secular and a good deal of solid religious instruction could be obtained, but now some local Protestants, led by an agent named Marcus Keane, knowing that the people were hopeless and helpless after the famine and the fever, professed themselves anxious to help them to recover from the effects of these double calamities, and their first act was to establish schools where the children would be provided with food and clothing as well as with free education. This was a bait which, when backed by an assurance that there should be no interference with the children's religion, was naturally irresistible to people who were still only one step removed from starvation.

This being so, even when the assurances of non-interference were disregarded, the doles of food and clothing were continued, though on the understanding that the receivers should attend the Protestant church. With a cry upon their lips that was heartrending, "Good-bye, God Almighty, till the potatoes grow again," the parents allowed their children to remain at the schools, that were now avowedly proselytising centres.

To combat the evil Father Meehan was at his wits ends. He had neither church nor school in the neighborhood where this proselytising was going on, and though he tried to say Mass every week in one or other of the people's houses, he soon found that those who thus made him welcome did so at a heavy cost, and more than one of them were dispossessed of their farms in consequence. Father Meehan then managed to buy the good-will of a couple of cottages from two families who were emigrating, and throwing them into one, he erected an altar, and so, under their thatched roof the Church of Saint Patrick came into being. Almost immediately however the priest's claim even to this miserable shelter was disputed, and the same fate overtook him as had overtaken those who had allowed him to say Mass in their houses, and meanwhile the work of the proselytisers grew and flourished, nourished on the starvation, spiritual and temporal, of its victims.

It was now, when everything seemed hopeless, that the idea of the little "Ark" came to the almost despairing priest. So it was built and placed on the foreshore, whence neither landlord nor proselytiser could displace it, and Sunday after Sunday, in the heat of five summers and for five wet, stormy winters Mass was offered in the frail moveable chapel, with the congregation kneeling bareheaded on the sand or along the roadway, heedless of the weather, but offering to God the *caed mile failte*, the hundred thousand welcomes that were denied to Him elsewhere.

So by slow degrees the leakage was stopped, and even at last those who had succumbed in their hunger to overwhelming temptation came back to the Faith that in their hearts they had never abandoned. The existence of the little "Ark" became known to others outside the peninsula on which it stood, and both English and Irish papers having taken up the cause, the originators of the proselytising were obliged to give the site for an immovable church.

The little "Ark" had done its work, and so, too, had its promoter, and when Father Meehan was laid to rest in the new church, his last moments consoled by the thought that ten schools, the result mainly of the generous contributions he

received during two visits to his exiled flock in the United States, during the early sixties, would carry on unmolested the work on which he had expended his life, the little "Ark" was near him still. And there it still stands, no longer a movable chapel, only a relic of the past, and of the great number who have gone in the last sixty years to seek their fortunes over the ocean, scarcely one has gone without carrying a chip of the weather-stained timber as a reminder that, wherever they may go, their Faith must be to them, as it was to their fathers, a thing worth struggling and suffering for.

The motor which, after so long an interval, has reawakened the interest of the Catholic public in movable chapels has been started to combat no active enemy, but rather to try and pierce the dense cloud of ignorance and prejudice towards Catholicity that the passing of centuries, since East Anglia was the garden of the British Church, has made well nigh impenetrable. It is in districts where there are already Catholic churches and Catholic congregations that missions to combat leaks are needed. Father Vaughan and his companions have embarked on a different campaign. They are proclaiming the Truth where for generations no one has dared to proclaim it. When funds had been provided for the building and equipment of the motor, it was formally blessed by the Archbishop of Westminster and then, under the patronage of Saint Augustine and Saint Gregory, it started on its first tour. Besides the altar, with its vessels, its candlesticks and vases, its crucifixes and pictures, it is well stocked with leaflets, pamphlets and books, for in these days of the ascendancy of the press it is not wise to rely on speaking alone; even when the speakers are some of the best known of the time, the diffusion of literature is a most necessary part of the scheme.

July second was the opening day of the first mission; the place, Haverhill, in Suffolk; the missionary of the week, Father Bernard Vaughan, S.J., and the motto, characteristic of its originator, "Know Popery."

Near by a rival "movable chapel," manned by the Protestant Alliance, displayed its old warning, "No Popery," but in spite of this, the hall in which Father Vaughan's lectures were given was crowded, and Fathers Herbert, Vaughan and Norgate, with a lay helper, were kept busy in attending to the Question Box, wherein any written query might be placed for answer on the following evening. The Protestant Alliance also had not been idle, and on leaving the hall the workers were hissed and booed by an antagonistic crowd, but before the end of the week public feeling seemed to have changed, and Father Vaughan's clearly expressed hope that on his next visit to Haverhill he would speak to them, not in a public hall but in a chapel of their own, was greeted by the people with cheers.

The second week's mission at Royston, where Father Allchin, himself a convert, was the preacher, was no less successful than the first, whilst four other weeks have the same reports to give, of missions preached by the fathers of the missionary society, by Father Nicholson, C.S.S.R., and by Monsignor Benson.

When the full programme of its summer and autumn campaigns have been carried out, the motor chapel will return to its winter quarters in London, and it is not now, but in the future, that the work it has done will develop. The seed has been sown, but no one can tell when or where the harvest will be gathered.

But those who have assisted at a Mass said at that movable altar, the first Mass to have been said in most of the places since before the Reformation, have no doubt that the grace of God must linger round those places, and that His blessing is upon those who have carried the Truth or who have received it through the Motor Chapel.

LITERATURE

The Education of Catholic Girls. By JANET ERSKINE STUART. New York-London, Longmans, Green & Co.

"Be not the first by whom the new are tried, nor yet the last to lay the old aside," is a time-honored precept of rhetoricians when explaining the choice of proper diction. And the intimate sense of the precept has application in many other phases of mental activity than that involved in the use of language. In educational work preeminently, the "new" is not always the best, nor is the conservatism which clings to the "old" always assured of superior efficiency in the system it follows. A flexibility in methods permitting one to use that independence of judgment and discernment which will assist him in welding the progressiveness of modern ways with the tried traditions of older days makes for real up-to-dateness in school work. This seems to be the characteristic note in the book before us.

By a happy coincidence its author, for many years Superior in one of the best known convent schools in England, was called to the position of General Superior of the Community of the Religious of the Sacred Heart just about the time this fascinating little volume made its appearance. Mother Stuart's "Education of Catholic Girls" may then be accepted as an authoritative exposition of the methods in vogue in a teaching community the members of which, to quote words used by the Archbishop of Westminster in an exceedingly complimentary preface, "have had the courage to cling closely to hallowed methods built up on the wisdom and experience of the past, and have united with them all that was not contradictory in recent educational requirements."

Mother Stuart very properly appeals for "the education of girls to have its distinguishing features recognized and freely developed in view of ultimate rather than immediate results." The feature of the "new" in educational systems eulogized especially to-day, which makes for a training that encompasses little towards character training, whilst it abounds in sapient suggestion concerning the solving of the problem of how to make a living is not one that attracts the thoughtful educator. Hence the dissatisfaction, growing stronger everywhere, and impelling parents and teachers alike to frown upon a system which thinks of the college girl as the professional woman of the future, and not as the wife and mother.

That the author of "The Education of Catholic Girls" is not minded to make ethical training a merely nominal article of her educational creed rather than a working principle in her educational practice goes without saying. In her chapters on Religion, Character, Realities of Life, Lessons and Play and Higher Education of Woman, keen observations met at every turn manifest how accurate is the writer's appreciation of the fact that education is an unfolding of the powers of head and heart and body. A writer in the *Month*, in a deservedly commendatory notice of Mother Stuart's work, expresses a wish in which we of America may gladly join. He would have "The Education of Catholic Girls" fall into the hands "not merely of Catholic parents and teachers . . . but also into the hands of that increasing number of educationalists who are intensely dissatisfied with the past neglect of character training in English schools, and are striving to recover for it its proper place and precedence in the programs of the future." In Mother Stuart they will find an exponent of our convent system at its best, of its ideals and endeavors—a system whose whole aim is to secure the character against breaking. They who purpose this—and it is, after all, the one thing worth while in the training of young people—in their effort to make something that will last may

often have to sacrifice present success. But they are consoled by the reflection that "*to see results*" is a phrase which, in the educational world at least, has a special signification. To train the temper, cultivate taste, and to form good habits and good manners, are details of an efficiency whose efforts are not to be measured in a day. * * *

Heirs in Exile. By CONSTANCE MARY LE PLASTRIER. Melbourne: William P. Linehan.

A voice from Australia: and what a charming, what a far-reaching voice it is! Miss Le Plastrier has succeeded in doing an unusual thing: she has written a thoroughly Catholic story which belongs to the romantic school of fiction. There are several scenes in the book which remind one of Victor Hugo. The hero, along with his deep sense of religion, has the characteristics of a Jean Valjean; he is a sort of human dynamo touched and quickened into strange beauty by the supernatural! He is brave, he is strong, he is resourceful; he is able to burn the candle at both ends without singeing his life; he makes great renunciations; he swims bravely through a sea of troubles. One part, the principal part, of his career is hidden in Christ; yet like Christ, he goes about doing good, putting brightness and holiness into many lives. Nor is his supreme act of self-sacrifice made in vain. He has bargained for souls, and he realizes on his glorious investment in a manner beyond his highest hopes. The gifted author shows clearly that a devout Catholic spirit and the bright face of danger and of romance can enter into a splendid partnership unto the making of a readable and engrossing story. Therefore we overlook the misprints and the illustrations, and thank Miss Le Plastrier for one of the most readable Catholic romances it has been our fortune to peruse in many moons. No Catholic library of fiction—whether for youth or older folk—should be without this charming story.

FRANCIS J. FINN, S.J.

Summa Philosophiæ Christianæ. Auctore JOSEPHO DONAT, S.J., Dr. Theol. et Professore in Universitate Oenipontana. I, Logica, pp. viii and 149, M. 1.36; II, Critica, pp. viii and 180, M. 1.62; III, Ontologia, pp. vii and 182, M. 1.62; V, Psychologia, pp. viii and 288, M. 2.55. Innsbruck: F. Rauch.

The present course of Catholic Philosophy was printed first for the private use of Father Donat's pupils in the University of Innsbruck. It has been used for a number of years with great success by the seminary students of Innsbruck, and Father Donat has finally decided to revise it from beginning to end and give it a wider circulation by publishing it. Thus far four volumes of the course have appeared, viz., Logica, Critica, Ontologia, Psychologia, and two volumes have still to be published, Cosmologia and Theodiciæa. The work has already been adopted as a textbook in several scholasticates of the Society of Jesus, and is sure to commend itself to the Professors of Philosophy in Catholic colleges and seminaries. It steers a middle course between the excessive compression of the ordinary text-book and the diffuseness of works of reference. For clearness and simplicity of style and method of exposition it surpasses any text-book we have seen on Scholastic Philosophy. Moreover, the author makes a special point of discussing the scientific and philosophical questions of the present day in the light of Scholastic principles. Thus, the theory of Pragmatism has a special thesis devoted to it, and such actual topics as hypnotism, telepathy, clairvoyance and psychical diseases are treated under the general heading *De modificationibus vitæ psychicæ*. And a valuable feature of the work is the large number of citations from the writings of modern philosophers. At the beginning of the volume on Psychology are several chapters on Physiology, illustrated by many excellent wood-cuts and

diagrams. This is a new departure and adds greatly to the interest and value of the work. And not the least interesting detail is the freshness of the examples which the author uses to illustrate his definitions. Thus, he does not confine himself to the hackneyed example of *sanus* when he is treating of Analogy; but he says: "*Ita homo pius dicitur mors et etiam venenum, illius causa; actus mentis dicitur idea et ipsius etiam objectum*" (Logica, p. 59). The printing and arrangement of matter are unusually attractive and are a credit both to the author and the publisher.

J. J. TOOHEY, S.J.

Lectures on the History of Religions. Volume V. St. Louis: B. Herder.

This book concludes a valuable series. Catholics who regard with uneasiness the attacks made on the foundations of their faith by the students of comparative religions will find bulwarks of defense in these five volumes on the History of Religions that Father Martindale, S.J., has edited. There are six lectures in this last volume, some by authors whose names have not hitherto appeared in the series. Mgr. Le Roy writes about the "Religion of 'Primitive' Races"; Father Dahlmann, S.J., on the "Religions of Japan"; L. de Grandmaison, S.J., exposes the shams of "Theosophy"; Mgr. Benson, while bearing testimony to the phenomena of "Spiritism," warns his readers of its dangers; Father Thurston recounts the history of "Christian Science" and the absurdities of "Eddyism," while Father Martindale ends the book with a summarizing chapter on "The Cults and Christianity." In this last lecture it is clearly shown that whatever good there was in all the ancient religions ours possesses in fulness and completeness. Christianity is the only living, uplifting practical religion; the only one that fully explains what man is striving after; the one religion that is "not only suited to his nature when he has got it, but is, on its dynamic side, alone powerful enough to strengthen him to success." To make this excellent work easy to obtain, the moderate price of sixty cents a volume is still maintained.

My Lord and Saviour, Jesus Christ. By T. FRANK HANLY. The Bobbs Merrill Company.

This is a beautiful little book containing a lecture on Our Blessed Lord's Divinity. With the object perhaps of appealing to a wider circle of readers, while also centering his fire, the author omits from his argument all the miraculous facts connected with the Saviour's life, and insists only on "a consideration of His personality, the effect of His Gospel and the results of His ministry." Mr. Hanly's name is misleading for he is not a Catholic apparently, since he speaks with approval of the garbled "message" that Luther and Wesley gave the world, but in his enthusiastic admiration for the character of Christ, the author is thoroughly Catholic.

"And so we have Him," concludes Mr. Hanly, in summing up "a Galilean carpenter; Not a physician, but the master of all human ills; not a lawyer, but the expounder of the elemental principles of all law; not an author, but the inspirer of the living literature of the world; not an orator, but the interpreter of the universal human heart; not a poet or musician, but the soul and inspiration of all song and of all music; not an artist, but the unfailing light of the great masters, old and new; not an architect, but the soul-transformer and character-builder of all time; not a statesman, but the state and institution founder of the race. And more wonderful than all, a man blameless and unscarred by sin or taint of wrong."

"And when I contemplate the admitted facts of his wondrous life; His death on the cross at three-and-thirty; the

effects of His brief ministry and the results of His work, so vast, so far-reaching, and so abiding, and consider His all-pervasive and omniscient personality, my exultant soul slips its agnostic bonds, leaps the shrinking chasm of its doubt, breaks through every hindering quibble, falls at His nail-pierced feet and in glad recognition cries out its joy: 'My Lord and Saviour, Jesus Christ!' He was not a man. He is God itself, God made manifest."

The Journal of the American Irish Historical Society. Edited and Compiled by PATRICK F. MCGOWAN, Secretary General. Vol. X. New York: Published by the Society.

"The Journal," says the preface to this substantial volume of 445 pages, "is not only a valuable record and depository of historic facts of vital interest to our people, . . . but also an armory of controversial defence against those who may attempt in the future to ignore or belittle Irish achievement on American soil." Besides the report of the transactions of the Society for the year 1910 and the list of its members, there are eighty-five separate historical contributions in the book. Not all of them, of course, are of equal merit or interest, but each has its individual attraction for the historical student. It is satisfactory to learn that the Society is prospering and that its membership increases constantly. In the ten volumes of its publications it has already established an incontrovertible argument for its successful existence. * * *

St. Margaret, Queen of Scotland. St. Louis: B. Herder.

Here is a good book for girls about a holy queen. The canonized saints of Scotland are not very numerous, and St. Margaret, the greatest of them all, it has been observed, came from England. But highlands and lowlands, "Papist" and Presbyterian have always loved and venerated the "good Queen Margaret." There is a lass in almost every cottage bearing her name, and she is held up to every Scottish maiden, wife and mother as a model to this day.

Though Father Graham writes a preface for this life of the sainted queen, the name of her biographer is not given. It seems to be a nun, however. Perhaps the records that have come down to us about St. Margaret are not full enough to make a book of two hundred and fifty pages, so the author is quite justified in indulging in historical digressions, but the whole book is well written and interesting. This pretty story is told about the queen's early married life: In her love for the poor she would sell her beautiful robes and jewels to supply their needs, and when her own wealth failed she had recourse to the king's treasury, pretending sometimes to steal what she wanted, and nothing pleased her simple husband better than to catch her in the act. "He would take her small hand, money and all, in his own great horny one and lead her to her confessor, asking him how a little thief caught red-handed like this ought to be punished." We learn from her biography, how Queen Margaret brought gentleness and refinement into the rough Scottish court, what a generous founder and restorer she was of churches and abbeys, and how her zeal for religion showed itself in the reforms in ecclesiastical discipline the queen brought about. Her passion was a love for the beauty of God's house. In her closing chapter the author reminds her readers that "Every woman is a queen. Each has a kingdom, large or small, subject to her rule, and it rests with herself whether she will seek, through her queenly power, her own gratification and pleasure, or the happiness and welfare of her subjects," and then holds up the high example of "good Queen Margaret." It is still to be deplored that such useful books as this cannot be had at a lower price. W. D.

BOOKS RECEIVED

The Life of St. Teresa of Jesus. Of the Order of Our Lady of Carmel. Written by Herself. Translated from the Spanish by David Lewis. Edited by Very Rev. Benedict Zimmerman, O.C.D. Fourth Edition. New York: Benziger Brothers. Net \$2.85.
Sermons and Lectures. By Monsignor Grosch. New York: Benziger Brothers.
Aspects of Religious Belief and Practice in Babylonia and Assyria. By Morris Jastrow, Jr., Ph.D. New York: G. P. Putnam's Sons. Net \$2.25.
The German Centre Party. By M. Erzberger. "Messis," Amsterdam, Holland: The International Catholic Publishing Co. Net 75 cents.
The Little Child's First Communion Book. By the Very Rev. H. Canon Cafferata. Preface by the Rev. David Bearne, S.J. New York: Benziger Brothers.

Latin Publications:

Methodus Excipiendi Confessiones Ordinarias Variis In Linguis. Auctore J. V. Van Der Loos. Editio Tertia. "Messis," Amsterdam, Holland: The International Catholic Publishing Co.
Manuale Sacrarum Caeremoniarum In Libros Octo Digestum. Auctore I. B. M. Menghini. Pars Prima. Vol. 1. Editio Tertia. New York: Frederick Pustet & Co.

EDUCATION

Signs are multiplying to convince one that there is a widely growing distrust of the effectiveness of the dominant educational system in this country. Time was when the advocates of the non-religious school were content to point to the advantages of civilization resulting from the spread of popular education, as a proof of its excellence and completeness. Few of them appeared to recall that the advanced civilization of our times has many aspects, and that it is not to use a correct standard to consider solely the material progress of the day in estimating the value of an educational system and its share in the nation's advancement. The chief progress that has been made in modern civilization has been made in supplying the material needs of man and in providing better physical conditions of life, with a consequent development of useful and mechanical arts. But mere material progress and material comfort are not the end of man nor the measure of his true happiness. Popular education with us has followed the trend of our progress, and, professedly casting aside all thought of the religious element in the child's development, in aiming to energize its intellectual life, it has given scant recognition, if any, to its ethical and moral life. The results are coming home to the one-time ardent upholders of our non-religious schools.

The writer of an editorial in the June issue of *The Ladies' Home Journal*, after stating quite pointedly that the murmur of dissatisfaction on the part of parents with the education given to their children is swelling each year, endeavors to show just why the feeling exists. In doing so his plain speaking is such as a few years ago would have called forth a storm of protest against a Catholic critic using similar language.

"To say that the desire for education has become an obsession in America," says the writer in the *Home Journal*, "is not stating the case too strongly. And, as in the case of all good desires that get away from their true anchorage, it is, indeed, a question whether we have not got away from the correct angle in this whole matter. Are we not confusing the word education as meaning something that comes entirely out of and from books, instead of a drawing out and an unfolding of all those powers of head, heart and body that will best help not only to develop the understanding, but also to train the temper, cultivate taste and form good habits and good manners?"

"If," he continues, "we are educating the head either at the expense of the heart, or without a due regard for the relation of the heart, the sooner we know it the better, and the sooner we stop it the better. *We are already cutting a sorry enough figure before the nations of the world as being the one nation which has the only great school system without a vestige of a definite and formal instruction in religion in it.*" Nor does the writer find it an easy task to say just where the widespread awakening to the ineffectiveness of the present edu-

cational system will lead to. He affirms, however, "that it will not be long before the dissatisfaction will make itself heard in no uncertain tone." He goes further: "and when the dissatisfaction takes form and reaches expression we shall be mistaken if it be not a definite pronouncement against the growing tendency of the almost entirely scientific character of our educational curriculum, and the gradual disappearance of the distinctly and avowedly moral and ethical element."

* * *

All of these sentiments make delightful reading for the Catholic. It is so comforting to feel that we are being rehabilitated among the intellectuals, and that our unceasing plea for a measure of regard for religious and moral training in the education of young people no longer stamps us as illiberal outcasts among the people. But our comfort is accompanied by no vain complacency in our long-delayed victory. Rather do we regret the fact that a matter of first principle should have needed the confirmatory strength of a bitter experience before its evident truth appealed to so many among us. It is, unfortunately, the undeniable and melancholy fact that crime is increasing with the increase of popular education, not alone in the number of crimes but in the heinousness of their character, and it is this which has begun to open the eyes of the fathers and mothers of the land to the defect inherent in the education given to their children.

* * *

The writer whom we have quoted almost exaggerates the evil. "We in America," he writes, "have neither the religious nor the moral in our school system." And saying this, he adds a word which makes one question whether the years of investigation he professes to have given to the question, have even yet made clear to him "What is the matter." France, he writes, has no definite nor formal instruction in religion in her school system. "But when she stopped it she substituted one of the most thorough systems of moral instruction that the world has ever seen, and which she is to-day working with might and main to make the dominating note in her educational system." Here is the old error of the theorist who blindly fancies that the morality of a people can be conserved without definite religious instruction in that people's schools. We referred, on various occasions recently, to documents showing the disasters that have followed France's attempt to educate without God. Our readers will recall their story of a shocking increase in juvenile criminality, of the notable cooling of the patriotism that used to distinguish Frenchmen, of the constantly increasing trend towards the worst features of Socialism, of the lowering of moral standards among the people as well as of the blunting of the moral sense and a deplorable blinding of the public conscience.

* * *

We cordially agree with the position assumed by the *Home Journal* writer: "The time has come when every parent must begin to think seriously of how his or her child is being educated, and then decide whether the standards are right or wrong. And we fear that the decision will be that they are wrong." But we believe that when the question comes to be threshed out, as threshed out it must be, and that soon, sensible American parents will not be satisfied with an effort to cure the evil through some sickly, vague and indefinite system of moral teaching not based on positive religion. Morality as applied to the routine of ordinary every-day life, let the theorists say what they may, cannot be taught without the essential reference to religious principles, and the astounding fact was proclaimed some years ago that more than fifty per cent. of all the children of our country receive no religious instruction whatever. A writer in the *Educational Review* of February, 1898, quoting statistics, contended that less than fifty per cent. of the young people of the United States frequent the Sunday schools, and apart from the religious instruction there imparted, such as it is, what opportunity comes to

them to receive the treasures of the one necessary wisdom into their hearts and minds?

* * *

We believe that when the day that marks the final decision of this problem in our country shall have come a vast majority of Americans will be found aligned with the Catholic body in the desire that religion shall enter into the daily life of their children and that a knowledge of it shall go hand in hand with secular studies. The awakening which the *Home Journal* writer speaks of is proof enough that many non-Catholics are thoroughly in accord with the Methodist Protestant who, in a signed letter to the *Literary Digest* (Vol. VII, No. 7), affirms: "In our judgment the denominational schools of the land, as compared with the purely secular or State schools, are, on moral grounds, incomparably safer. Our State institutions, as a general thing, are the hotbeds of infidelity, not less than vice. That unbelief should be fostered and fomented there is not unnatural. We thoroughly believe that our church should invest ten millions of dollars in the next ten years in denominational schools. Why? Because we believe this system is American and the only safe one."

M. J. O'C.

MUSIC

MUSICIENS D'AUJOURD'HUI.*

In "Musiciens d'Aujourd'hui" the author of "Jean Cristophe" has made a most valuable contribution to contemporary criticism, and indeed to contemporary literature. He has the true genius of the critic, which is as rare as it is valuable. His delicate insight, his fine powers of interpretation and exquisite gift of expression should make this book a treasure to the many music lovers who are puzzled during this period of artistic upheaval, and wish to form a just estimate of the final value of the various experiments put before them by the musicians of to-day, who in their several ways rebel against the ancient authority in music.

In this series of essays the only two names that are not strictly "of to-day" are those of Berlioz and Wagner. Their inclusion by the author is clearly on the basis of their representing the two powerful sources from which the currents of contemporary music have sprung. Of the two the author considers Berlioz, "that prodigious meteor," the more profoundly original genius, less pedantic than Wagner, and in a more real sense creator of the "art of the future," "for he enunciated a style of music which has hardly even yet reached its full fruition." His melodic phrases, "fluides et frémisantes comme la vie," are, in their long undulating outline, rhythmic and plastic as opposed to the metric art of the past three centuries. He was the prophet of free rhythm and of free melody. Not satisfied with the modern tonality he had recourse to the ancient church modes, and in this effort toward freedom of tonality he is being widely followed by the great composers of to-day.

The other essays give a well-balanced account of such names as Richard Strauss, Vincent d'Indy, Hugo Wolf, Debussy and Pérozi, followed by a very interesting comparison of German versus French tendencies of the day in music, and a somewhat longer essay on musical development in Paris since the year 1870.

One of the most searching pieces of constructive criticism deals with Debussy's "Pelléas et Mélisande." He describes the atmosphere of Maeterlinck's drama as being based on "a form of thought which is common among the 'élite' of Europe at present, a melancholy abandonment of the will to

*Musiciens d'Aujourd'hui. By Romain Rolland. Paris: Hachette et Cie.

live to fatalism. In spite of the illusions of human vanity which imagines itself master, unknown and irresistible forces direct, from one end to the other, the tragic comedy of life. No one is responsible for what he wants, nor for what he loves; indeed it is doubtful whether he knows what he wants, or what he loves. He lives and he dies without knowing why. The fatalistic thoughts in which are reflected the lassitude of an intellectual aristocracy of Europe have been marvellously translated into music by Debussy, who has added his own poetic touch and a sensuous charm which renders their contagion the more irresistible.

"In all music there is a power of intoxication, but this music leads the soul into a 'vertige' of voluptuous renouncement"! From an artistic standpoint the success of Debussy's music rests on the fact that it represents a legitimate and vital reaction of French genius against the encroachments of foreign art, especially against the Wagnerian spirit, which does not correspond in any respect to French taste. "Pelléas" is a reaction against all excess of expression; and in its reaction against allowing expression to surpass the thought, it has gone so far as to be afraid to express what is actually felt, even when felt most deeply. The most intense passions are murmured in a whisper, an almost imperceptible shudder of the melodic line alone betrays the growing love of the unfortunate couple. . . . Compare the wild lamentations of the dying Isolde with the death of Mélisande without an outcry or a phrase. . . . Debussy's *récitatif* translates literally for the first time the natural speaking tones of the French voice, free from the heavy accents and immense intervals which Wagner employs and which are so incompatible with the French language. . . ." The originality of Debussy's harmony lies "not in the invention of new chords, as his admirers unwisely claim, but in the new use he makes of the old. . . . Like the impressionist painters of to-day he paints with unmixed colors, but with a delicate 'sobriété' to which all violence is as much of a shock as ugliness. He possesses the genius of good taste even to excess, like a Japanese painter, and to this he appears to sacrifice the other necessities of art, its tumultuous forces, etc. . . . But this is in appearance only, for through the whole work runs a thread of veiled passion. . . ."

Mr. Rolland's opinion of Dom Lorenzo Perosi is of special interest to Catholics. "His works," the author tells us, "place him in the front rank of contemporary music. They are full of faults, but the qualities they possess are so rare, and especially the soul shines forth so transparently, so sincerely, so touchingly, that one has not the courage to insist upon the faults." The latter consist of a certain awkwardness in the orchestration which the young composer should seek to correct, a facility which is admirable but somewhat too hasty, a few traces of bad taste, and an occasional reminiscence from the classics—all sins of youth. Mr. Rolland is amazed at "the beneficent calm that radiates from his very presence, the very harmony of a life which is serene, rich and in perfect rhythm. How restful after the tempests and convulsions of art in recent times. We hope Dom Perosi will be one of those to lead music back to that divine peace, that peace sought despairingly by Beethoven at the end of his *Missa Solemnis*, and to that joy of which he sang without ever having known it."

It is a pity that no English translation has been made of this very valuable and delightful volume. J. B. W.

ECONOMICS

We are supposed to have made great social progress during the past fifty years. Still, everyone who cares for the truth sees that much of this progress has been apparent rather than real.

A greater share of temporal goods has been gained by the working classes, but too often eternal goods have been sacrificed. The great principle of the Gospel: "What doth it profit a man, if he gain the whole world and suffer the loss of his own soul," is put out of the way by denying, explicitly or implicitly, that man has a soul to save. Nevertheless, people are no happier to-day than they were a hundred years ago. The law of material goods is unchangeable: they satisfy but for the moment and then create new appetites. Every amelioration of life makes us long for something just a little better.

This longing is the great obstacle to thrift. The difficulty our grandfathers found in the way of saving was, as a rule, lack of money to save. "Take care of the pence and the pounds will take care of themselves" was the old maxim; but the dealing with casually surplus pennies seemed, not without some reason, hopeless. There are few now who could not save if they would, and the difficulty to-day is the almost heroic effort required to conquer the many temptations to spend. We are tempted not only to spend what we have, but also to anticipate what we have not yet received, or, in plain English, to run into debt.

The horror of debt used to be one of the sound principles of every honest household. To fall into debt through sickness or lack of work was a calamity; to run into debt deliberately and without necessity was dishonest. Now there is a conspiracy against this excellent doctrine. The instalment plan of credit has been invented, and working people are entreated to get into debt. Glaring advertisements tell young men and women how they can get into stylish raiment—whether it is substantial is another question—for a dollar a week. From every hoarding fingers point at the passers-by and a huge superscription tells them their credit is good at such and such a shop. What is the use of getting wages increased only to transfer the increase from one's employer's pocket to the pocket of another's employer?

The worst abuses of the instalment credit plan are found in the furniture business. A failure to meet the monthly payment, even though the debt is almost discharged, means that the dealer may cart off all the furniture sold under it, and after having applied a few cents' worth of polish, put it on sale again. And this not only may happen but sometimes also does happen. We have before us a circular from a furniture house. Of the house we know nothing; we shall just consider the nature of the circular. In the first place, it offers gaudy articles at an extraordinarily low price. Secondly, it offers them on credit, about 20 per cent. to be paid down, and the rest in monthly instalments of about 10 per cent. Thirdly, it discourages immediate payment, saying that the margin of profit is so small that no discount can be given for cash. This is apparently only a pretext. Whether profits be large or small, cash is cash all over the world, and a cash payment has its specific value as compared with a payment deferred. Fourthly, the order blank contains an ironclad contract giving absolutely into the hands of the sellers the decision as to what indulgence may be granted to buyers who, through sickness, lack of employment, or other good cause, fail in their monthly payments, and agreeing on the part of the buyer to return all the goods in case of default in the contract. Judging from the evidence, one is inclined to believe that the profits of the company come from the resale of goods so recovered. A handsome chair may be very cheap at \$5.65, but if two or three dollars be paid on it and it then be taken back and sold again, the manufacturers have a good thing.

The house sending out this circular uses a very unbecoming means to gain trade. It sends with it to clergymen a postal card to be returned to it with the names of parishioners who may be induced to buy under the terms we have mentioned, and holds out hopes that in return for this service it will give the clergyman some piece of furniture gratis. We are sure that none of our clergy are to be hired to introduce such a dangerous scheme to the members of their flock.

H. W.

PULPIT, PRESS AND PLATFORM

Mr. Martin I. J. Griffin writes to the *Catholic Standard and Times* the following letter on the early Acadian arrivals in Philadelphia and their first teacher, Ann Bryald. The letter has more than local interest:

"The opening of the school season brings to mind that the first known Catholic teacher of Catholic children of Philadelphia was Ann Bryald, one of the exiled Acadians, who to the number of 450 were, in November, 1755, brought unwillingly to our city. It may have been soon after their coming that Ann Bryald undertook this needed task of instructing in secular and religious knowledge the little ones of her unfortunate people. In 1771, as I have found by their report, the Overseers of the Poor continued her on their list of beneficiaries. Being engaged in instructing the Acadian children, she was deemed worthy of an allowance for her support.

"Her memory ought to be cherished by the Catholics of our city, and especially by the pupils of our schools. How can this be done? The Girls' High School now being erected affords the opportunity. Let a room in the school be dedicated to her memory. To obtain the funds let every girl in our parochial schools named Ann or Annie or Mary Ann, or other names including the Ann, contribute to the purpose. Might not the rector and Sisters of St. Ann's parish undertake this work? If they do, all the Anns will flock about them.

"What a pitiful and yet glorious story it is, of these Acadians who were cast on our shores, as well as other places along the Atlantic coast. They were confessors and martyrs of the Faith, and their memories should be honored by the Catholics of Philadelphia. They were huddled on Powell's lot, on Pine street, from Fifth to Sixth. Afterwards others lived on the west side of what is now Washington Square, then called Columbia street, and very many are buried in the square, which was once Potter's Field. They there lie unknown, and, worse still, unhonored, though they clung to their faith and their children with a fidelity worthy of recognition, and so would not part with them by allowing others to take them.

"Washington Square is holy ground. It is sanctified by these martyrs and confessors of the faith and by the remains of two thousand soldiers of the Revolution. These latter have been remembered by the Daughters of the American Revolution by a memorial stone, but alas! we Catholics know not, and so have not honored, these Acadians interred in the same ground. It will in November be 145 years since they were brought from their own beautiful and bountiful land, torn by the heartless bru-

ality of the British Government and cast among strangers. Cannot the Knights of Columbus glorify themselves and these unfortunates by erecting a memorial stone at the southwestern corner of the square, near the office of the *Standard and Times*? That portion I have located as the first burial place of Catholics prior to the founding of the little chapel of St. Joseph's, where interments were made in the ground near it. There many of the pioneers of the faith were buried. I cannot prove this by documentary evidence, but all my searchings and traditions confirm my belief in the locality. So let the Anns honor the memory of Ann Bryald and the Knights of Columbus honor the exiled Acadians."

ECCLESIASTICAL NEWS

All the clergy of the diocese of Funchal, in the Madeira Islands, one of the suffragan sees of Lisbon, have energetically protested against the inventory of the churches and rejected the pensions offered by the Portuguese Government. They have also refused to mention any beneficent association that might serve as "*cultural association*." According to the "*Annuaire Pontifical*" for 1906, the diocese of Funchal contains about 150,000 Catholics, with 50 parish churches, 80 public and 2 conventual chapels, all ministered to by 93 priests.

Mayor Guerin, of Montreal, has been created Knight Commander of the Order of St. Gregory the Great by His Holiness Pope Pius X. This order of Christian knighthood is conferred on Mr. Guerin in recognition of his work for the Eucharistic Congress held last September in Montreal.

A free Catholic High School, the first in the diocese of Brooklyn, was opened, on September 11, by the Capuchin Fathers of St. Michael's Church, Brooklyn, of which the Very Rev. Gabriel Messmer, O.M.Cap., is rector. The Brothers of Mary are in charge of the Boys' department, and the Sisters of St. Dominic the Girls'.

The Right Rev. Henry A. Gabriels, D.D., Bishop of Ogdensburg, N. Y., celebrated the golden jubilee of his ordination to the priesthood on September 14. Thirteen archbishops and bishops and more than two hundred priests from the United States and Canada were present at the services in the Cathedral of Ogdensburg to honor the venerable prelate. Among the visitors were Archbishop Farley of New York, Archbishop Bruchési of Montreal, and Archbishop Gauthier of Ottawa. The sermon was delivered by Mgr. Lynch, of Utica.

The Most Rev. Mariano Alcalá, the recently elected Prior General of the Order of Our Lady of Mercy for the Redemption

of Captives, is a native of the province of Teruel, Spain, and is in his forty-sixth year. For the past eight years he has been Provincial of Aragon. On account of the peculiar condition of affairs at present in Rome, it was deemed inadvisable to hold the election in the Eternal City. By direction of the Sovereign Pontiff, the electors sent their sealed votes to Cardinal Vives y Tuto, Prefect of the Sacred Congregation of Religious, on whom it devolved to make the scrutiny and declare the result. Father Alcalá is distinguished as a mathematician, a philosopher and a pulpit orator.

In the Church of the Holy Name, Manchester, Father Henry Day, S.J., according to the London *Universe*, said that no stretch of imagination could wholly or even principally attribute the recent industrial strife and anarchy to purely economic causes. "Unjust wages and conditions of labor were answerable for much, but the insubordination and disregard for the public welfare, which were the most serious features of the latest phase of the general strike movement, indicated a dangerous moral and religious weakness at the heart of the nation's life. Spiritual advancement had failed to keep pace with the nation's material growth and prosperity, and our civilization was weakened by a one-sided and stunted development. The remedy accordingly was more in moralization than in legislation. It consists in a return to Christ and His Cross, and a more spiritual conception of life."

OBITUARY

The Rev. John F. Dore, a popular priest of the Chicago archdiocese, died at St. Joseph's Hospital in that city, on September 18, after an illness of more than a year. Father Dore was one of the many efficient priests whom the East has given to the West, to assist that section in the rapidly developing needs of the Church. Born in Boston, February 1, 1863, he received his earlier training in the Boston and Holy Cross Colleges. Volunteering for the Chicago archdiocese immediately after his college studies, Father Dore pursued his theological course at St. Viator's, Kankakee, Ill., and was ordained a priest in June, 1889. Since that date he filled charges in the Holy Name Cathedral, in West Chicago, and latterly at Our Lady of Lourdes' Church on the North Side. During the last few years he was director of the parish school in this parish and distinguished himself by the active, intelligent interest he took in the educational work of that institution. Father Dore was a nephew of Monsignor Denis O'Farrell, pastor of St. Francis de Sales Church, at Roxbury, Mass., and he leaves two brothers in the priesthood. He was a well-known and popular speaker and preacher.

LETTERS TO THE EDITOR

LEGALITY OF THE EAMES-DE GOGORZA MARRIAGE.

To the Editor of AMERICA:

The several references that have appeared in your valuable columns in regard to the legality of the above marriage have been read with deep interest by your readers. There is, however, one point that still seems not properly or clearly cleared up, and that is, under what conditions, and under what canon law, was Mr. de Gogorza able to declare his first marriage null and void. This does not appear to be a decision by Rome, as the clergyman who married him in Paris was totally ignorant of the first marriage and under the impression that he was a single man. The public statements made by Mr. de Gogorza since his return to this country, and which have appeared in all the daily papers, confirm the fact that his first marriage was claimed by him to be null and void because it was *only a civil one*. No question was apparently raised in Paris, or has been stated or raised by Mr. de Gogorza himself, as regards his first wife being a Jewess, or is it explained under what conditions his marriage with Mme. de Gogorza, if she is a Jewess, could be so declared null and void, as, while it is admitted that, under certain conditions, these marriages can be annulled, nothing is shown that any steps were taken to dissolve this one, or is there a clear or distinct explanation given of the particulars known. It is the general impression that Mr. de Gogorza was not a Catholic in good standing at the time of his first marriage, nor was he so from then until his second marriage.

I feel that if you would give an explanation of the case in your valuable columns, it would relieve many minds that are at present confused over the situation, over and beyond which I would ask for information in your columns upon the following question:

If two non-Catholics have been joined by civil marriage, and these parties have later on obtained a divorce by the law of the country in which they were married, and one of them has become a Catholic, is such a marriage regarded as binding, and can it be annulled by the Catholic Church, and under what conditions and subject to what regulations.

A CATHOLIC.

September 21, 1911.

To the first question of the letter, viz.: "under what conditions and under what Canon law was Mr. de Gogorza able to declare his first marriage null and void," we answer: Mr. de Gogorza was married in New York before the new Marriage Decree of 1908 came into effect. At the time of his marriage a civil marriage in New York was

recognized by the Church as valid if there was no "diriment" or nullifying impediment. But in the case of Mr. de Gogorza's marriage there was a diriment impediment according to canon law, viz.: he was baptized, and the woman he married was unbaptized. Such a marriage is always null and void in the eyes of the Church unless a dispensation has been obtained. The real reason, therefore, for the nullity of Mr. de Gogorza's first marriage is, not that it was a civil marriage, but that he was a Christian and his wife was not, and he contracted the marriage without any dispensation. Moreover, that Miss Elsa Neuman was a Jewess would have compelled him to get a special dispensation.

As to how much the priest in Paris knew about Mr. de Gogorza's side of the case, we have no information. But certainly in this country such cases have always to be referred to the Bishop of the diocese, and no priest has authority to decide a marriage case of this character on his own authority. We may add that Mr. de Gogorza's subsequent life has no bearing on the present discussion.

The second question is: "If two non-Catholics have been joined by a civil marriage, and these parties have later on obtained a divorce by the law of the country in which they were married, and one of them has become a Catholic, is such a marriage regarded as binding?"

Yes, the Catholic Church holds such marriage as binding, provided both were baptized, or both were unbaptized, abstracting from the question of impediments.

It is asked in the third place. "Can such a marriage be annulled, and if so, under what conditions and subject to what regulations?"

We reply that such a marriage can be annulled, in the case of two unbaptized persons, by the use of the Pauline Privilege. This Privilege, as explained by a Catholic clergyman in the New York *Sun* of September 14, is as complete as newspaper brevity permits:

"The Pauline Privilege is a concession promulgated by St. Paul, and allows, under certain conditions, the dissolution of a marriage contracted by two unbaptized persons. The conditions are, first, that one of the persons becomes a Christian and the other does not; second, that the person remaining unbaptized leaves the company of the baptized person and refuses to live with him or her, or, if consenting to remain, offers insult to God or induces the Christian to sin.

"Even if these two conditions exist, the baptized person cannot contract a second marriage without 'interpellating' the person remaining in unbelief. This interpellation is a formal act by which the baptized person asks for a declaration from the one remaining in unbelief if he or she wishes to be-

come a Christian, and if not, if he or she is willing to continue married, but without any insult to the Creator, or without being an incentive to sin.

"For just reasons the Holy See can dispense with this interpellation. When the dispensation is granted the Christian can validly contract a second marriage and the previous marriage becomes null and void."

—[ED. AMERICA.]

NEW HOLY NAME ORGANIZATIONS.

To the Editor of AMERICA:

The Church of St. John the Evangelist, in the picturesque and historic town of White Plains, N. Y., was the scene on Sunday last of the regular quarterly meeting of the Archdiocesan Union of the Holy Name Society of New York. Some 900 delegates attended, and were escorted by the local branch to the grounds adjoining the church, where they were met by their Supreme Spiritual Director, the Right Rev. Mgr. Joseph F. Mooney, P.A., V.G., the Rev. Dr. Richard J. Keeffe, the pastor, and the visiting clergy. In a short and eloquent address, Dr. Keeffe extended to the men a hearty welcome, and concluded by introducing the eminent and distinguished jurist, the Hon. William P. Platt, and the Hon. John J. Brown, President of the town. Following brief eulogistic speeches by these officials, the delegates adjourned to the church, where the usual routine proceedings were gone through.

The continual increase in the membership of the Union, as brought out at these gatherings, is a source of great consolation to all, but at this meeting an added thrill of joy was afforded when "The New York Firemen's Holy Name Society" was proposed for membership. At this announcement four stalwart members, in uniform, of the "Bravest" rose from their pew with their recently appointed Chaplain, the Rev. Vincent de Paul McGean, and the enthusiastic ovation tendered to them will long be remembered. New York City has close on to six thousand members in its Fire Department, of whom at least two-thirds are Catholics, but aside from the missionary work done among them, individually, no effort has, up to this, been made to establish a Fire Department branch of the splendid organization whose chief end is the extinction of blasphemy against the Holy Name. Father McGean has shown himself a practical worker in this new field, and though as yet he numbers but fifty in his band, it is hoped that he will soon witness the day when the seed he is sowing there shall have grown into a powerful factor in the lives of all the Catholic fire laddies of New York City. Meanwhile a branch amongst the "Finest" also would not be amiss.

J. J. MCCARTHY.

New York, September 19th.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. V, No. 26

(Price 10 Cents)

OCTOBER 7, 1911

(\$3.00 a year)

Whole No. 130

CHRONICLE

Flood overwhelms Austin, Penn.—Who is to Blame?—The President's Tour—Panama Canal Route—Mexico—Canada—Great Britain—Ireland—Italy—Germany—Portugal—France—Austria—Hungary601-604

QUESTIONS OF THE DAY

The Pope and the Peace Movement—With Workers for Boys in Their Teens—Methodism To-day—The Child and Frequent Communion—Official Germany and the Catholic Church.605-611

IN MISSION FIELDS

Manual Training Schools in India.....611-612

CORRESPONDENCE

First Factory Law in Japan—Conditions in Nicaragua612-613

EDITORIAL

From the Primate of Spain—The Seizure of Tripoli—Irish Opinion on the "Irish Players"—

Monsignor Duchesne—Catholic Colleges—The Cardinal's Holiday—Praiseworthy Plan for Catholic High Schools—Practical Politics in Spain.614-617

AT THE DAHLIA SHOW.....617-618

LITERATURE

Hurdcott—Wendake Ehen, or, Old Huronia—From Western China to the Golden Gate—Life of St. Aloysius Gonzaga—Birds in Literature—Notes—Books Received618-620

EDUCATION

Dr. Andrew F. West on Vocational Training in Schools—St. Xavier College, Cincinnati, Prepares for Future Expansion.....620-621

ECONOMICS

The Cause of Increased Prices of Food..621-622

THE FIFTH NATIONAL EUCHARISTIC CONGRESS622

PULPIT, PRESS AND PLATFORM

Report of the Committee of the New York State Historical Association Appointed in Relation to the Erection of a Memorial to Father Jogues on the Isle of Lac du Sacrement....623

PERSONAL

Madame Curie623

ECCLESIASTICAL NEWS

Cosmopolitan Character of Catholic Population of Rhode Island—Vicariate Apostolic in Morocco—First National Congress of Holy Name Societies—Circular Letter of S. Consistorial Congregation forbidding Use of Duchesne's "History of the Ancient Church"—Consecration of Church of St. Patrick, Norwich, Conn.....623-624

SCIENCE

New Test of Building Materials—Substitute for Platinum624

CHRONICLE

Flood Overwhelms Austin, Penn.—The great dam of the Bapless Pulp and Paper Company, one mile and a half north of Austin, Penn., burst on Saturday afternoon and 500,000,000 gallons of water rushed down upon the town. Probably three hundred of Austin's 3,200 people were drowned or burned to death in the fire, caused by the broken gas mains, which followed almost before the flood had passed. The little town of Costello, below the place, with a population of 500 persons, was likewise swept away. The dam was built two years ago. It was a great structure, 530 feet long, spanning the little valley formed by Freeman Run, and rising to the height of 49 feet. It was of concrete, thirty-two feet wide at the base, and said to be constructed after the most approved plans of modern engineering. The basin behind it was, on the day of the calamity, filled to overflowing and it was noticed that water was running over the top of the structure. Some persons went out from the town to see the unusual sight, and it was while they were watching the overflowing water that the first break occurred. The flood disaster at Austin occurred almost within a hundred miles of the scene of the great Johnstown flood of May 31, 1881, when 2,142 lives were lost and property valued at \$16,000,000 swept away.

Who Is to Blame?—It should not be difficult to place the responsibility for the disaster. From the first the dam had given trouble. When completed in December, 1909, there was one small vertical crack about 1.16 of an

inch wide extending from the top to the ground level. Other cracks appeared later, and in January, 1910, a leak began and panic ensued. The population of the town fled to the hills. The facts were given in the newspapers of January 26, 1910. T. Chalkley Hatton, of the American Society of Engineers made a full technical report, which was published in "Engineering News," March 17, 1910. The report stated that "the failure of the dam to withstand the flood of January 21, 1910, was probably due to two causes—first, that the great bulk of concrete, which had been hurriedly built, some during freezing weather, and which had been completed but six weeks before the maximum pressure came upon it, had not set up so as to attain its ultimate tensile strength. The most important cause, however," continues the report, "was due to the water getting under the dam. This condition was not anticipated when building the dam. Nothing," says the Engineer, in conclusion, "has been done toward reinforcing this dam."

The President's Tour.—The cordiality of the greeting he has received in the Middle West must be very gratifying to the President. His speeches have not been restricted to matters purely political. At Coffeyville, Kansas, he spoke feelingly on the necessity of a uniform divorce law, and of the menace which the divorce evil is becoming to the American home.

"The increase of divorces in this country," the President said, "is a reflection upon the laws and their loose administration. We ought not to permit the marriage tie to be dissolved at will. You say we ought not to keep unhappy people together.

Who brought them together? We did not. If they got together under a contract, why shouldn't they be bound to the contract, unless one or the other does something which in the eyes of all men ought to permit or require at least a separation, if not a divorce?

"The trouble is not that in an individual case demoralization follows because they are separated, but the trouble is when a man or woman feels it is only a question of option with her whether she still live with her husband, or he with his wife, then, with that option before them, they conduct themselves in such a way very frequently as necessarily to lead to a breach.

"It is the ability to and the prospect of getting a divorce that demoralizes. We ought to have a general uniform law on that subject that stiffens up and makes sacred the marriage tie. I agree that it is not possible in this stage, and under present conditions, to make marriage absolutely indissoluble, but it is possible to make divorce difficult, so that it cannot be obtained by collusion, and only when one party or the other shall have done something that all men regard as necessarily affecting the obligation of the marriage tie."

Panama Canal Route.—A \$15,000,000 Steamship company was incorporated at Trenton, N. J. It will be known as the Atlantic and Pacific Transport Company, and will have branch offices in all the principal cities on the Atlantic and Pacific Coasts and on the Gulf of Mexico. The company has been formed to bid on the mail services now being advertised by the Postmaster-General, which call for weekly communication between New York and Colon; New Orleans and Colon; San Francisco and Panama, and fortnightly between Seattle and Panama. Later additional services will be established from Portland, Maine; Boston, Philadelphia, Baltimore, Norfolk, Jacksonville, Key West, Mobile and Galveston, through the Canal to the Pacific Coast ports, and vice versa. The present announcement is of plans to build immediately some fifteen modern steamships of the necessary speed and tonnage, and the statement is made that the whole fleet will be ready for business on the opening of the Canal in 1913. Of course, the new ships expect to carry other cargo than mail bags. The coast traffic amounted two years ago, it is said, to 3,000,000 tons, and is increasing at the rate of ten per cent. a year. A large passenger traffic is also expected, and the cost of the journey by this route is estimated at about two-thirds of the present railroad rate. The transportation of freight without transshipment will make the route more attractive to shippers, and a considerable readjustment of railroad rates is undoubtedly foreshadowed by the appearance of direct ocean carriers from coast to coast.

Mexico.—In August, 1910, there were eight hundred and fifty-two periodicals registered with the Post Office authorities. There are now one thousand, three hundred and thirty-three, thus revealing the effect upon news-

papers which the present administration has had. No new laws have been made, but the constitutional guarantees have been respected.—Steps have been taken to expel from the republic, in accordance with Art. 33 of the Constitution, an Armenian who is denounced as a trouble-breeder and a sower of sedition.—After withdrawing his name as a candidate for the presidency, General Bernardo Reyes, once Minister of War under Diaz and for many years Governor of the State of Nuevo León, has left Mexico for Havana, in circumstances which indicate flight. He averred that his life was in danger from the partisans of Madero, but that he expected to return. This is taken to mean that he contemplates starting a revolutionary move. His popularity with the regular army, which has not yet been brought into full sympathy with the Madero revolution, makes him a dangerous opponent. It will be remembered that Diaz fled from Mexico and planned on United States soil the revolution that made him president. Private advices say that twenty thousand Guatemalan troops have been mobilized on the Mexican border for the purpose of preventing interference with the plan of President Estrada Cabrera, of Guatemala, to combine by force of arms the five Central American republics into one republic with himself as president. The scheme is said to find favor at Washington.—The success of Madero is assured by the choice of electors on Oct. 1. Pino Suárez, recently elected Governor of Yucatan, and now a candidate for vice-president, thinks he may hold both offices.

Canada.—Snow falling in the West towards the end of the month found a good deal of wheat in Northern Saskatchewan still uncut. The quality of much of the grain has been more seriously injured by the vicissitudes of the season just closed than was thought.—The composition of the new cabinet is waited for with great interest as an indication of the new government's policy. There seems to be no doubt that extreme Protestants, such as Dr. Sproule, Colonel Sam. Hughes and Bishop Farthing, will try to commit Mr. Borden to a campaign against Catholic rights in the Province of Quebec. But the Conservative victories there were as a rule in the more rural constituencies about the Middle and Lower St. Lawrence, where the Catholic spirit is strong, and in nearly all such the turn over of votes from the Liberals to the Conservatives were such that but little more would be needed to double those victories. On the other hand, Conservatives can expect to gain little in the Prairie Provinces, of which the representation will be greatly increased before the next election; and the Maritime Provinces were so little touched by the Conservative reaction that they will almost certainly revert to their normal Liberalism. Hence the security of the Conservative Party lies in the conciliating of Quebec, in which respect for its religious rights will play a much greater part than tariffs or the navy question. It appears certain that Mr. Borden understands this, and that his administration will

be truly conservative, preserving the constitutional rights of every Province; for the *Quebec Chronicle*, the Conservative organ, in an editorial headed "Justice for All," asserts that he will repudiate any attempt at a "narrow, sectarian policy," such as the Orange Lodges desire, and that whatever Government should show itself hostile to Quebec will have the support neither of its people nor of the mass of the people in the other Provinces.

Great Britain.—School strikes, such as we noticed last week, broke out in London and in several provincial towns. It is noteworthy that they occurred, as a rule, in those places where the late strikes were carried on more actively. In some cases the children said that they were following the example given by their fathers.—W. G. C. Gladstone, grandson of the famous Minister, has been elected to parliament for Kilmarnock Burghs. The Young Scot organization objected to an Englishman for a Scotch constituency, and the only reason the Liberal authorities, so zealous against hereditary legislators, urged was that he is the grandson of his grandfather. As he is comparatively young, and as the second generation of Gladstones have shown no remarkable ability, there was no other plea to make.—The non-union men have been heard before the Railway Commission. Their position is that they are in favor of Unions, but have left or refused to join the existing ones because these have been captured in great measure by Socialists, who use them, not for the benefit of the workers, but to propagate their peculiar ideas. For these reasons they object to the power of the Unions, exercised often tyrannically, being increased by recognition. The companies have been heard also. They claim that recognition would simply put them into the hands of the Unions. Some managers thought that as railways are a public service, they should be put under Government control sufficiently to prevent a stoppage. Others suggested that a strike or a lockout should be a penal offence, unless every possible means of conciliation shall have been exhausted. Neither suggestion seems very practical.—The great naval airship has failed. Some time ago it was found to be too heavy to fly. In lightening it the contractors weakened it so much that as it rose on its trial trip it simply broke to pieces.—There are considerable difficulties in the South Eastern Railway. The strikers were restored to service according to agreement, but they are dissatisfied because the company does not depose the men promoted during the strike in order that those who went out may have the exact places they gave up.

Ireland.—The railroad strike came to a sudden end, and was never as widespread as American reports would indicate. It only extended to the Great Southern, Midland and Northern, and on these the majority of employees declined to go out. For the sole reason that the railways accepted "blackleg traffic," which as common carriers they were bound to do, the English Trades' Union Executive ordered a strike in Ireland, while re-

fraining from doing so in England. The Irish Industrial Development Association, the Nationalist organs, and especially the parish priests of the strikers brought home to the men that in becoming dupes of foreigners they were grievously injuring Irish industries and benefiting no one but British tradesmen and manufacturers. Thus the strike was ended and also, probably, the interference of British labor organizations in Irish concerns.

—The Eighty Club was received in Dublin by Mr. Redmond, in Belfast by Mr. Devlin, in Armagh by Cardinal Logue, and in Galway by Bishop O'Dea. Their object in visiting Ireland, said Sir John Benn, M. P., was not to strengthen their convictions, "but to promote the gracious and healing policy of Home Rule." Cardinal Logue told them that in the past Ireland was ruled too much by people who knew little about her, and she would never have prosperity and contentment until she ruled herself. Their receptions were attended by many Unionists, and there were other indications that Home Rule is acquiring converts rapidly. Motions condemning it were defeated or dropped at the Presbyterian Synod of Ardagh, and the Episcopal Synod of Carlow. Mr. T. W. Russell, who was twice the Unionist candidate in Tyrone, is now the Home Rule candidate to succeed Lord Chancellor Barry; Sir A. Conan Doyle has renounced Unionism, and the *London Tablet*, a Unionist organ, has an article urging English Catholics to do something for themselves, now that Home Rule is going to deprive them of their Irish defenders.—The Parnell Memorial, a statue of the Irish leader, by St. Gaudens, was unveiled October 1. Mr. Redmond was the speaker, and a specially invited guest was Mr. Richard Croker, whose generous donation hastened the completion of the monument. A week previously Miss C. Anna Parnell, who founded the Ladies' Land League in the eighties and conducted it with great efficiency while her brother was in Kilmainham jail, died through accidental drowning at Ilfracombe. Her organization housed and supported the evicted tenants, and had much to do with defeating Mr. Forster's coercion policy. Since that time she took no part in public life.

Italy.—A Universal Peace Congress was to have met this September in Rome, but instead war has been unexpectedly proclaimed against Tripoli. The reasons alleged are, in general, illtreatment of Italian residents. Twenty-four hours' notice was given to Constantinople of the occupation that was intended unless the Turkish authorities answered Italy's demands satisfactorily. Constantinople endeavored to delay matters, Germany offered to mediate; anti-militarist riots broke out in several towns of Italy, the Great Powers bitterly condemned the proposed action, but all to no purpose, and on September 29 war was officially declared. The ships were ordered to maintain a strict blockade, not only of the coast of Tripoli, but of Albania, Macedonia and Syria. Constantinople is bitter in its feeling at the brutal sudden-

ness of the war, and its press proclaims that henceforth the Turks will live for vengeance. All Europeans have left Tripoli. The Apostolic Prefect, Mgr. Rosetti, and the Manager of the *Banca di Roma*, asked to remain, but were refused.—Riotous attempts to interfere with the progress of the troops still continue in Italy. Meantime the Balkans are in a ferment and are asking some of the Garibaldis to come to lead them against Turkey. The heroes refused on account of the cold in the Balkan mountains. On Sept. 30th there were bloody encounters between the authorities and the Italian fugitives at Salonica. All Italians were ordered out of Constantinople, and all the Consuls have left Turkey. On October 1 it was reported that the Ottoman fleet had been annihilated, that Tripoli was being bombarded, etc., but the news was more or less unreliable.

Germany.—As announced last spring, a Central Council of the St. Vincent de Paul Society was established for the empire, and a reorganization of the particular and local conferences was then projected to conform to the new status and to make more effective the work of the Vincentians throughout Germany. To assist in the reorganization a series of lectures was given by representative Vincentians in Cologne, September 10-15. Whilst primarily intended to explain the spirit and aims of the St. Vincent de Paul Confraternity to members associated in the work of that body, a general invitation was sent out to men and women interested in social and charitable work, seeking their cooperation with the Vincentians. —Telegrams received from Paris stating that Germany had accepted the latest French proposals in regard to Morocco and that the incident was thus practically closed prove to have been inaccurate. On September 27 the German Minister of Foreign Affairs, Herr von Kiderlen-Wächter, received the French Ambassador, M. Cambon, at the Foreign Office in Berlin and communicated to him Germany's reply commenting on France's latest proposals concerning Morocco. The conference lasted some time—the subject matter discussed, so reports say, being certain word changes in the formal proposals submitted by France. Following the conference it was announced that the papers would be once again referred to the responsible officials in Paris.—Germany's diplomatic action at Rome and Constantinople, in an endeavor to bring about a peaceful settlement of the controversy between Italy and Turkey, is still progressing at this writing, and German officials appear to be still hopeful of good results. Whilst evidently anxious regarding the situation, Germany believes that Italy will not take decisive action without further diplomatic exchanges.

Portugal.—A student of the second year of theology in the seminary for foreign missions has been taken for obligatory service in the army, the reason being that his father is believed to be unfriendly to the republic.—Although the republic is supposed to be duly established, the governor of Aveiro has declared officially that in

virtue of orders from the Government newspapers having on their staff or among their contributors any of the journalists who have fled the country are to remain definitely suppressed. Is that liberty of the press with Portuguese sauce?—While the partisans of Chagas and Machado are claiming for them respectively the honor of having secured the recognition of the republic from the great European powers, others insist that all the gratitude is due the Rothschilds of London.—Machado's personal organ, *O Mundo*, characterizes Premier Canalejas as "a perfect courtier, a typical Spanish politician, a turncoat and a prevaricator."—The floating debt of the republic has increased by \$1,728,000 since October 5, 1910.

France.—On September 26, at 7 minutes before 6 o'clock in the morning, the finest battleship in the navy, *La Liberté*, was blown to pieces in the harbor of Toulon. Between two or three hundred men are dead or dying. The battleships *République*, *Democratie* and *Verité*, which were nearby, were seriously damaged by the explosion, and many men were maimed or killed. Simultaneously with the explosion on *La Liberté* fires broke out on two other ships. On the following day two torpedo destroyers rammed each other. The smokeless powder is said to have gone off by spontaneous combustion, but the Secretary of the Navy, Delcassé, who visited the scene of the disaster and wept at the sight, declared that the blame was to be placed elsewhere. An anarchist plot is suspected.—It was announced on September 27 that France and Germany had come to an agreement on the Morocco question.

Austria.—The largest federation of the German Catholic students' associations recently held its convention at Linz, in Austria. It embraces seventy-seven student societies and numbers more than eleven thousand members. A magnificent spirit of loyalty to Church and country was displayed in the resolutions that were drawn up. The ideal of student life which they have set upon their pedestal for imitation is a blending of Faith, Wisdom, Jollity and Friendship. The Kartellverband embraces Germany, Austria and Switzerland.—Prompt action was taken by the Government to crush the disorders resulting from the Vienna rioting, chronicled in a recent issue. Many of the persons arrested for participating in the food riots were found guilty and received very severe sentences. Twenty-three alleged leaders of the mob were condemned to serve jail terms amounting to ten years and seven months.

Hungary.—On October 15 there will be convened the customary annual conference of the Bishops of the Kingdom. The meeting is announced to take place in the palace of His Eminence Claudius Francis Cardinal Vaszary, Prince Archbishop of Gran and Primate of Hungary, and will be attended by all heads of dioceses, whether of the Latin or Greek-Catholic rite.

QUESTIONS OF THE DAY

The Pope and the Peace Movement

We had occasion lately to point out the character of the more important letters coming from the Holy See. They are official documents. Their every word has been weighed carefully, and they are to be read and studied in the spirit in which they have been composed. Such a document is the autograph letter of the Holy Father to the Apostolic Delegate in Washington on the Peace Movement.

We may observe that in it the Pope gives no encouragement to certain extravagant hopes concerning the movement. Any effort in the direction of peace is, he says, praiseworthy and profitable to the public welfare, even though it attain its end neither straightway nor fully. Apart from this, however, three points stand out. First, the Pope asserts not only the value of his approbation and support, but also its essential place in any efficacious peace-movement. Second, as the Father and Teacher of all Christians, he explains authoritatively the only way to the securing of peace. Third, he calls attention to the fact that he is deprived of his proper functions in the matter. We shall say a word on each of the three.

Our Lord is the God and Prince of Peace. Peace is to be one of the crowning glories of His kingdom, a blessing to be the necessary consequence of the supreme exaltation of that kingdom, and to be attained by men in no other way. It belongs, therefore, essentially and absolutely to the moral order. Hence, the means used to promote it, disarmament, treaties, arbitration and anything else, belong to the same order; they must be judged and determined on by the rule of right and wrong, and must not be regarded from a merely utilitarian or humanitarian point of view. It belongs to the supernatural order because of its intrinsic connection with the Kingdom of Christ, because it is impossible of attainment by the natural man, and because in the Christian dispensation all morality has been raised to that order. The Successor of St. Peter, as Vicar on earth of the God and Prince of Peace, is the divinely appointed teacher, not only of the faith, but also of morals, teaching mankind both to believe and to do all Our Lord has commanded. Wherefore, his approbation and support of the Peace Movement, besides being desirable on account of the influence he can wield in its favor, carry also the weight of his *authority* in the strict sense of the term; so that if he be ignored there can be no hope of success. Neither conferences, nor tribunals, nor agreements, nor laws, can bring about what is the prerogative of the Prince of Peace, unless His Vicar not only cooperates, but actually directs the work.

Secondly, the Pope tells us that peace consists in order. They are very shortsighted who imagine it to be merely

the absence of actual warfare. Germany and France have not been engaged in any great war for more than forty years, but no one will say that they have enjoyed peace in the real sense of the word. Peace, properly understood, excludes not only actual fighting, but also every fear of it. It must be permanent; and therefore can be had only when the universal society of nations is in a state of stable equilibrium. This cannot be had unless all nations and the subordinate societies and the individuals in each are so organized that all enjoy their full rights and none dreams of encroaching on the right of another. A moment's reflection is all one needs to see that nations seething with internal disorder, the condition of every one of them to-day, cannot hope for peace among themselves. There is, therefore, but one royal road to peace, the observance of order established on the unchangeable principles of justice and charity. Here, again, we find ourselves in the supernatural order. Justice is the virtue by which we render every one his due. There are rights of supernatural origin to be defined only by him whom God has put at the head of the supernatural universal society He has established among men; and even men's natural rights God has raised to the supernatural order by proclaiming His supernatural sanction of them, by infusing with sanctifying grace the virtue by which we respect them, and by giving us on each occasion the actual grace enabling us to observe them. By charity our Holy Father does not mean merely natural benevolence or humanitarianism, but that divine virtue by which we love God, as He has revealed Himself, for His own sake, and our neighbor for the love of God. A partial natural justice and a benevolence imitating in some manner supernatural charity, may give a longing for peace and may for a time produce it in the negative sense; but peace in the positive sense, through the permanent exclusion of every cause of war, can be had only when this supernatural order, of which our Holy Father speaks, enters into the social and political life of every nation.

When this happy state has been gained, if ever it be attained fully in the present dispensation, we shall probably be not far from the new heavens and the new earth in which justice dwells. Still, there is no reason one should lose confidence in the work for peace if conducted along proper lines. This world, inasmuch as it is but the preparation for the world to come, ought to be a world of spiritual progress and gradual acquisition. The individual living according to God's law not only draws daily nearer to the moment of his entrance into bliss, but also enjoys its evergrowing foretaste. The nations, would they walk in the light of Holy Church, should, by a closer and closer union with Christ's Kingdom of the present dispensation, with increasing happiness and honor draw towards the day of their highest glory, when they will be merged in it in the moment of its attaining its perfect splendor. So, too, by taking as their ideal the perfect peace of the perfect justice and the perfect char-

ity to come, they may enjoy more and more abundantly its blessings as time moves onward to eternity. This is what the Pope would have us understand when he lays down the theory of peace; and in doing this he does not express his personal opinion, but speaks in his office as the teacher of men.

When, in the third place, the Pope points out that he has been deprived of his proper functions in the peace movement he is not making, as it were, a polite apology for not taking a more active part. He is complaining of the violence done him, which deprives the movement of an essential element of any success. Hence, every one zealous for peace should consider what can be done to set right this tremendous violation of universal order, the enduring impediment to the liberty of action of Christ's Vicar. The chief agent in the crime which renews itself daily was the Italian Government, but nearly all nations are more or less accomplices, and it is the interest of every nation desirous of peace to end it. A few years ago the Czar proposed a congress on disarmament, and among the first invited to it was the Roman Pontiff. The Italian Government, making of its crime a pretext, protested against his sharing in the discussion, because he was not a civil prince. It carried its point, and the congress came to nothing. That same Government has been celebrating the jubilee of its first proclamation to the world of its intention to rob the Pope of his own city; and had appointed September 25, the forty-first anniversary almost to the day of its entrance into Rome, for the opening of an International Peace Congress. Even had the Government invited him, the Pope, who declares peace to consist in order, could not countenance a peace congress bound up with the most grievous breach of order this age has seen. But the congress will not meet. Whether it be on account of the troubled state of Europe, which may at any moment involve in war the nations who were to have taken part in it, as many believe, or whether it be on account of the cholera, as the Government pretends, it has perished before its birth. There can be no peace without an unshackled Pope as its guardian.

HENRY WOODS, S.J.

With Workers for Boys in Their Teens

It is common with organizers of juveniles to gather their forces in doors, sometimes at least, for recreation doings; and certainly this practice, adopted as an occasional feature, is most deserving of consideration. It by no means follows, however, that the clerical worker should in every instance be urged to enlarge on the foregoing plan by establishing a permanently open indoor amusement centre or "club." Caution in this particular is suggested first of all by the fact that the priest-gatherer of boys can usually succeed without assuming the great burden that the club really implies. Obviously natural inducements must be placed before the juvenile throng but, on the other hand, attractions on a

scale wholly inferior to that of the amusement rendezvous can be confidently offered when these lesser attractions are complemented by the drawing and controlling influence which the priest, in virtue of his sacred calling, is able to exercise.

Indeed, we may here find an answer to the complaint heard betimes from Catholics that our heavy outlay on churches, schools, and the other more urgent charities leaves practically no material means for sadly needed "social" endeavor amongst the young folks of the cities. Many a willing priest, contemplating the vast sums non-Catholics are able to sink in juvenile gymnasiums and other gathering places, summer outings, etc., comes to regard these princely expenditures as a necessary condition for success, no matter who or what the worker may be. It seems proper, however, to submit that these disheartened observers have not perceived—as happily they may at any time—that, in the present endeavor, money-competency is really a much lesser asset than is the personal influence that the true faith confers on her ministers.

The earnest priest is conscious from daily experience of enjoying in a large, exceptional way the regard, respect and confidence of his flock, both old and young. But this hold on hearts cannot fail of facilitating in a marked degree the task of organizing boys. The view now offered does not really suffer from the fact that the priestly call into societies has comparatively small effect on young men. Youthful adults of the stronger half of humanity are notoriously the element that responds last and least to pastoral efforts in behalf of church-fraternities. But the immature masculine contingent, the lads in their teens, being purer of heart than "grown-ups" of the same sex and less swayed by earthly affairs, stand ready to act in the present matter almost after the fashion of their gentle sisters, and not at all after the fashion of their older brothers.

It is not, of course, absurdly claimed that to succeed here the priest has only to raise his voice. On the contrary he must at every step be painstaking in adapting things to juvenile weaknesses and demands; still it does not seem that natural attractions swelled to the magnitude of the club are at all needful to one who can do so very much by himself. Indeed, if the elaborate, costly "up-lifting" machinery of non-Catholic endeavor be considered apart from its educational effect and simply as a means of securing well disposed juvenile recruits for religious work, may the machinery not seem clumsy and undesirable when contrasted with Catholic sacerdotal influence which, operating automatically and with very slight external support, wins abundant enrollment and auspicious docility?

Meanwhile, the assertion that the priest can gather boys without permanently housing their fun, is made with a reservation regarding districts that are spiritually famished. Localities of the kind, placing as they do a handicap on the personal influence of the anointed

worker, may easily need the club as a base of operations. But even when so demanded, the rendezvous would seem to be rather for lay than for clerical control; and certainly, where faith is of normal strength, the man from the sanctuary ought to make good with the permanent protection of no other roof than the one covering the scene of his religious meetings, the house of God.

GEORGE E. QUIN, S.J.

Methodism To-Day

A few months ago a certain Dr. Workman entered an action for libel against the Wesleyan University of Canada. The trial brought out some interesting facts about Methodism and the broad views tolerated within the Methodist fold. At the judicial inquiry, the Rev. Ernest Thomas, of Merrickville, nobly came to the defence of Dr. Workman. The following salient points of doctrine were discussed, the answers disclosing the extent of the wreck which the higher criticism has made of the Christian Faith among the Gamaliels of Methodism.

The first topic introduced in the trial was that of the interpretation of Scripture. Here the witness admitted that there was some difficulty in interpreting Scripture according to the standard of the Methodist Church, which he declared was a work called "Wesley's Notes." "Do you know of any person in the Methodist Church who literally adheres to the Standards of Methodism?" "I never met any," said the Rev. Mr. Thomas. Naturally this led the court to an inquiry as to the interpretation of the Scriptural account of the Virgin birth, according to the Methodist standard of belief. On this point the witness confessed, "I do not believe there is anything in the standards of the Methodist Church which approaches the question." "The origin of the account given in this (Fourth) [sic] Gospel concerning the Virgin birth of Christ," said the Rev. Mr. Thomas, "is purely a literary question, whether it comes from written documents or from the general faith of the Church; but, of course, every scholar has his own opinion." This is surely enlightening. Every Methodist scholar has his own opinion. But one is tempted to ask, what about the poor Methodists who can lay no claim to scholarship? However, the most startling admission herein implied, is that some Methodists, scholars if you will, appeal to tradition for their belief in the doctrine of the Virgin birth. What then becomes of the Bible as the Rule of Faith?

"Do the standards say anything about a physical or literal Resurrection? Is it not a fact that St. Paul teaches a spiritual resurrection?" were questions that were then asked.

The Rev. Mr. Thomas was puzzled for an answer. He could not say that it was clear "in view of the fact that specialists cannot come to that conclusion." The nature of the body of Christ at the Resurrection, the Reverend witness considered "a difficult question, even

in 'Wesley's Notes.'" The Bible doesn't help him, because he has discarded it as his rule of faith and for the Authoritative Church he has substituted "Wesley's Notes." Wesley's Notes are, on this vital subject, as silent as the grave. And now all that the Methodist Preacher has for his guide are wrangling specialists.

Then followed a remarkable exhibition of dense ignorance of the Bible, which would be almost incredible were it not for his reported admissions.

"Would you consider it a violation of the standards of the Methodist Church to say that there is no passage in the Bible which says that Christ is called God?" inquired the court. "No," said the Rev. Methodist minister. "Nowhere in the Bible is any passage to be found that Christ is called God." And he reinforced his statement with the boast: "I passed an examination in this when I was eighteen years old, and I have not seen it yet." Pity the court did not suggest the opening of St. John's Gospel: "And the Word was made flesh and dwelt among us: and we saw His glory, the glory as it were of the only begotten of the Father full of grace and truth." Or again, Romans 8, 32: "He spared not even His own Son, but delivered Him up for us all." Or the confession of Thomas: "My Lord and my God!" (John, 20, 28). But since his eighteenth year the Rev. Mr. Thomas had been reading and absorbing the works of specialists, whose specialty consists mainly in a destructive criticism of the Bible, leading to a rejection of all faith in the Bible, even in its manifest statements. Peter, the Fisherman, witnessed the works of Christ, and on the testimony of those works he saw no other conclusion than that Christ was God. The modern theological student or professor studies, not the works of Christ, but the works of iconoclasts, and gulps down the unwarranted deductions of scriptural sciolists, who have poisoned the fountains from which should spring up the living waters into life everlasting.

The Rev. Mr. Thomas, from his deep and prolonged studies of diluted Christianity, was emboldened to declare that, "To say Christ is God is a denial of the Methodist Church and every Christian Church in the world." And that his meaning might be clear he added, "no Christian Church in the world would say that Christ was God." "It is contrary to the law of our Church to say that Christ is God." And what reason does he allege for this? "Because if we say Christ is God we make Christ and God interchangeable terms." Had the Rev. Mr. Thomas spent a little of the time he devoted to the study of scriptural specialists to the study of elementary logic he would readily detect the flaw in his own statement, and the flaws in the sweeping conclusions of the learned works he has pondered over. If the word God is to be made interchangeable with the word Christ in the proposition Christ is God, the word God is to be taken in the same sense in the converted proposition that it has in the original. To say that Christ is God is to say that Christ has the nature of God, or that Christ is a Person having

the Divine nature. Where, then, is the difficulty, we ask the Rev. Mr. Thomas, in saying as Christ is God, therefore a Person having the Divine nature of Christ? And that is all that the converted proposition would say; if the second statement is true, the first is true also. One almost blushes to have to explain so rudimentary a lesson in logic, but there is here no help for it.

"What does the term original sin mean in the Methodist Church?" persisted the court. "I do not know," said the Minister. I never heard anyone interpret it. I never heard it explained." This statement fairly takes one's breath away. A Minister in a Christian Church doesn't know what original sin is! Then he doesn't know the meaning of the Fall, the meaning of Redemption, the object of Christ's coming, the need of the regenerating waters of baptism. Then he is in ignorance of the whole scheme of redemption, of the merciful goodness of Christ, of the supernatural destiny of man. No wonder he will not dare call Christ God, for Christ's life and Christ's purposes are hidden from his purview. "The Lord of heaven and earth has hid these things from the wise and prudent, and has revealed them to little ones."

Yet with the confession of this appalling ignorance of the fundamentals of Christian belief, the Rev. Ernest Thomas flatters himself that he is a Christian minister and will continue to break the bread of doctrine to a wandering and scattered flock. It is an open secret that the views of the Rev. Ernest Thomas are shared by many churchmen. It were sad enough if they alone went astray. How distressing to think of their numerous following, who through no fault of theirs, are battenning on noxious pastures and slaking their thirst at polluted streams.

E. SPILLANE, S.J.

The Child and Frequent Communion

The story is told of General Jackson, that one night when his camp was close to the intrenchments of the foe, he called his staff and proposed to make a sudden sally on the enemy under cover of darkness. His officers demurred. Though convinced of their mistake, the general yielded, and no attack was made. But the same thought had likewise occurred to the enemy, and without delay it was put into execution. The consequence was a sad defeat and fearful slaughter in General Jackson's camp that night.

How often this story is repeated in the lives of our little ones! No sooner has the first dawn of reason begun than at once the soul of the child has become an open battle field, where Satan is encamped and opposed to him, are the host of Heaven. Upon us it largely depends whether grace shall have the first advantage or the tempter shall open the attack. Early Communion will bring upon that scene a Power which hell can not withstand.

But the first victory is not sufficient. To give the

enemy no opportunity of retrieving his losses and recovering his position we are ordered to press our advantage and by frequent and daily Communion to ensure the final triumph.

Duty and charity alike, therefore, make it imperative that Holy Communion be administered at the first dawn of reason, and that we exert all our influence, in season and out of season, that it be received thereafter—not merely monthly or weekly, but as the decree postulates, frequently, and if possible, daily. Communion several times in the week, or daily, is not impossible nor impracticable. It is practiced in our parishes to-day and requires nothing more than zeal and some sacrifice on the part of priest and parent. "*Compelle intrare*," is the watchword our Holy Father himself has given us. The success of our parish work can best be gauged by the number of frequent and daily communicants whom we bring to the Table of the Lord.

Many of us realize but too little the strength of temptation as it presents itself to the child in the corrupt civilization which surrounds it from its earliest years. How often will it not return from its play in the streets with strange words upon its lips which, indeed, it may not understand, but which bring a blush to the mother's cheek, and send a thrill of fear to her heart. But what if the child has seen and knows and keeps the secret locked within its breast, while in the quiet moments it broods upon it until the first sin has been begotten! What then becomes of that paradise of God within its soul? A shadow has fallen upon it; a drought has withered it; the abyss of passion has been disclosed. With a strange, new, frightened look in its eyes the child has become a fugitive from before the face of God, whom it knows it has offended. Who knows what sins may follow that first transgression, and how familiar that habit may yet become. Confession alone is not sufficient.

There is one antidote which has not been used, which if given would have made that sin, if not impossible, at least most highly improbable. "This custom (*i. e.*, of waiting until the age of 'ten or twelve' years, or even later)" the decree tells us, "became the cause of many evils. For it came to pass that the innocence of the age of childhood, torn from the embrace of Christ, was not nourished by the sap of the interior life; whence it also followed that youth, deprived of its all-powerful protection, surrounded by so many snares, on losing its innocence, fell headlong into vice before it had tasted of the Sacred Mysteries. Now, even if the First Communion is preceded by more diligent instruction, and a careful Sacramental Confession—which is not everywhere the case—nevertheless the loss of baptismal innocence is ever to be regretted, a loss which, had the Eucharist been received in more tender years, might perhaps have been avoided."

Early Communion is necessary for the children of the poor, brought up as they most frequently are, in the

midst of vice, which solicits them to sin with its sensuous temptations from bill boards and posters; which lurks in the eye and falls from the tongue of their comrades of the street; which stares at them in its nudity and shameless obscenity when they least suspect it. No matter how carefully protected at home, unless preserved by the heavenly preventive of sin, the divine allayer of concupiscence, the manna with the sweetness of every delight, they too will most probably taste of that forbidden fruit and drink of those waters of death. They are soon made wise beyond their age and old before their teens.

Not less to be pitied are the children of the rich, with the worldliness and vanity to which so many are exposed. The theatres and amusements in which they participate are often merely allurements to sin. Their Catholic instinct, like that of their parents is carefully repressed, lest freely encouraged it might leap to their lips and protest in their lives, and so might come to mar their fortune. How many a home of the rich, where Catholic literature and Catholic journals, so indispensable for preserving the Catholic spirit in our day, never enter and where Catholic questions are learned only from an enemy's point of view. Magazines filled with false teaching, with slanderous misrepresentations, with sensuous stories and pictures that are often indecent or impure, lie scattered about upon the tables. How chilling such an atmosphere to every Christian aspiration, how fatal to the Supernatural life. Unfortunate children of the rich, poorest of the poor, who are brought up in such a home, how fearful the odds against you! How much you stand in need of the divine Consoler! How the allurements of His love alone, as He comes to you in Holy Communion, can effectually teach and help you to despise the world and all its vanities.

Poor and rich, once they have tasted the fruits of sin, whether found in its corruption in the street or picked for them with dainty fingers from the lap of luxury, their eyes have been opened, they are outcasts of a lost paradise.

Even should we wait only beyond the age of six or seven, where reason has already sufficiently developed to make mortal sin possible, our help may come too late. All the forces are leagued with the enemy. It is imperative that we should make the first attack. Else the coming of the Lord to that soul, as the prophet laments, "shall be as when one gathereth in the harvest that which remaineth . . . and the fruit thereof that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive tree; two or three berries on the top of the bough." (Is. xvii, 5, 6).

From what has been said it is evident that an early First Communion is not enough. "Those who have charge of children must take the *utmost care* that after their First Communion the said children should approach the Holy Table *very often, and if it be possible, even*

daily, as Jesus Christ and our Holy Mother Church desire it." (Art. VI.) As the danger is constant, so too the divine preventive of sin must be constantly employed, as far as this is possible. The Roman Catechism tells us that the sentiment of St. Augustine is that of all the Fathers of the Church who have treated this question, "Since you sin daily, partake daily of the antidote of sin."

Every confessor understands that if children must wait an entire month many mortal sins may be committed. We know how strong the passion of impurity is, how dreadful its urgency upon the senses which have once fallen a victim to it, how it awakens anew at every repeated suggestion from without, how it importunes the imagination and clamors for entrance at the portals of the soul. What wonderful effect frequent and daily Communion has upon the penitent thus afflicted, every confessor who has had experience with frequent and daily communicants is able to tell. The opinion of all is that the result produced is almost an elimination of mortal sin from the entire school, as far as the divine mandate, which comes to us through the Vicar of Christ, has been obeyed. Here alone is more than sufficient recompense for any priest who has hearkened to the voice of God.

In fact, to deny the divine effects of daily Communion upon children would be equivalently a denial of faith itself in the Blessed Sacrament. Holy Communion, the Church teaches us, protects the life of grace, frees from venial sin committed in the past and preserves from mortal sins that else might be committed in the future, increases sanctifying grace, and fills the heart with divine charity as its special gift. Need we wonder then that the Fathers and theologians have unanimously taught, what experience daily confirms, that no passion and no temptation can withstand the frequent reception of the Holy Eucharist.

"But they do not show these results, they are distracted, they are mischievous, they are unruly, they are disobedient." Such objections are often raised after the daily, or at least frequent Communion, has been reluctantly granted, with no slight misgivings concerning the wisdom of the Holy Spirit. A short trial, with little personal enthusiasm displayed in it, and the practice is discontinued. But give me the Christ-like lover of the little ones, who watches and guides and is ever careful gently to prevent or to correct the first irreverence, and all these objections will vanish into thin air. Let us be honest and lay the blame where it belongs—upon ourselves. Neither let us look for miracles to happen at once.

We may, however, for the sake of argument, take a case where no visible improvement seems to occur. What here is so aggravating to us will, in all probability, be at the most a venial sin in the child. In the meanwhile, by its daily Communions, mortal sin is constantly being prevented, especially that leprous malady of the soul, impurity.

Who can count the sins that shall most probably have been avoided, when the child at last has grown from boyhood into youth, and now goes forth into the world with a character formed and trained in that grandest of all schools, the school of the Eucharist. Even should that practice now be somewhat decreased in its frequency, yet it will not entirely be laid aside—and should the one thing to be dreaded come to pass, and should that soul fall into sin, yet it will rise again a hundred times more readily than any other. Let us go so far as to suppose that it shall at length forsake its God entirely, yet the memory of those happy days spent in the Heavenly Father's house, the beauty, the sweetness, the joy of those Eucharistic banquets in the long ago, the yearning once more to feel the thrill and delight of that divine embrace will all come back to it, and, like the prodigal, it will return to cast itself before the feet of Christ, and be taken to His Sacred Heart, and the white robe will be brought and the Eucharistic Banquet will be spread for it once more.

"It has been my universal experience," says a noted missionary, "that where there was the memory of a past brightened by the early and frequent reception of the Lord, as far as that was possible in former days, I have ever found but little difficulty in bringing back that soul to God; but where no such memory existed to charm and attract, that conversion was most difficult and remained most doubtful."

I have taken an extreme case. One which we may well suppose will rarely occur. Had I undertaken instead to speak of the countless fruits of sanctity that will be produced, of the vocations that will blossom forth, of the apostles that will be created, of the thousand graces of the Holy Spirit which will not be made void, I might, indeed, have asked for the glowing coal of the seraph to touch my lips, that I might speak not all unworthily of the power of so great a Sacrament as that of the Body and Blood of our Lord when daily received, from the newly breaking dawn of first intelligence, with the baptismal freshness still upon the soul, even to the consummation of life everlasting, which is the ultimate fulfilment of the Eucharistic promise.

I have confined myself to only a single advantage out of many that will accrue to the early and frequent communicant. There are others so vast and so important that one of them alone, which I have not had space even to mention here, has inspired an entire pastoral letter of one of the most ardent champions among the hierarchy of Europe in the cause of Early and Frequent Communion.

JOSEPH HUSSLEIN, S.J.

Official Germany and the Catholic Church

The splendid Catholic congresses of Germany were, during the *Kulturkampf*, more or less of a warlike character. But very soon constructive work began to be of prime importance, though the enemy was never lost sight

of. This year's congress, held in the beginning of August in "Golden Mainz," is the last before the new elections for the Reichstag, which will take place after a few months. Very appropriately, therefore, its president, Count Galen, in his opening address pointed out to the listening thousands the present situation of ecclesiastical politics in Germany. It will be of interest for the readers of AMERICA to learn at least the main points of this eloquent speech. An able article in *Germania*, entitled "*Wo Stehen Wir?*" (where do we stand?) offers additional information:

"With admiration the world beholds the many works and organizations of charity which have been begotten of these yearly gatherings," it says. "Our present fifty-eighth convention will follow in the footsteps of its predecessors. The problems which in our days confront the Church will be discussed. But we shall not fail to give utterance to our wishes and grievances, and we have many of them. I need only mention the Jesuits and at once we are set aglow. Anarchists, Freemasons and Socialists may combine and organize themselves as much as they please, but the Jesuits—that's something else; if left alone they might assist in realizing the word of Emperor William I, that religion must be preserved in the nation. They must, therefore, not give retreats to the recruits. The Redemptorists, Lazarists and the Ladies of the Sacred Heart are under the same restrictions. The Federal Council willed it so forty years ago. The Federal Council knew neither the Jesuits nor Redemptorists, and has not learned anything about them in these forty years. And are the other religious better off? In Prussia our Sisters cannot establish the most insignificant convent without the express consent of two Ministers of State, and in all their movements they remain under constant police supervision, while the Protestant deaconesses are entirely free. We claim full liberty for our religious and claim it in Prussia and in all other states of the empire."

These remnants of a *Kulturkampf* law do not remain only on paper. During the current year a sisterhood, working in the German colonies, where the Prussian laws are not in force, wished to establish in Prussia a school of domestic arts to train women for the German colonies; recommendations were obtained from three different colonial authorities, one of which declared such a school a necessity; but the Prussian Ministers did not see fit to grant the permission.

"The pen refuses to describe," says the above mentioned article, "the brutality with which the Berlin police treat Sisters charged with the care of poor neglected children, the policemen going so far as even to examine the beds of the Sisters. But if in the army a young Jew has not been promoted as rapidly as expected, the Reichstag has to spend two precious days on the matter, and the youngster is described from the nose to the tip of his little toe, and is glorified as the Moltke of the next generation.

"France shows us," continues Count Galen, "what this tendency must lead to, and unfortunately the same parties that wrought the destruction in France are more and more uniting their forces in our own

dear Fatherland for a death struggle against the Church. The fight against the denominational schools is on in all the states of the empire, and step by step the governments yield before the pressure of anti-Christian influence."

Prussia's latest step in this ignominious retreat is very significant. Not a year ago the Emperor paid a visit to the Benedictine monastery of Beuron and addressed to the abbot and monks his famous Beuron speech, which gained him so many sympathizers among the adherents of positive religion and roused such a storm of contradiction and insult on the part of Liberals and infidels. "I look to you to help me keep my people religious. The twentieth century has set loose ideas which can be successfully combated only with the help of religion and the support of Heaven." Now the government of the same monarch has used all the pressure of its influence to eliminate the clause of obligatory religious instruction from the law which makes the so-called "continuation schools" obligatory—schools which offer a few hours a week of instruction to those young people who have finished the elementary schools but do not attend the regular higher institutions. When the government insisted that such a clause was detrimental, even the Conservative party, otherwise the champions of positive religion among the Protestants, swung around at the last moment and left the Centre alone in the struggle to keep the growing generation religious. It was a clear victory of Liberalism, and the Socialists will reap the benefit of it.

At the same time Liberalism and modern paganism scored another victory. So far cremation, though allowed in several German States, was forbidden in Prussia. But more than a hundred cremation societies kept up a ceaseless agitation. Several times the attempt to introduce a favorable bill into the Landtag had been rejected with scorn by the government. But the Ministry was changed. Under government pressure and with the assistance of the Socialists, a bill allowing the erection of crematories passed the Lower House with a majority of two votes and the Upper House with one of six votes—a moral defeat of its promoters—and the Emperor affixed his signature.

The Kingdom of Würtemberg has never treated its Catholic citizens on really equal terms with the Protestants. It plans another positive blow now. The country is largely agricultural and the greater part of the Catholics live in little towns and hamlets. It leaked out that the government had conceived the idea of uniting the smaller country parishes into larger ones to simplify the administration and reduce the expenses. The loud and indignant protest of the Catholics elicited a declaration which was meant to be a denial, but did not allay the apprehensions of the Catholic Würtembergers.

Just when Count Galen was about to deliver the address by which the great convention, with its sixteen speeches in the general and perhaps ten times that num-

ber in the special meetings, was to be brought to a close, the report reached him that another act of intolerance had been perpetrated. A religious congregation of Brothers desired to establish a hospital at Ems, known as the famous health resort of so many royal personages. Count Galen told the assembly that the parties interested had been informed the two Ministers could not see the advisability of such an establishment at Ems.

"In the race of everyday occupations," says *Germania*, "many a one does not see the ordinary milestones along the highway of national life. But events like these should not be overlooked by any one. They are symptomatic; they show what the Catholic Church has to expect from official Germany." F. S. BETTEN, S.J.

IN MISSION FIELDS

MANUAL TRAINING SCHOOLS IN INDIA

The *Salesian Bulletin* for September, 1911, quotes from the *Catholic Register* the following gratifying account of the success of the manual training school established at Tanjore, British India:

Much conflicting advice is given by various writers and economists as to the methods for developing a steady industrial population in our Indian Empire. Whatever policy may be precisely the best is perhaps yet to be discovered, for the difficulties of governing and civilizing in India are recognized as constituting some of the hardest problems that lie before the administrative body. However, a great deal is being done by the Government departments to promote Industrial Institutes, and among those receiving a grant is the School of Arts and Trades which our confrères are directing at Tanjore, in the Madras Presidency. Although but a few years in existence, it appears to have made great headway, as the reader may judge from the following account of its prize-day. His Lordship the Bishop of Mylapore presided.

A great gathering of the natives filled the large playground to witness the acting of the boys and enjoy the music, but the item of real importance was the report read by the Director. After his compliments to the guests, he went on to say: The success of the pupils of the Industrial School in their recent examinations was very gratifying. The boys of the Artisan class, first division, that we sent up for the Government examinations (two for weaving, and six for cabinet making, elementary grade) were all successful. I may here make mention also of four certificates of merit (first class) won by our school for weaving, cabinet making, drawing and for a Chatterton Loom Museum; in short, for all the subjects taught in our school, in the recent Industrial Exhibition held in Tanjore in 1910. Similar certificates were also awarded to individual pupils and teachers of our Institute. The conduct, application and progress of the boys who attend the parish school are also reported to be satisfactory.

Our weaving factory, which started work with only two looms in the first year, has gradually increased, and is now enriched with eight European hand looms, all after the Chatterton model. The young artisans are trained in the manufacture of various kinds of checks of the Calicut model, German shawls, Indian carpets,

chair canvases, towels, napkins, bed-sheets, etc. Samples of these can be seen exhibited in the school office room. As regards the work turned out in our cabinet-making workshops, the numerous orders received from the Government offices and other public local bodies speak for themselves. The ability and skill of the young artisans trained under our care can be judged from the various articles of furniture that are now exhibited for the inspection of our friends and patrons. A suitable building for our workshops, a sawing machine and more tools for the carpentry department are to be our next acquisitions. . . . We have also started a night school to impart instructions in the chief subjects, and for that, too, we are expecting Government recognition. Another application will be submitted for raising our school to the intermediate grade, so as to provide intermediate training for those who have passed the elementary.

The report then mentions several visits received from distinguished persons, and gives a final word on the exhibition of work done. This display was visited by large numbers, including all the municipal authorities of Tanjore. The approbation of the Deputy Collector and the Chairman is worth recording. They said: "It is a blessing for this country to have an industrial institution such as this; for a well-trained artisan, provided his conduct is good, can nowadays find employment in any town, whereas many students who may have even passed the matriculation, cannot find a suitable position."

Any one who reads the above report will be ready to admire the labors of the few Sons of Don Bosco who have gone out to Tanjore to assist in the Christian education of the young of the poorer classes. There are, doubtless, many difficulties besides the climate and language, and this consideration makes their advance all the more praiseworthy. To give the poorer classes the means of becoming skilled and successful workmen is surely one of the principal aims of our administrators in the great work of reform which is in progress in our Indian Empire.

CORRESPONDENCE

First Factory Law in Japan

The vast majority of workingmen, and especially workingwomen are ridiculously underpaid, overworked and ill-fed in Japan. In the matter of nutrition the state of things is revolting. An outlay of energy is exacted out of all proportion with the nourishment obtainable. The result is that in three or four years the health of the children and young girls is irreparably destroyed, or they quit work. Hence new apprentices have to be found and poor work results. It is calculated that Japanese workingwomen in the textile industries of silk or cotton produce on an average only \$530 a year, whereas in England, their work would produce \$1,530. Now the textile industry of Japan employs 415,000 women, or rather young girls, 30,000 of whom are under fourteen years of age. The average daily wage of the latter is from six to seven cents, of the older ones from eleven to thirteen cents, irrespective of night or day work, and that ordinarily for twelve consecutive hours of work without a break. Evidently the output of such workers must be very small.

In proportion as the industrial enterprises of the Empire develop the concern of the Government for the workers increased. In 1896 a draft of a Factory Law

was attempted, and in 1902 it was submitted to the Parliament. Then it dropped out of sight, either because the employers were against it, or the Japanese-Russo war caused it to be pigeon-holed. On the other hand, as the workingmen count for little numerically, no pressure could be exerted. However, the Government had no desire to wait till the question became acute, and so took the initiative. Besides, the rapid growth of manufactures made it imperative.

In February, 1910, a Factory Law was presented in the Lower House. But everyone agreed that it had been carelessly drawn up. Two points especially called for criticism: the Government control was too arbitrary, and the restrictions impracticable, both as regards the hours of labor, and the night work of women and children. On the other hand, had a law after western ideas been drawn up, it would have provoked a rebellion of the employers, and they would not have observed its provision: Hence the Bill was withdrawn.

In the month of October following an amended bill was published, but before submitting it to Parliament it was laid before the leading manufacturers, the Chambers of Commerce and a number of experts. Naturally it met with opposition. Some rejected the law on general principles, namely, that the Government was exceeding its powers, or that the law was premature for Japan and would only excite the ridicule of other nations. Others again found fault with the powers vested in the local authority, and finally the mill owners declared that the abolition of night work by women and children would ruin their business. They called attention to the fact that Europeans were establishing factories in India and China, so as to avail themselves of the low wages paid in those parts, and that such concurrence would put their Japanese rivals out of business.

The study of the Bill by 110 business associations resulted in loading it down with amendments. However, it was passed in the Lower House on March 2, but with one important modification. The Government wanted to apply the law to all shops employing at least 10 workers. It would thus act favorably for 700,000 employees; but the House restricted it to shops with 15 workers, and thus only 100,000 employees would be benefited by the law. The Lower House was supported by the Lords, but only after a very hard fight. The result was, on the whole, a victory for the Government and the Bill was passed.

This Bill differs widely from similar acts in occidental nations. It gives no day of rest in the week, and does not limit strictly the hours of labor. Again, though the Government professed that its principal purpose was that of sanitation, so as to check the progress of consumption among the employees, more than 10 per cent. of whom are affected, not to speak of other maladies which are destroying the working population, yet the law as it stands concerns itself only with cases of declared illness, and takes no measures to secure the ventilation or other hygienic necessities in the shops, dwellings or food of the employees; nor does it provide for protection against accidents, etc. In the twenty-five articles of which it is composed there is no mention of any of these primary requisites.

It is now decreed that no child under twelve can be employed in a shop or factory. Against this clause a protest was entered by the Boards of Education, who demanded that the obligatory term of primary schooling should be insisted upon before the child should be put to work. But the needs of business were

considered too important. Another provision is that boys under sixteen and women, no matter what their age, shall not work more than twelve hours a day, or at night between 10 and 4 o'clock, without "special reason," two words which make ducks and drakes of the law. Again, women and children are to have two holidays a month, and a rest of at least thirty minutes after six hours' work. Moreover, they are not to be employed at anything dangerous or unhealthy. After fifteen years, night work of women and children is to cease. Rules are laid down for sickness and accident and the extent of surveillance by the local and central authorities is specified, and penalties for infractions are imposed. The annual expense for the application of the law is fixed at \$150,000.

Though very imperfect, the law is looked upon with great disfavor by the manufacturers, and there are no labor unions among the factory workers to resist oppression on the part of the employers. On account of the resistance to the Bill the Government did not dare face the subject of wages. The real difficulty, however, is with the parents. They are so harassed with the trials and privations of their state that they hand their children over to this industrial slavery. It is part of their struggle for existence. However, the future is not without hope. The sudden change of house labor to factory labor is something the country was not prepared for. The transition cannot be accomplished without a certain amount of suffering. Unfortunately there is not a superabundance of philanthropy floating about in the hearts of the great employers. Indeed, the Government seems to be the only humanizing influence at work. In the impossibility of adjusting the claims of labor and capital at one stroke the legislature has endeavored to get what it could, and has applied whatever remedies were available to diminish the hardships of the working classes. It is to be hoped that with time the great problem will be satisfactorily solved.

A. R.

Conditions in Nicaragua

GRANADA, NICARAGUA, August 5, 1911.

Undoubtedly, Nicaragua by nature, has a privileged location in the world. The canal was our golden dream, but Panama took away all our hopes of prosperity from its colossal construction. Nevertheless, we believe it has had a great part in the beneficial attitude of the United States of America towards Nicaragua, the fortifications of the canal being useless should these countries continue on their present road to bankruptcy. It is then to the interest of the United States to advance our prosperity, in order to make us able to maintain and defend our integrity and neutrality. For this reason we are entirely satisfied with the American influence in the government of the commonwealth, and we expect that, once the loan in perspective is signed and approved, the remains of past despotism will disappear. It would be impossible under the influence of the great American Eagle that anything but liberty could prevail.

The history of Nicaragua presents an interesting lesson of sociology. We have seen here confirmed the truth that every country has the government it deserves, and in consequence tyranny cannot prevail when the people have an elevated standard of morality. Corruption in its ideas made this country the natural prey of despotism.

This period of ignominy is a matter of common knowledge; but we must speak of an error of no small political consequence, which in this long reign of tyranny

has been poisoning the public mind. It has been believed here that the evil we lamented consisted only in the presence of Zelaya in power, and that his sway once destroyed, all things would regain their former position in the orderly and prosperous fabric of the commonwealth. When one endeavored to draw people away from this error, they laughed at the admonition as bigotry, showing thus their sad intellectual mediocrity. But Providence watches over our steps, and we expect that the remains of past despotism will be nothing but the material proof of the necessity for annihilating tyranny and of a moral regeneration of society. The political affairs of the republic are in the hands of the military; and they naturally do all in their power to maintain themselves at any risk.

To this is due what we have in our "*Asamblea Constituyente*." As a Conservative tyrant is a contradiction, because a Conservative is obliged by his creed to maintain order and liberty founded on the influence of religion on public conscience, the first thing they do is to proclaim Liberal principles. This the national Assembly has done, dictating a constitution opposed to the vote of the nation, which publicly petitioned for a Catholic constitution. In the debates they have employed intrigues and threats, thus defeating the Catholic elements of the Assembly.

In social and religious spheres things are not different from the political. A Catholic reaction is to be noted in the country it is true; but we need to maintain and increase it, and we need the cooperation of religious orders, whose influence on society is well appreciated by statesmen who love their country. We hope that, in the near future, Jesuits, Dominicans; Salesians and other religious will come here to spread the light of the Gospel, and to apply its doctrines to every part of our national life. In this respect, however, there is the fear that the public officials, who have, as we have seen manifested in the deliberations of the constitution, an anti-Catholic tendency, will not leave the doors of the nation open for the friars. It would have been impossible if they had their wish; but happily the activity displayed by Catholics has hindered, as far as possible, the detestable exercise of so impious a theory of government. In the proposed constitution they guaranteed liberty of association . . . in a "liberal" spirit (read French or Portuguese manner). The Catholic Press protested and proved the inconsequence of a constitution proclaiming freedom of worship and prohibiting at the same time one of the demonstrations of the Catholic Faith. Thus it happened that in the first debates they rectified the error and gave us entire freedom of association.

We have just read Cardinal Gibbons' speech at his Jubilee celebration, and it has made us think of the difference existing between the United States and this country. There a Catholic Cardinal may say of a Protestant nation: "The State holds over the spiritual rulers the ægis of its protection without interfering with the sacred and God-given rights of conscience." Here, in a Catholic nation, Catholics could not utter such words. It is prohibited by the constitution to sanction any worship whatever, and we should be thankful if we could say only that both "Church and State move on parallel lines," because in a Catholic country, be it by character, temperament or nature, it is a fact that "a free Church in a free State" has come to mean "antagonism between the civil and religious authorities." This, history proclaims.

PEDRO J. CUADRA,

Editor, *El Diario Nicaragüense*.

A M E R I C A

A • CATHOLIC • REVIEW • OF • THE • WEEK

SATURDAY, OCTOBER 7, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

From the Primate of Spain

The Cardinal Archbishop of Toledo to the Reverend Editor.

Rev. Father:—

I rejoice that the Catholic review AMERICA has entrusted to Don Norberto Torcal the care of Spanish topics. Long accustomed to journalistic polemics, clear-headed, an indefatigable worker and a fervent Catholic, his articles will faithfully reflect, I have no doubt, our social, political and religious condition. Thanks to him, the readers of AMERICA will become acquainted with our true situation; they will know that Spain is not that half-barbarous land pictured in the darkest colors by novelists and tourists, who are swayed, perhaps, by motives to which the traditional Catholicity of the Spanish people does not appeal. I congratulate you, therefore, for having chosen the President of the Associated Press to write on Spanish affairs, for he is one of our most distinguished journalists. I also avail myself of an occasion so timely to offer myself as

Your affectionate and humble servant in Christ Jesus,

✠ EL CARD. AGUIRRE.

Toledo, Spain, Sept. 14, 1911.

The Seizure of Tripoli

United Italy ended the fiasco of its Jubilee by branding on its name a reproach that it can never efface. Either on its own initiative or prompted by some other power—no one yet can tell—it has leaped without warning into a conflict which may set the world on fire. It gave Constantinople twenty-four hours to surrender Tripoli, and the next day it was sinking transports and bombarding towns. All this in spite of the fact that a week ago it was lamenting its inability to hold its long-expected and loudly trumpeted Peace Congress—alleging the outbreak of cholera as an excuse. The conclusion for most people will be that preparations were then being made for war.

Its unexpected action in bringing about this crisis has

evoked a most bitter and angry condemnation from all the Great Powers, who, however, are not above reproach in such matters themselves. But, on the other hand, it is not surprising that Italy should have yielded to the temptation of securing new possessions. Has it not spent the whole year rejoicing in a robbery which was infinitely more shameful than the invasion of Tripoli; the seizure of the Papal States? But that crime is forgotten, and only its most recent offence is visited with condemnation.

It alleges several excuses for its mad outburst. One is that the measure was adopted in the interest of civilization. But to sweep away all considerations of decency, justice, law and order, without which civilization cannot exist, is to destroy the very foundations of civilization. It is to adopt the methods of a savage tribe.

The needs of commerce, of territorial expansion, the desirability of providing a nearby place for the thousands of emigrants who are every year flocking to Argentine and elsewhere, are also offered as apologies. But though each and all of them may be good enough in themselves, they can never justify the means that were employed to bring them about.

The most extraordinary palliation of the aggression is that the possession of Tripoli would accrue to the advancement of Christianity, and some enthusiastic or sarcastic writer describes it as a war of the cross against the crescent, in which France and Spain and Italy are the champions of the cross. But none of those countries could well be considered as furnishing crusaders if judged by the attitude of their present rulers towards the Church. Fallières, for instance, on his recent visit to Africa was very courteous to the Mohammedan religionists who flocked around him, and very lavish in his promises of protection, while at the very same time he was signing proscriptions against the priests and monks and nuns of his native country, and his chief assistants in the Government were announcing their intention of extirpating all religion from France. In brief, if we are to be guided by past experience, the future of the Catholic missions in Africa is by no means assured unless some saint arrives to convert the invaders.

Irish Opinion on "The Irish Players"

The Dublin *Leader*, which since its foundation, a dozen years ago, has been the most influential propagandist of the Irish Revival, devotes the first page of its issue of September 16 to Mr. Yeats and his "Abbey Theatre, which rather anti-Irish institution is to be hawked in America." It wonders "how the Irish Societies will take the infamous 'Playboy,'" and presents for their consideration Mr. Yeats' recent utterance, that he had found on a former visit, "a great school of Irish boys in a religious house in California . . . thinking almost the same thoughts that young Catholic boys would have thought in Dublin. The Irish imagination," said Yeats, "keeps certain of its qualities wherever it is, and

if we are to give it, as we hope, a new voice and a new memory, we shall have to make many journeys." But no one need fear that Ireland will accept such a guide for its Catholic youth, for, continues the writer, "though he has humbugged a few people here and a lot of people in England, this country either ignored him or laughed at him." Ridicule is heaped on "the Irish Bunthorne," who, after preaching extreme politics and lofty ideals, accepted a government pension, and continued with "his new voice and new memory" to pose as having a "Mission."

That the "Mission" of Messrs. Yeats, Synge and Shaw is to de-Catholicize Ireland is the opinion of the editor of the *Irish Ecclesiastical Record*, who deems their work "part and parcel of a pagan renaissance." Mr. Yeats made an open avowal to that effect, and "Mr. Synge was the originator of a class of plays which the critic of the *Pall Mall Gazette* described as not remarkable for wit or humor or genius, but rather as distorted pictures of human nature and, in many cases, 'photographs of bestial stupidity and depravity.' " Dr. Hogan's charge that these writers "seem to bear a continuous grudge against the Catholic Church" and are trying "to effect by turning movements what their predecessors failed to accomplish by frontal attack," and that "the coarseness of their insults to the Catholic peasantry of Ireland is as inartistic as it is offensive," will not appear exaggerated to those who know both the plays and the peasants. The "Playboy," reiterating that he murdered his father, says, "I did surely, and that the Holy Immaculate Virgin may intercede for his soul"; and another glorifies a man who "got six months, God rest him, for maiming ewes, and he a great warrant to tell stories of holy Ireland till he'd have the old women shedding down tears about their feet." There are reams of such blasphemous caricatures, and yet the writers have apparently persuaded themselves and their friends that they know the Irish peasantry. Synge tells in his essay on "Kerry" how a Kerry fish-dealer insisted that he (Synge) must be a Kerryman, so perfect was his accent, and likewise a fish merchant, so much did he know of fish. He was unconscious that the Kerryman was laughing at him. "These people," says Dr. Hogan, "have no hold on Ireland," and the *Leader* assures us that Ireland is laughing at them. Neither will they gain a hold on any here who respect decency and the verities.

Monsignor Duchesne

As far back as February, 1911, we were called to task with considerable asperity by an admirer of Mgr. Duchesne, and were bidden to beware of casting the least suspicion on the orthodoxy of that distinguished ecclesiastic. We had not been so temerarious. We had merely made note of the feeling that had manifested itself in France at the time when Mgr. Duchesne was honored with a fauteuil among the Forty Immortals of

the Academie Française. His literary ability, and not his accuracy of doctrine won him that honor. But M. Lamy, the Directeur Général of the *Correspondant*, who addressed the illustrious assembly after the new member had taken his seat, referred somewhat playfully, but pointedly to the habit of satirical and caustic writing, which is sometimes remarked in Mgr. Duchesne's contributions to history. He called the monsignor "the least believing of believers," a man who had "the soul of a believer and the intelligence of a skeptic," and defined his work as "a tempest let loose which respects nothing, and leaves nothing standing except what is colossal." Not a few went so far as to say that "he was admitted to the Academie a little bit as a Churchman, and a little bit otherwise."

It is with the greatest regret now that we find that all these academic utterances were not mere persiflage. On September 1st, 1911, the Sacred Consistorial Congregation declared that Duchesne's work on "The History of the Ancient Church" must not be tolerated or admitted in seminaries, even as a book of reference. The reasons that call for this sweeping condemnation are given. To quote only a few, they are: "The studied and continued reticences (which indeed are admitted by the author himself) regarding matters sometimes of the first importance, especially when they bear on the supernatural; the doubt he casts on others, or the manner in which he expounds them. He not only fails to give the true idea of the history of the Church, but falsifies it and distorts it enormously by presenting the Church as though she were destitute of those supernatural *charismata* on which she is based and without which she cannot be explained." He vilifies the martyrs and extols their persecutors; he belittles the Fathers of the Church, and dismisses some of them as of no account; he describes the battle with the great heresies that arose in the Church as misunderstandings that might easily have been settled, and treats in a very objectionable manner the cultus of the Blessed Virgin, the Unity of the Church, etc. The "History" is denounced as dangerous, and the results of reading it disastrous.

It is a sad story and shows how far a man may wander away when he prefers the glimmer of his own mind to the light of revelation.

Catholic Colleges

A census recently taken by AMERICA of the young men attending five Catholic colleges in Greater New York indicates that, all told, they number but six hundred. These figures represent, be it understood, the sum total of Catholic boys in the largest city in the land who, after finishing their high-school course, are now continuing their studies in a Catholic college. As to how many of New York's young Catholics are getting their education at secular or Protestant seats of learning, or are attending Catholic colleges that lie outside

the State, we have no data. But we would call attention to the fact, humiliating as it is, that out of a Catholic population of nearly two millions there are only six hundred young men, or less than four per cent., who are securing, in their own city, a college education under Catholic influences, though opportunities to do so are abundant.

A large majority, moreover, of the boys who enter the Catholic high schools of New York fail for various reasons to begin the college course. Many, indeed, fall by the wayside long before finishing even their high-school training. Out of a class, for instance, entering the first year of high school one hundred and fifty strong, it was observed that but one-third of that number graduated from the high school four years later; only twenty-five returned to begin as freshmen, and but fifteen stayed to receive their college diploma.

Whether the scanty interest in higher education manifested by New York Catholics is also conspicuous in their co-religionists throughout the country, we are not prepared just now to say. New England, at any rate, seems to be offering a more encouraging spectacle, for in Massachusetts two Catholic institutions of classical learning have altogether, it is reported, some seven hundred students in their college classes.

With regard to the explanation of this regrettable apathy on the part of Catholics, it may be due to poverty, selfishness, coldness of faith, indifference to learning, or to all these causes combined. Be this as it may, it is certain that without a college education, and especially a good course in Catholic philosophy, our young men will never be able to take with safety and distinction the place in the civic, social and religious life of their communities to which our numbers and advantages justly entitle us.

The Cardinal's Holiday

The unfailing tact and wisdom of His Eminence, Cardinal Gibbons, has again come to the rescue in what might have been an embarrassing situation in the Monumental City.

Last June, on the occasion of his Jubilee, a splendid reception was given to him, in which clergymen of every denomination and representatives of the City, State and Federal Governments vied with each other in paying him honor. Baltimore can never do too much for the one who has reflected so much honor on the city. In the month of October the ecclesiastical celebration was to take place, and as the enthusiasm of the city is still unabated it was proposed to make the 16th a general holiday. Business was to be suspended and the schools closed. But at a meeting of the Ministerial Union, in which the various Protestant denominations were represented by 100 clergymen, it was resolved to protest against the project. As the celebration was altogether ecclesiastical, it was not fair, they said, to force all

other religious bodies to participate in it. Unfortunately, the First Branch of the Municipal Legislature had already passed the measure, with only two dissenting votes, and their action would be surely endorsed if it went higher up. At this point the Cardinal intervened, and, while expressing his unbounded pleasure and happiness at such a remarkable declaration of regard, he intimated that it would not be in keeping with his views to have a general holiday for the entire city. The legislators breathed freely; a storm was averted, and the parsons themselves were protected from making what would have been a very unpopular protest.

The action of the Cardinal in this instance, as in many others, is educational in its character, and might well be taken to heart by the dissenting brethren themselves. Not to cite other opportunities where their benignity might exert itself, the Borough of Brooklyn will afford them an excellent chance to return the compliment to the distinguished Churchman of Baltimore.

Every year Brooklyn is in a flutter over its Sunday School Parade. It takes place not on Sunday, nor on Saturday, the usual holiday, but on some other day of the week, which the fervent promoters insist upon, even if it closes all the schools, and puts out on the streets thousands of children who have nothing to do with the parade. Every year the pageant grows in importance, and even Presidents of the United States have lent the splendor of their presence to enhance the glory of the celebration. Remonstrances, and petitions, and protests have been made that it is not fair to compel children who are not Protestants to give up their schools for a strictly Protestant demonstration, but all to no use. Here is the chance for these pious parsons to imitate the graciousness of the Cardinal, and to declare that they do not want to do in Brooklyn what they so vigorously protested against in Baltimore.

Praiseworthy Plan for Catholic High Schools

Word comes to us from Cincinnati of a plan which may prove to be the solution of a perplexing problem that has long worried Catholics. We have successfully met the difficulties that faced us in organizing an elementary school system, and our parochial grammar schools are conceded everywhere fully to meet the requirements of the State schools' standards. But the burden entailed in establishing and in supporting these training places for our Catholic children is a heavy one, no matter how loyal the spirit that inspires the carrying of it. So heavy is it that one dreads the further exactions surely to be put upon our people in the development of the Catholic school system through its second stage—that of the high school.

Yet this problem is upon us. For some time the feeling has been growing in Catholic educational circles that ampler provision for Catholic high school training is imperatively demanded. Too many deserving and ambi-

tious pupils, after finishing the parish school, are forced to choose the alternative of going without a higher education or attending the public high schools. The latter course offends the instinct of the Catholic parent who appreciates as he should the necessity of securing for his child a religious training in every phase of his educational progress; yet, since free, endowed colleges and academies are the rare exception among us, it is only the fairly well-to-do among Catholics who can afford the expense involved in sending their children to our high-class colleges and convents.

Many attempts have been made of late to secure for all who may have the capacity, and the will to pursue it, the opportunity of advanced training in high school. Some zealous pastors have added a year or two of high school studies to the existing grammar school grades. But the result is generally admitted to be as unsatisfactory as makeshifts are wont to prove. The plan multiplies small high schools of an inferior grade, devoid of adequate equipment as well as of suitably trained teachers and with an insufficient number of pupils to follow properly the ordinary course of standard high school training. It is, too, a common experience to find students of such quasi-high schools obliged to begin their course anew should opportunity come to them to continue their work in a standard college or academy.

The Cincinnati scheme, tried this year for the first time, appears to deserve the credit of a true and practical solution of the problem. The Reverend William Conway, pastor of the Assumption parish in that city, proposes, with the assistance of his people, to send those boys and girls who wish to go on with their studies after completing the regular grammar grades in his parochial school to adjoining colleges and academies, and to pay for them. In September thirty of his boys and girls, who completed the parochial school curriculum last June, entered the high school attached to the Jesuit College and the Notre Dame Academy in Cincinnati, under the new conditions.

The correspondent who sends us information regarding the experiment quotes these as the reasons advanced by Father Conway to win the consent of his parishioners to his project:

"First of all, the children will have all the opportunities of a first-class school, at no expense to the parish of new buildings, equipment and teachers, it being much cheaper to pay merely tuition (at special rates) than to organize and carry on a high school. Moreover, this arrangement frees the pastors from all the trouble and labor of trying to become high school superintendents, for which some persons have no special desire, and leaves them free for their own parochial duties—in many cases already onerous enough. The plan, too, does away with a scheme proposed in some places of taxing the faithful to establish diocesan high schools, a burden, one may affirm, not to be lightly imposed upon the already heavily taxed Catholic people."

The experiment deserves to succeed. Besides these

advantages, it will possess another not inconsiderable one: If generally adopted it will fill our present Catholic higher schools and enable them to grow and develop until they become a credit to the Catholic name.

Practical Politics in Spain

Some pious Spanish Catholics, as our readers will recall from the perusal of our Spanish correspondence, were emphatically persuaded that the best way to remedy their country's economic and other troubles was to retire absolutely from all participation in public affairs and elections, and thus permit such an utter demoralization of the national life that the people would be driven by a sense of their desperate state to a heroic moral and political reformation. Where they found historical or rational proofs or precedents for their attitude and expectations it would be hard to say, but they sat securely, if not calmly, behind their walls and hopefully waited for the catastrophe which should summon them to the rescue of the tottering State.

Days passed by; it did not come; they fumed, but kept on waiting. But in the meanwhile some good souls with more modest pretensions to piety and political foresight were uneasy in conscience, and were eager to know whether wisdom had really been monopolized by the stay-at-homes. Their uneasiness found expression in a query to the Holy See. The answer, which was communicated to the Spanish hierarchy by the Papal Nuncio on July 20, 1911, and has been given to the public press, is as follows: "The rule of action about which they inquire was formulated for the sake of eliminating false and inappropriate interpretations of former pontifical utterances, and is to be taken as it stands, without reference to any preceding documents."

Here is the rule:

"At elections all good Catholics are bound to support not only their own candidates where circumstances advise the nomination of such, but also, when such nomination is not advisable, those other candidates who hold out guarantees for the good of religion and the country, so as to secure the election of the greatest possible number of worthy persons. To cooperate by one's action or inaction towards the ruin of the social order in the hope that a better condition of things will arise from such a catastrophe would be a reprehensible attitude which, on account of its deadly effects, would become almost treason to Church and country."

AT THE DAHLIA SHOW

The Dahlia Show of the American Institute has been an annual affair for these many years. It brings together a number of dahlia specialists who vie with one another in the display of the choicest and most novel specimens of their favorite for the delectation of the visitor and, incidentally as it were, for the possession of the coveted prizes which the Institute offers for numbers, varieties and excellence.

This year, the show was kept up to the high standard of former years, 'tis said; but we can testify that it was kept open a little too long, for some of the specimens looked very forlorn, bedraggled and dispirited before the lights were mercifully turned off. Those specimens ought to have been renewed or removed before the man at the door clutched our "four bits"; for their woebegone appearance hurt the rest of the display.

Having thus relieved our pent up emotions, we are ready to take another close and careful look at the dahlias. As in bonnets, so in dahlias the fashions change. Time was, and not so very long ago (for we have no intention of confessing to a charge of excessive antiquity), when almost the only specimens commonly seen were the "show dahlias," as they are called, big, double, solid-colored blooms, as starched and formal as the crinolines of the sixties. Why is it that such dahlias always wear an artificial air, as if they had been made to order from fragments of stiffened paper? Perhaps the readiest answer from some friend of theirs may be that they don't; but to us, owing doubtless to our defective perception of their charms, their unbending stiffness is a blemish.

Then came the "fancy dahlias," whose severe primness of outline was toned down by stripes and flecks of color which softened their expression without detracting from their dignified reserve. It was a great stride forward when some floral genius brought out the first "decorative dahlia," whose gently yielding petals, as rich and as varied as if chosen from some grand storehouse for oriental velvets, gave to its glorious double blossoms a certain gentleness, so to speak, which the haughty "show" could not claim.

Everybody, of course, likes the little pompons. In the first place, they look up at you in a very friendly way, they never, never, stare or glare, as do some of the big aristocrats of the dahlia world. Then they do not grow weary in their glad work of pushing out more and yet more blossoms in a wonderful variety of hues from spotless white to the deepest and darkest maroon. Three or four blooms with a couple of fern fronds for company, and lo! a charming nosegay is the result. One could almost caress it, it is so mild and unassuming. But the great "shows" must be put up there in a crotch, where they can look down on everything and everybody.

Now the way is open for the "cactus" members of the dahlia household. There must certainly have been a little half-smothered cry of delight when the first, the very first "cactus" opened its eyes upon the flower world. No more primness, no more self-conscious righteousness, but with a jolly pirouette, the first case of floral bohemianism made its welcome appearance in the staid dahlia family. We are familiar with the appearance of the little nephew just as he escapes from the kindly ministrations of his maiden aunt. With corkscrew ringlets laboriously developed from obstinately straight locks, with broad, stiffly starched collar and a general expression of immaculate uncomfortableness, he moves about like a colt new to the check-rein. But take him in the midst of his romping, when his eyes are bright and his cheeks all aglow, and his hair is hopelessly tousled. He is the despair of auntie and the "cactus" of the family. Long, slender petals demurely waiting for the vagrant breezes, or tossed and tumbled in joyous disorder, give an airiness and grace to the "cactus" which no other dahlia can venture to imitate. Perhaps some sinister visaged individual may place us in the same category with the little maiden "who loved all her dolls just alike, especially one of them," but we are so walled in from all such unkind and partial criticism that we can well afford to ignore it. "Distance" has more than one advantage, as has been repeatedly brought home to us.

We unhesitatingly vote, therefore, for the "cactus," whether it be "Alpha," white ground, speckled and striped with purple, or "Gabriel," pale straw color with a rich crimson edging, or gorgeous "Mercury," orange and lemon thickly splashed with the same rich crimson. In the "show" class, we are quite satisfied that there was a fine display, for we heard many an ecstatic "ah!" and "oh!" from delighted visitors. Among the "fancies," there was one which, we confess it privately, almost shook our allegiance to the "cactus." It was "Gold Medal," a bright canary yellow, regularly striped with deep red. The pompous had no reason to cover their faces in such grand company, but there was one, "Brunette," which was particularly striking. Very full and double, it presented the novelty of a clear white centre bordered by a broad band of carmine.

Among the attractions at the Dahlia Show were an exhibit of blooms of the tuberous-rooted begonia and a very choice and varied assortment of gladioli. These latter were from the immense Long Island flower farm of John Lewis Childs, who raises them by the acre. Some seedlings that he displayed were as brilliant as the Gandavensis, while they compared favorably in size with his well-known Childsi. Henry A. Dreer, the famous Philadelphia florist, exhibited an exquisite assortment of aquatics, the rare victoria regia among them. There were others more within reach of the average householder, such as the stately nelumbium and the delicately tinted Zanzibar water lilies, not to mention the hardy varieties which all have seen and admired. But it was the Dahlia Show, and therefore,—

H. J. S.

LITERATURE

Hurdcott. By JOHN AYSCOUGH. St. Louis: B. Herder.

Whenever a new story by "John Ayscough" is announced novel readers have learned to expect a book that will not only be of absorbing interest, but will actually leave them better for the reading. This is high praise now. However, the author of "Hurdcott," besides being a literary artist, is a Catholic prelate. The scene of the story is England, the time, early in the nineteenth century. In the first chapter we meet the gentle Elia, his sister Mary, and Hazlitt, the essayist, seated at a parson's whist-table. But somewhat to the reader's disappointment, they soon retire to leave the stage to Consuelo and Hurdcott, the protagonists in the tragedy that begins to unfold. The heroine has come from her Spanish mother's home in Sicily to join her father's people, and on the coach's meeting a mishap, she is guided to Squire Dauntsey's by Hurdcott, a handsome young man, who though of noble birth, was left by his mother at a lonely shepherd's door. The fair Consuelo has other suitors, Hungerford, the dreamy East Indian, and Caradoc, a Welsh gentleman, but she gives her heart to Hurdcott, the ill-starred shepherd. For though wholly innocent, the hero, on circumstantial evidence, is condemned to death for a murder; but a few hours before his execution, Consuelo becomes a Catholic, and is married to Hurdcott in his prison cell. After the last good-by, as she turns away from the jail, Consuelo sees a little child in the path of some galloping horses; she rushes forward to save the babe, and is herself crushed by the wheels of the heavy wagon. So in death the lovers are not divided, but are buried side by side in the village churchyard.

The dialogue of the book is as witty and clever as is the author's other works and the character portrayals as striking. To create the situations Consuelo often has to ignore conventions, and it is remarkable how little is said by Hurdcott, though he dominates the story. Amelia and Pris-

cilla, the heroine's maiden aunts, Uncle Stratford, in mortal fear of having a popish candle thrust into his hand as he dies, the hearty Father Ryan, Basil, the rejected suitor, who becomes a monk, Lady Caradoc, the shrewd worldling, and Squire Dauntsey, whom Consuelo's coming makes a better man, are all consistently and powerfully drawn.

W. D.

Wendake Ehen, or, Old Huronia. By the Archivist of St. Mary's College, Montreal, Arthur Edward Jones, S.J. Printed by order of the Legislative Assembly of Ontario, 1909.

The Indian title to this valuable book is the equivalent of the old classical expression "*Fuit Ilion*." Perhaps "Vanished Huronia" would therefore better give the meaning of the title than "Old Huronia." "This book," says its distinguished and erudite author, "has no pretension to do duty as a history either of the Huron Nations, or of the men who devoted their lives to their evangelization, but it may prove helpful to those who purpose treating in full the many thrilling incidents which preceded the downfall and dispersion of a once powerful and prosperous race. It will serve to disentangle many a snarl of dates, and fix the scenes where events were enacted."

Essentially, therefore, it is not a book for common reading, but for reference. A single glance at its pages would indeed put the average reader to flight, but, on the other hand, they will be of absorbing interest to the scientific investigator. Any one who has attempted to study the "Relations of the Jesuits" will appreciate what Father Jones means when he speaks of "the snarl of dates." The "Relations" are not consecutive letters; they were sent by the missionaries to their Superiors in Quebec or Paris, and edited as well as could be done, but as the years overlap in the long series of volumes which were given to the public during the space of forty years, the historical student is often tempted to give up in despair his attempts at exact chronology. It is the same for the locations. The missionaries were careful to state that they went in such and such a direction, and they nearly always noted how many leagues they traveled on their journeys; but the uncertainty about what they meant by a "league," and how often the straight line was deflected by mountains and rivers and lakes, are so dubious at times that only such patient and protracted researches as Father Jones has given to the task could succeed in arriving at anything like a precise knowledge about where the various mission posts were placed. Fortunately as those great explorers were nearly always observant men, and were given to set down very minute details about the physical surroundings of at least their permanent residences, it was possible to fix their apostolic habitats with tolerable certainty. Father Jones' extraordinary familiarity with every page of the "Relations" has in this way given him a very great advantage over other topographers.

Though not precisely in the line of his work, this quest of localities has almost inevitably led the learned writer into short sketches of events, and he has been also able after laborious researches to catalogue the names of the occupants of the principal stations. Even the patronymics of the *Donnés* are rescued from oblivion; though it is to be regretted that no record was left by the missionaries of the boys or the workmen who were employed.

The work is illustrated by some very charming pictures taken from water color sketches, which had been made by the famous Father Martin, the founder of St. Mary's College, who was the first to give the impulse in our days to the study of the "Relations." It was he indeed who supplied Parkman with most of the information which went to make

up that writer's reputation. It is a pity that Father Martin was not able to eliminate some of Parkman's Protestant bias.

One cannot help regretting that Father Jones did not hand over some of these precious aquarelles to Father Campbell to illustrate his "Pioneer Priests," but authors, we suppose, are like hens on a nest. They keep quietly turning their eggs in such a way that even those who are watching the nest scarcely detect their operation. It is one of the glories and rights of maternity.

This valuable contribution to ethnological science has been printed by the Ontario Government, which is to be congratulated on its choice of a collaborator in their work of finding out the facts about the aborigines. * * *

From Western China to the Golden Gate. With Thirty Illustrations. By ROGER SPRAGUE. Berkeley, Calif.: Lederer, Street & Zeus Co. By mail, 85 cents.

So many more pretentious books of travel consist largely of an enumeration of objects that were not seen, but might have been, had time or some other whipping-boy permitted, that it is a relief to pick up a chatty description of persons and things Chinese that really were seen, and not by a newly arrived stranger, but by one who had already been long enough in the Celestial Empire to know the temper of its people.

The start for home is made away off yonder near Thibet, in the City of Chentu. Porters and native craft convey the traveler overland and down one of China's great waterways until he is once more within reach of occidental civilization. His descriptions of the joys of life in a native inn, of his visit to the seldom visited gigantic statue of Buddha, and of the beggars who were marshaled as an army with banners and then were suddenly swept from public view open our eyes to what China is. He brings in, too, a heartrending tale of a young missionary who set out with his wife and babe for those distant regions. While on the journey, the infant died and the father became delirious from fever. Fancy the wife and mother alone among those rude boatmen!

He has a closing chapter on the awakening of China, from which it seems that he looks upon the Chinese as less conservative than they are commonly held to be, and he gives proofs of his statements. The illustrations are novel and attractive. * * *

Life of St. Aloysius Gonzaga, Patron of Christian Youth. By MAURICE MESCHLER, S.J. Translated by a Benedictine of the Perpetual Adoration. St. Louis: B. Herder.

Father Meschler's volume appeared in German some twenty years ago, on the occasion of St. Aloysius' tercentenary, and has now been turned into English by the same nun who translated so well the author's admirable life of our Divine Saviour. As Father Martindale remarks, in an introduction he contributes, St. Aloysius has suffered at the hands of iconographers who impart to "his reputation a languishing air wholly out of keeping with his ardent and masculine personality," and some biographers of the saint "are responsible for the impression of unreality" left upon their readers. But Father Meschler's book is not of this kind. For by availing himself of Father Cepari's classic life of the young Jesuit, and by making use of all the letters and documents that were brought to light in 1890, the author has given us a true portrait. The biography combines the merits both of a critical and devotional work, for footnotes abound, and the author's reflections are made in his usual striking and practical fashion.

To say of high-born saints that they conferred more dis-

tion on their houses by renouncing the world than they ever would have won as mere lords or ladies is a preacher's commonplace, but in the case of St. Aloysius it is remarkably true. Even if the young Marquis of Castiglione had taken a very prominent part in the stirring events of the sixteenth and seventeenth centuries, how few would now be mentioning the name of that prince of the empire compared with the millions who have invoked the intercession and imitated the virtues of this prince of Heaven? Yet even while he lived Aloysius' "great refusal" brought honor to his family that it is hard for a democratic age like ours to realize, and as for the countless spiritual advantages his relatives derived from the saint's prayers and counsel and example, Father Meschler shows they were above all price. Castiglione made a good investment when he gave his first-born to the Society.

"St. Patrick," in the Notre Dame series of lives of the Saints (St. Louis: B. Herder), is a readable reproduction of the historic facts of the Irish Apostle's life and of the legends that gathered around them. Though the author frequently warns us that the fanciful stories are unauthoritative, he so interweaves them occasionally with real occurrences, notably in "the great contest of Tara," that his object—"to introduce the inexperienced reader to the study of St. Patrick's life and times in such a manner that, should he be tempted to pursue that study further, he may at least find nothing of importance to unlearn"—is hardly attained. Such a reader would be safer with Archbishop Healy, Father Morris or Cardinal Moran. Aubrey de Vere's "Legends of St. Patrick" are freely used. There are 270 well-printed pages and seven illustrations. Price, \$1.25.

Birds in Literature. With Sixteen Full Color Plates. By ABBY P. CHURCHILL. Worcester, Mass.: The Davis Press, Inc. Price \$1.50.

"If we look for ugliness, we see ugliness, and our spiritual growth is abnormal and deformed. If we look for beauty, the beautiful meets us everywhere and transforms our minds and hearts."

This profound truth which Professor John G. Thompson, lays down in his sympathetic Introduction may well help to explain why the high-keyed and neurotic young people of to-day differ from the more self-contained and more light-hearted youth of yesterday, when nature was nearer to them and so many modern artificialities were unknown.

But let us give up philosophizing and look at the birds. Very lifelike are they in their splendid raiment, from the aristocratic oriole and the dazzling tanager to the bold jay, whose insolent and mocking "Hah!" seems to ring out from the pine tree where he is perched. Each will find his or her favorites, whether it be the melancholy bittersn or the gossiping little wren, or that lover of retirement, the woodcock, which is doomed to be soon as extinct as the dodo.

A few masterly lines of description, some of the beautiful legends connected with birds, and quotations from a wide range of authors in both prose and verse combine to make a charming book for one whose heart is right.

* * *

"The Old Home and Other Stories," issued by Benziger Brothers, is translated from the French of Dr. Chatelain, by Susan Gavan Duffy, though Miss Duffy's name appears twice on the cover as sole author. The "Old Home" was a Swiss Protestant parsonage, and the next story, of uninteresting "Reminiscences," informs us that the parson was the grandfather of the author, who is also a Protestant, as we learn in "The Federal Fast," which ridicules the Mass and represents open-air worship as much superior, for "it is not the priest who lights up the sun

every morning and the stars at night," etc. The remaining stories are harmless and prettily told, but they are rather pagan than Catholic. It is strange that Miss Duffy, who has done some good work as a Catholic writer, should translate this volume, but stranger still that a professedly Catholic publishing house should issue it. Critics are sometimes accused of not reading the works they criticize; perhaps publishers likewise do not always read their own publications.

BOOKS RECEIVED

The Home of Evangeline. Before and After Longfellow's Poem. By A. L. Pringle. Illustrations by J. Brewster Fisher. Norwood, Conn.: The Angelus Co.
The Old Home. By Dr. Chatelain. Translated from the French by Susan Gavan Duffy. New York: Benziger Brothers.
From Western China to the Golden Gate. By Roger Sprague. Berkeley, Cal.: Lederer, Street & Zeus Co. Price 85c.
Birds in Literature. By Abby P. Churchill. Worcester, Mass.: The Davis Press, Inc. Net \$1.50.

EDUCATION

As one of the series of educational papers running in its Saturday issues for some weeks past, the New York Times of September 23 publishes a splendid criticism of the intemperate manner in which the advocates of "vocational" training in schools are pushing the claims of this particular hobby ridden by a number of educators to-day. One cannot but express a cordial wish that the scholarly argument of Dr. Andrew F. West, Dean of the Graduate School of Princeton University, would stay effectually the eagerness impelling the leaders of a movement that looks to the "immediately useful" if not as the sole end of education, at least as the chief and most desirable purpose of school training.

Dr. West, almost at the outset of his paper, concedes the imagined irrefutable stand of the defenders of the hobby which he pillories. "Of course," he frankly admits, "nine-tenths of those who go to school must 'make a living.' Of course, their education should help to this end. Of course, it is folly to give them or anyone else 'useless' training. Of course, very many will be lucky to get so much as even a 'practical' training. And, of course, the early 'practical' training is the best many can take and appreciate. It is some help—perhaps all they can get. And they must have it. It is their hard lot not to be able to get or to appreciate more." Admitting all these stock explanations of the exaggerated vocationalists' position, the Princeton professor finds it easy for them "to slide into acquiescence with the notion that the visible side is the chief thing, and that the real end of education is 'practical,' 'vocational,' 'something you can see the use of,' 'something that will help a man to make a living.'" It is, he says, because the utilitarian purpose, good only when followed as subordinate to something higher—the making of a good life—comes in with almost irresistible sweep. "Yet," he adds at once, and it is the pith and substance of an exposition which is masterly, "so long as it remains true that 'man does not live by bread alone,' all men, so far as they can possibly get the chance, should be trained to be breadwinners—and something more. It is this 'something more' which has always measured, and we may well believe, will always measure the difference between the man who cannot rise in the intellectual and moral scale and the man who can."

* * *

How has it come to pass among us that many "educated men" have abandoned the old conservative principle resting upon the very foundations of educational theory and amply confirmed by the results of history? There was a day in which no intelligent student worried himself with the question of the "immediate usefulness" of school or college training, but found himself justified in believing that every diligent human being of even moderate capacity became much more intelligent through its opportunity than he would have been, or perhaps could have been, without it. Whence has come the change that makes learning

desirable only in as far as it helps to money getting—for this, in the final analysis, is the basis of the creed of the exaggerated vocationalist. Dr. West thus accounts for it. In our American system of education, he premises, "an immense amount of work has been done with conscience, persistence and enthusiasm. Almost every new idea introduced has been given a trial and worked 'for all it was worth.' We have had educational discussion in torrents and a deluge of publication. There has been freedom to say anything and to try anything that seemed worth saying or trying. On certain sides of this somewhat tumultuous and multiform development we have been marvelously successful, particularly in regard to the laborious devotion of our teachers and the perfecting of the externals of education."

* * *

The head of Princeton's Graduate School is quite clear, however, in the limits which he assigns to this marvelous success. Because of the liberal pecuniary provision made by our several States and cities the construction of our newer schoolhouses, their equipment, the well-planned playgrounds, the arrangements for securing good air and light, the sanitation,—“these and a thousand other big and little things subservient to education in an external way have been perfected better in our land than elsewhere.” We are, he agrees, first in the world in the matter of usable educational machinery. But, he adds, a disproportionate amount of energy has been given to the machinery, and while all that we boast of has been done with quick-witted knowledge, it has not been done with intelligence, since “due regard has not been paid to the relative value of the outer mechanism of education when compared with the invisible processes to be used and the invisible end to be attained in dealing with the pupil's high possibilities as a developing human being.”

* * *

The neglect of this due regard inevitably has led to the prevalent evil threatening our schools—outer devices and routine are mistaken for the inner life of education. Dr. West speaks of the “mechanized teaching which ensues, class after class, section after section ‘going through’ the routine with the same ‘lock-step,’ and the teacher expected and required to deliver ‘the tale of bricks’ in the shape of so many pupils moulded alike.” Naturally there must come a recoil from the dispiriting tedium of a system whose chief characteristic appears to be the measuring of intellectual activity by the external machinery of hours of attendance at class, notes, marks, credits, points, and all the other devices excogitated by the cramped pedagogics of the day. Unhappily the recoil appears to carry men to another extreme. Pleasant diversions, which are not studies at all, says Dr. West, are being introduced into our school programmes, and these, “diverting the pupil, indeed, from lifeless routine, divert him also from intellectual effort.” “Are our American boys and girls so feeble-minded,” he asks, “that they cannot stand thorough training in things of the mind? . . . It may be humbling to our pride to admit it, and yet if we are aware of the facts, we must know that we do not yet equal the Old World schools in this all-important matter of intelligent thoroughness.”

* * *

The Princeton Dean quotes with hearty commendation the resolute stand taken by so highly informed a statesman as Arthur Balfour in an address delivered last July, as well as the editorial comment thereon which appeared in the *London Times*:

“We often hear it said that the learning should have a practical purpose; and that sounds reasonable enough until we inquire what is meant by practical. Then we usually find that practical means money getting. We are told that learning is only valuable if it helps a man in the struggle for life. But if that is ever generally believed, the universities will change their nature and our civilization will become only an elaborately organized barbarism. Universities rose into being and flourished in power and splendor because their

business was to help not the individual in his struggle for life, but the world in its effort to rise above the struggle for life.”

This, comments Dr. West, is the whole case in a nutshell. As a mere matter of national economy, and, quite apart from its overwhelming moral importance, it “pays” a nation to have as many as possible of its citizens educated in “something more” than breadwinning.

St. Xavier College, for close to three-quarters of a century the most noted and successful Catholic institution for advanced educational work in Ohio, has long been facing the problem of its future expansion made difficult by the development of industrial and manufacturing establishments in the immediate neighborhood of its present location in Cincinnati. A week or two ago a step was taken that probably solves the difficulty. After long-continued negotiation, the Trustees of the College became the possessor of the former home of the Avondale Golf Club, a beautiful tract of twenty-two and one-half acres situated at the end of Dana Avenue, in Avondale, Cincinnati's most delightful suburb. For the time being the College will use the property as a site for a branch high school. An immediate effect of the purchase, it is stated, will be the abandonment of the Walnut Hills succursal high school maintained by the St. Francis faculty for some years back. This will be moved to the new home. Gradually there will be assembled on the property just purchased a group of buildings worthy of the venerable institution which has won a distinguished name in its long years of excellent work in Cincinnati. It is not intended to go ahead with the new buildings for a year or more. In the meantime the alumni of the college, whose organization is an unwontedly strong one in St. Xavier's are planning to erect a club house on the place, where the former grounds of the Golf Club will serve as an ideal spot for out-door sports for them and for the present generation of students.

* * *

From St. Xavier's, too, comes welcome intelligence that all is in readiness to open a new department, a College of Commerce, Accounting and Finance, where young business men will find opportunity of training in correct and scientific principles of business. The Alumni Association of the College has taken a lively interest in the new school, and at a crowded meeting, held on September 13, its members showed such enthusiasm in support of the plan, and suggested such efficient and practical schemes to start the work, that this novel step in Cincinnati's educational work seems assured of signal and lasting success.

M. J. O'C.

ECONOMICS

From time to time the problem of the cause of increased prices of food comes up, and there is generally a professor of political economy ready with the obvious solution. He consults his books and finds that an increase of gold tends to raise prices. He consults Wall Street and learns that the supply of gold has increased. He then jumps to the conclusion that the latter is the cause of the increase of the butcher's and grocer's bill.

He seems to ignore the fact that the older economists to whom he owes his principles supposed that the general economic condition would remain the same. Given a fairly constant relation between consumers and producers, consumption and product, and the medium of exchange, it is true that if this be increased prices will tend to rise. If there be one hundred bushels of wheat to be bought, and the available medium be one hundred dollars, wheat will be worth a dollar a bushel. If the medium increase to two hundred dollars, the sellers, if they are sharp, will get two dollars a bushel. But similar results will come from a change in the number of consumers, in the quantity of wheat produced,

in the cost of its production and distribution, in the number of producers and distributors and the need they are in of selling. It is quite possible, too, that the effect of one of these partial causes may counteract that of another. Variation of price is so complex a matter that, even in the old order, all these elements had to be considered and given each its proper value, before the problem could be solved.

But the old order has passed away. Economic conditions to-day are no more those of half a century ago, than are political and social. As we pointed out some two years ago—and we are glad to see that the investigations of others more competent than ourselves tend to confirm our judgment—the increase of prices is due to the changes that followed the great gold discoveries, especially in South Africa. That gold has built up huge cities, drawn to them an immense mass of consumers, made possible huge armies and navies, involving millions to be clothed, housed and fed, opened up distant sources of supply, built ships and railways, employing more consumers, to distribute that supply, multiplied conveniences and luxuries, and in doing all these things it has occupied its capacity to the full, so that its increase has had no direct effect on the increase of prices.

Indirectly, however, that increase is responsible in great measure for the rise in prices. It has brought about that the consumers grow in numbers year by year out of all proportion to the producers. During the last decade the population of the country increased by 21 per cent., the acreage of agricultural lands increased by only 4.2 per cent., and of improved land, by 15.2 per cent. The wants of the consumers have been heightened by the growth of luxury while the means of supply tend to diminish. The great plains of North and South America have been taken up and exhausted to no small extent by continuous cropping, as the returns per acre, if compared with those of twenty years ago, will show; and the grain growers—they are not farmers—have pushed further and further north and west looking for virgin soil to be treated in the same wasteful manner. The conditions with regard to cattle are analogous. The West is no longer filled with great herds running wild until the time comes to corral them and drive them into the cattle-cars. The restriction of pasture land by the growth of towns and the augmenting of cultivated lands by means of irrigation is changing all that. In the United States the demands of consumers are yearly approaching the capacity of feeding them, as the diminishing exports of food prove, as well as the need of reaching foreign supplies, which prompted the proposal of reciprocity with Canada. In all these may be found the chief reasons for the increase of the price of food.

THE FIFTH NATIONAL EUCHARISTIC CONGRESS

With the pealing of the chimes and bells of every Catholic church in city and county the Eucharistic Congress opened at Cincinnati on Thursday, September 28. As the long procession of religious in the habits of their orders, priests in cassock and surplice, bishops and functionaries of the Mass passed between the large fluted columns into the Cathedral the many-voiced choir of men and boys rang out its jubilant greeting: "Ecce Sacerdos Magnus." Soon the entire nave was densely filled with priests and clerics, while the purple of the prelates and the golden vestments of the celebrant and assistants at the Mass, together with the lights and garlands gave to the sanctuary that beauty and glory which become the Eucharistic King holding His court where He sits enthroned in the silent tabernacle.

The sides and aisles of the church were thronged with the faithful, who pressed forward to the very altar rails and filled the niches of the windows. When Archbishop Moeller had celebrated the pontifical Mass, Archbishop Ireland, of St. Paul, was with difficulty escorted through the dense mass which surrounded the pulpit. His square-set features and commanding presence

at once exercised their influence upon the multitude, as he solemnly pronounced the opening words of the Gospel of St. John: "In the beginning was the Word and the Word was with God, and the Word was God," and then added, "'and the Word was made flesh and dwelt among us' and now I say the Word was made flesh and *dwells* among us. What! the incarnate Word on earth, in the midst of men, this very day, so that we to-day may draw nigh to Him, speak to Him, hold Him in loving embrace! Yes, brethren, all that and more. It is yet ours to receive Him, flesh and blood, soul and divinity, as very food."

"The Eucharist," he said in substance, "is the complement of the Incarnation. What new mystery will the Christ unfold in order to be mine to-day as I live remote in space from Palestine, remote in time from the morning when angels bade the shepherds hurry to the lowly crib where lay the new-born Saviour? What mystery but that of the Eucharist."

"The Eucharist is the palladium of the Incarnation. Vainglorious scientists, readers of distorted history, rebellious rationalists are all hurling their envenomed darts at the doctrine of the Incarnation. Faith in the Eucharist is faith in the Incarnate God; to rally to the defence of the Eucharist is to battle for the Incarnation itself. The Watcher of the Vatican, with a vision clarified by the Spirit of God, has well read the signs of the times in calling upon us to gather in our love about the Blessed Sacrament. Israel to thy camp! The world whispers that faith in the Incarnation is dead; let us raise a shout that the world may hear and know that it liveth, that there are devoted souls prepared to champion it."

After the sermon a meeting of the priests was held in the Cathedral hall, where Bishop Maes, of Covington, explained the threefold purpose of the Congress: "to set aglow the heart of the priest; to set aglow the parish in which he works; to set aglow society itself with the Eucharistic fire." Archbishop Moeller then extended a hearty welcome to the clergy. According to a somewhat generous estimate of the local press, there were a thousand priests in attendance. In the afternoon two papers were read and discussed, and four more on the following days, before a large and appreciative audience of priests and prelates, showing the enthusiasm which the Eucharistic devotion, the very life of the priesthood, had aroused in their hearts. Great care had been expended not merely upon the papers, but likewise upon the preparation of the discussions. Papers and discussions will appear in a printed account that is soon to be officially published.

To bring down upon these deliberations the greatest grace of the Holy Spirit, and fittingly to glorify the Holy Eucharist before the faithful and all the world, pontifical Mass was celebrated with all due pomp and splendor. The sermons at these Masses were delivered by Bishops James J. Hartley, of Columbus; Bishop Joseph Schrembs, of Toledo, and Archbishop John M. Farley, of New York. The ceremonies closed with a brilliant Eucharistic pageant that took place Sunday afternoon, at Norwood Heights, with sermon by Rev. Robert B. Condon and solemn Benediction of the Most Blessed Sacrament.

Of the four preceding National Eucharistic Congresses in the United States, the first was held at St. Louis, in 1901; the second, in New York, in 1905; the third in Pittsburgh, in 1907, and the fourth at Notre Dame, Indiana, in 1909. We see how recent the movement is, since even the first international Eucharistic Congress was held only thirty years ago. Gently and sweetly the Holy Spirit has disposed that all things should co-operate in our day towards the great Eucharistic re-awakening of the world. The Fifth National Congress has now likewise passed into history, but it has left glorious results that will not cease with it, but will live on forever. Devotion to the Holy Eucharist has been increased, the hearts of priests and people are inflamed with a more ardent love, the little ones shall come in ever greater numbers to the Banquet of the Lord.

PULPIT, PRESS AND PLATFORM

The *Amsterdam Evening Recorder*, for September 15, gives the following account of the memorial planned for Father Isaac Jogues, the Jesuit missionary martyred by the Mohawk Indians in the seventeenth century near Auriesville, New York:

At the meeting of the New York State Historical Association at Kingston, Thursday, W. Max Reid, of this city, chairman of the committee appointed in relation to the erection of a memorial to Father Jogues on the Isle of Lac du Sacrement, presented the following report:

Mr. President, Ladies and Gentlemen:

As chairman of your committee on the Jogues memorial, I am happy to report substantial progress, as follows:

Your committee has had the good fortune to secure an island on Lake George and place the same under the custody of the New York State Historical Society, the state at the same time ordering that the island be renamed Isle of Lac du St. Sacrement. The island selected is the largest of the "Mother Bunch" group and the most northern of the large islands of Lake George. A sign has been erected on this island at a place where it is visible from the decks of Lake George steamers, bearing the following legend:

Isle of
Lac du St. Sacrement.
Lake discovered and named by
Isaac Jogues, S.J.,
May 30, 1646.

We are apt to wonder if this name, Lac du St. Sacrement, was not evanescent or perhaps only a tradition. But such is not the case. The name appears in the Relations of the Jesuits from 1646 to 1764, and even after it was named Lake George. It also appears in French and English documents up to 1755, when it was renamed Lake George by Sir William Johnson in August of that year. (I might say at this time that the Lake was named for King George II, and not for King George III, as sometimes stated. The reign of George III did not begin until 1760.)

So that you will see that the name Lac du St. Sacrement is not a new name, but one and particularly the only name that it bore for over one hundred years. Jogues also gives us the Iroquois name for the lake as *an-dia-ter-oc-te*, and the meaning as "the lake that shuts itself in."

The word "Horicon," mentioned by Cooper in the "Last of the Mohicans," was without meaning and may be dismissed without further comment.

I wish to acknowledge valuable assistance from John P. Burnham, Deputy State Forest Commissioner; Clifford N. Pettis, Superintendent of State Forests, and W. H. Burnett, State Game Protector. Also to his son, Bernard Burnett, for courteous attention. Also to the Board of Regents of the University of the State of New York for a very early approval of the scheme of erecting a memorial to Isaac Jogues.

But this is only giving you a report of the work your committee has accomplished and nothing of what they hope to do.

In regard to the memorial to Isaac Jogues, I will report that your committee has been to some expense, and has given a great deal of thought to the scheme without, at the present time, making a decision as to which of three plans they would recommend for your consideration. They have subscriptions for nearly \$400, confined entirely to members of the committee.

One plan suggests a tablet of bronze on a block of granite with an appropriate legend, placed on the Isle of Lac du St. Sacrement, which would cost a few hundred dollars. The subscriptions of your committee would probably cover the cost. Another plan is a heroic statue of Father Isaac Jogues in granite, say fifteen feet high, placed upon a rock-faced support about five feet high, making the memorial twenty feet high. This could be installed on the island for less than \$3,000. One fifteen feet high would cost about \$2,300.

The third scheme is much more ambitious, and consists of a bronze statue of Father Jogues, designed by the noted artist, Conti. This would be thirty feet high and placed in a niche on the sloping face of Rogers Rock. This plan, you will see, will cost many thousands of dollars. However, if ten or more of the wealthy residents of Lake George and vicinity would each subscribe \$1,000, this last plan can be carried out.

In closing, I desire to call to your mind the address on the subject of Father Jogues by the Rev. T. J. Campbell of New York City, delivered at the never to be forgotten sessions of this society on Lake Champlain last October. A revised and illustrated edition of that address has been issued from the press of AMERICA, of which Father Campbell is editor. As a matter of education it would be well for members of this society to secure a copy of this edition.

Mr. President, I would respectfully request that the committee on the Jogues memorial be continued, with instructions if you have any to give.

The committee on the Jogues monument consists of W. Max Reid, chair-

man; Mrs. Harry W. Watrous, New York; David Williams, New York; the Rev. Father T. J. Campbell, New York, and George P. Knapp, Shelving Rock, Lake George.

PERSONAL.

A signal honor was recently conferred on Madame Curie, to whom belongs, as Professor Curie told the world, more than half the credit for the discovery of radium. At the congress of radioactivity and electricity, lately held in Brussels, an endeavor was made to establish a standard of measurement for the emanations of radium. Madame Curie was appointed to conduct the investigations, as the only person possessing sufficient knowledge of the subject to do so. The unit of measurement, it was decided, will be the "curie," and thus the name of this distinguished woman of science will be perpetuated as the names of Ohm, Volta and Ampère are commemorated in electrical units. The world in general will look upon this distinction as greater than that of membership in the Department of Science in the French Academy, to which the "immortals" of that body, through respect for a tradition, declined to elect her.

ECCLESIASTICAL NEWS

Rhode Island is credited with having the largest proportion of Catholics to population of any State in the Union. Its flourishing Catholic schools, with nearly 20,000 children in attendance, are a surety that within the borders of the little State the Church will make still greater progress in the near future. The cosmopolitan character of the present generation, however, offers a problem of assimilation no less perplexing to the State than to the Church. In this respect Southern Massachusetts and Rhode Island may be viewed as one. The old farms are in the hands of Portuguese, Italians and Armenians, says the *Taunton Gazette*. The fishermen are Greeks and Portuguese and a large proportion of the sailors. The laborers are mainly Portuguese and Italians. The pedlars who traverse the country districts and the gatherers of junk are mainly Jews, with an occasional Syrian. The textile factory people are Poles, Greeks, French and Russian by a large majority. In the shoemaking industry Scandinavians, Canadians, French and Armenians abound, and in the remaining iron mills there is a large infusion of Portuguese among the workers. The impress of Southern Europe is likely to be powerful in Southern New England, and the new social structure bound to evolve will have little trace of the Pilgrim and the Puritan.

The Spanish Friars Minor of the Leonine Union have charge of the Vicariate Apos-

tolic in Morocco, the Vicar-Apostolic being Mgr. Francis Mary Cervera, Titular Bishop of Fessa. With the exception of the European residents, the Jews, who in all the cities are confined to separate quarters, and a body of aborigines, the Berbers, living in the Atlas Plateau, the whole population of Morocco is Mohammedan, and is inaccessible to Christian propaganda. The Prefecture Apostolic of Morocco was founded in 1631, its first incumbent, Blessed Giovanni da Prado, O.F.M., being martyred in that year at Marrakesh. His feast is kept by the Franciscan Order on May 29. Other missionaries continued to exercise their ministry through trials and persecutions of every kind until 1859, when the prefecture was organized on its present basis. Of the 6,000,000 inhabitants in the vicariate, the Catholics number 13,580.

The first national congress of Holy Name Societies will be convened at Baltimore, October 16-18. As these dates coincide with the days appointed for the jubilee celebration in honor of His Eminence, Cardinal Gibbons, a large attendance is expected. The Rt. Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore and Archdiocesan Director of the Holy Name Society, has sent the official program of the Holy Name Congress to the Right Reverend and Reverend diocesan spiritual directors of the societies in the United States.

The following is a translation of the Circular-Letter of the S. Consistorial Congregation forbidding the use of Duchesne's "History of the Ancient Church" in Italian seminaries. We take it from our esteemed contemporary, *Rome*:

It is known to the Holy See that Duchesne's "History of the Ancient Church" has found entrance into some seminaries and has been put into the hands of the students, if not as a textbook, at least as a book of reference.

Had attention been paid to the admissions made in a recent controversy by the very persons who looked after the publication of this work, *viz.*, that it is "a book reserved for the learned, for men of deep culture, and not to be diffused in the seminaries," greater care would certainly have been taken in admitting this work.

But, apart from this confession of the persons interested, I have to put a far graver judgment before the most reverend diocesan ordinaries. For in view of the doubt as to whether Duchesne's "History of the Ancient Church" might be admitted or at least tolerated in the Seminaries, I asked, as was my duty, the opinion of competent consultors, persons not only extraneous to the recent polemics, but moderate in the highest

degree, and their pronouncement has been absolutely in the negative; since owing to the studied and continued reticences (which, indeed, are admitted by the author himself) regarding matters of the first importance, especially when they bear on the supernatural, the doubt he casts on others, or the manner in which he expounds them, he not only fails to give the true idea of the history of the Church, but falsifies it and distorts it enormously by presenting the Church as though she were destitute of those supernatural charismata on which she is based and without which she cannot be explained.

Add to this the picture he gives of the martyrs, the great majority of whom he eliminates, and whom he often represents as fanatics, thus weakening the great arguments on behalf of the Faith which was furnished by their supernatural heroism: while the persecutors, on the contrary, are described as men of genius instigated in their persecutions by a great political ideal.

The very Fathers of the Church, those real geniuses of mankind, issue from this history diminished and in some cases annihilated. So, too, the epic conflicts for the Faith against the heretics are often passed off as quibbling disputes, the result of misunderstandings which might easily have been set right; as though there were no substantial differences between the faith of the Fathers of the Church and that of Arius and others. No less badly treated are many other points of capital importance, such as *cultus* of the Ever Blessed Virgin, the state of the Roman Church, the unity of the Church, etc. For these reasons the reading of this History has been judged to be extremely dangerous, at times even disastrous, so that its introduction into the seminaries must be absolutely forbidden, even as merely a book of reference.

The matter having been referred to the Holy Father, His Holiness has fully approved this opinion and has ordered me to make the necessary communications to the most reverend ordinaries of Italy, and this I do by the present circular.

G. CARD. DE LAI, Secretary.
Rome, Sept. 1, 1911.

Norwich, Connecticut, witnessed, September 24, the rare ceremony of the solemn consecration of a church. Some of the worshipers present remembered when, some sixty years ago, the few Catholics then in Norwich worshiped in a humble chapel, little better than a hovel. Their new Church of St. Patrick, a stately Gothic edifice in granite, one of the largest and most artistic in New England, and completely free of debt and encumbrance, bears wit-

ness to their marvelous growth. Bishop Nilan of Hartford performed the solemn ceremonies consecrating the edifice irrevocably to God; High Mass was celebrated by Bishop Beaven of Springfield, and the Rt. Rev. Louis J. Walsh, Bishop of Portland, delivered the sermon. The evening sermon was preached by Rev. Terence J. Shealy, S.J., head of the Laymen's Retreat movement of New York. Having paid a merited tribute to Father Trainor, the pastor, and his faithful people for "creating, maintaining and freeing from debt a parish property of a money value approximating half a million," Bishop Walsh said of their predecessors:

"Sixty years or more ago, a few people came here from Tara's Hills, their only lesson to keep the commandments. The family was sacred from any divorce scandal, the mother was content to bear as many children as God sent her, and to welcome each new one as dearer than those that had come before. The father was devoted to his daily work for the sake of his family; the pure-spoken young man and young woman went from the church to set a good example among their associates. Great indeed was the family life, having its due effect upon society! The result has been a glorious Church, because the fathers kept the commandments. The apparently impossible was conquered, and the fruits have come to the present generation, because of keeping the divine command."

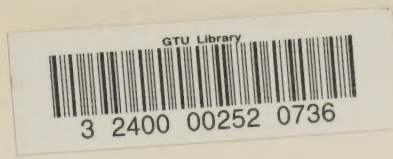
Over five hundred teachers, representing the principal Catholic schools of the Archdiocese of Westminster and the Diocese of Southwark, attended a mission given, in the first week of September, at St. George's Cathedral, Southwark. Father John McHale, S.J., of St. Francis Xavier's, Liverpool, conducted the exercises.

SCIENCE

The Gross-Lichterfelde Institute of Berlin announces a new method for the testing of building materials. A blast of fine quartz sand under a pressure of two atmospheres is projected for two minutes against the substance under test, and the resistivity of the material to the cutting and wearing power of the blown sand is the rating of its strength. American engineers are reviewing the method very favorably.

In view of the high price of platinum the International Committee of Weights and Measures in its annual report suggests the substitution of tantalum for this metal in the construction of standard weights. Tantalum, which resists all the strong mineral acids except hydrofluoric acid, has been found to satisfy the necessary requirements of permanence and hardness. The cost would thus be reduced by two-thirds, it is said.

F. TONDORF, S.J.



v.5
1911

THREE DAY

America.

THREE DAY

v.5
1911

